

Blochmann-on Mr. Beale's Agreah inscription

1874

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3. He was the famous hero, who at Konbaler* waged a religious war by God's order.
 4. At the time of the war, inasmuch as he planned stratagems (*dastān*), he became through his fame a second Rustam.†

5. To fight the infidels was his intention, and the date of his death was "Abdurrah-mān is the martyr of God." A. H. 988.

6. Indeed, the Rānā experienced through him what sword practice is: the Rānā ran a runaway from the terror of his sword.‡

7. When in the beginning the fate of men was settled, God's mercy fell to his share, and he received the blessing of God's favor.

8. But as his body was of earth, his pure frame lies now below the ground, like the jewel of the mine.

15.

A rather poetical inscription in Tughrá is found on a tombstone in the old Burial-Ground, Agrah. One Abul Fattāh, son of Bābarī Sultān, died on the 13th Shawwāl, 978 (A. D. 1571). The people of Agrah say that Abul Fattāh was the son of Akbar's father-in-law (?). A rubbing of the inscription was received in 1871 from Mr. A. Carlyle (Proc., A. S. Bengal, June, 1871, p. 127).

The words of the inscription are the words of the sorrowing father (metre, *Rubā'i*)—

ای شمع دو دیدۀ جهان افروزم * رفتی وز فرقت تو شب شد روزم

گویا دو شمع بهم من و تو بودیم * گایام ترا بکشت و من می-وزم

کاتب عبد الهادی

بنارنج سیزدهم ماه شوال سنه نهصد و هفتاد و هشت مرحومی مغفوری ابوالفتح

بن بابری سلطان در آغاز جوانی ازین عالم فانی برحمت حق پیوست *

1. Light of my eyes! Thou once didst brighten the world.

Thou art gone, and in thy absence my day has turned into night.

2. We were once as if two lights, when I and thou were together;

But Fate has extinguished thine, and I now burn in sorrow.

in

Dān-

Written by 'Abdul Hādī. On the 13th Shawwāl, 978, Abul Fattāh, or 1010, Bābarī Sultān, now received in God's mercy and pardoned, left in the of his youth this per- world, in order to join the mercy seat of God. as Existence is

* Mr. Beale gives and says that he was doubtful what spirit be forever in substituted کنبلیر *Konbaler*.

† An allusion to *Dastān*, the wily fath in honor since Dānyāl, Akbar's third

‡ I have tried to imitate the alliteration

the word *shāh* inst- of
 story of Akbar's successes.
 ght).

regarding Mu'ta-

Fathpur Si'kri'.

The village of Si'kri was called Fathpúr by Akbar in memory of his conquest of Gujarát.

1.

The High Gate, or 'Baland Darwázah,' in front of Akbar's Masjid at Fathpúr Sikri was built in 983 A. H., or A. D. 1575, as appears from the tárikh (metre, *Mutaqárib*)—

شده رشك طاق سپهر بلند

It rivals the portico of the high heaven.

It bears the following Arabic and Persian inscription—

قال عيسى عليه السلام الدنيا قنطرة فاعبروها ولا تمروها - فى الاخبار من تأمل
انه يعيش غدا تأمل انه يعيش ابدًا - وقيل الدنيا ساعة فاجعلها طاعة - بقية العمر
لا قيمة لها - فى الاخبار من قام الى الصلوة وليس معه قلبه فانه لا يزيد من الله
الا بعدا - خير المال ما انفق في سبيل الله - بيع الدنيا بالآخرة يربح - الفقر ملك فيها
محاسبة ۱۱

نامي چه شد ارتو مسجد گاهي كودي * در قصر زر اندوده پناهي كودي
خوبي جهان بصورت آينه دان * خود گيروتوهم درون گاهي كودي
قايله و كاتبه محمد معصوم نامي بن سيد صفاي الترمزي اصلا والبكري مكنيا
و المنتسب الى سيد شير قلندر بن بابا حسن ابدال السبزواري مولدا و
القندهاري موطنًا *

Jesus,—upon whom be peace!—said, 'The world is a bridge; pass over it and do not cultivate it.' It is written in the Hadís, 'He who thinks that he will live to-morrow, may as well think that he will live for ever.' The world is called a moment; therefore make it an act of worship. The remainder of one's life has no value. It is also said

Hadís, 'He who comes to prayer and his heart is not with him, will only increase 'unice from God.' 'The best property is what is spent on the road of God.' Sell-world for the life to come is profitable. Poverty is a realm in which there is

how would it be, if thou didst make a place of worship, and if thou didst
ilded castle [of Paradise].

beauty of the world as upon a looking-glass: take it up, and thou,

on is Muhammad Ma'qûm, whose
of Tirmiz and subsequently of Blakkar, who
son of Babá Hasan Abdál, who was

Ahmad's edition of the *Tazuk i Jahángirí*,
with one of the following inscriptions.

A biographical notice of Mír Ma'ǧúm Námi will be found in my *Áin Translation*, pp. 514, 515.

2.

In 1008 A. H., when Akbar left for the Dak'hin and arrived at Ujjain, he ordered the following inscription to be put up on an old building there. The inscription is by the same poet as the preceding—

بقاریخ سنه ۱۰۰۸ هجری رایات ظفرا بعزم تسخیر دکن
 باینجا عبور افتاد
 نامی ز فلک دوش دلم کرده سوال * کز رفته و آینده بیان کن احوال
 * نظم *
 گفنا چه خبر ز رفتگان نیست اثر * آینده جو رفته زان چه می پرسی حال

In the 44th year of the Divine Era, or 1008 A. H. [A. D. 1599-1600], the victorious army passed this place on its way to the Dak'hin.

1. O Námi, last night my heart asked fate to explain the circumstances of the past and of the future.

2. Fate answered, 'Information regarding those who have past away has no trace, and the future is like the past. What canst thou know regarding it?'

When after the conquest of the Dak'hin, Akbar returned, in 1010, to Fathpúr Sikrī, he ordered the following inscription to be put on the other side of the 'Baland Darwázah'—

حضرت شاهنشاه فلک بارگاه ظل الله جلال الدین محمد اکبر پادشاه فتح ملک
 دکن و داندیس که سابقا مسمی به خاندیس بود نمود و در سنه ۱۰۱۰ هجری موافق
 سنه ۱۰۱۰ بفتح پور رسیده عزیمت آگره فرمود
 تا نام زمین و آسمان است * تا نقش وجود در جهان است
 نامش بسپهر همنشین باد * دانش بجهان ابهرین باد

His Majesty whose throne is high as the heaven, the shadow of God, J a l á l u d d í n M u h a m m a d A k b a r S h á h, conquered the kingdoms of the Dak'hin and of Dándesh, formerly called Khándesh, and arrived on the 46th year of the Divine Era, or 1010, in Fathpúr, in order to go to Agrah.

1. As long as the names of heaven and of earth remain, and as long as Existence is found in the world,

2. May his [Akbar's] name be lofty as the heaven, and may his spirit be forever in the world.

Khándesh was called Dándesh in honor of Prince Dányál, Akbar's third son.

Both Mr. Beale and Sayyid Ahmad give the word *Khá* instead of *Khá* in the inscription. Both say that Sikrī was called Fathpúr in memory of Akbar, who is said to have prosecuted his case regarding Mu'ta- this is wrong.

the credulous or
 to a term of assessments.
 (glit).

3.

Akbar's 'Khawábgháh,' or sleeping apartment, in Fathpúr Sikrí contains the following Persian verses (metre, *long ramal*)—

قصر شاهى ست بهر باب به از خلد برين * سخن نيست درين باب كه خلديست برين
غرفه شاه نشيمن خوش و مطبوع و بلند * كرده در قطعه اوجنت اعلى تضمين
فرش ايوان ترا آينه سازد رضوان * خاك درگاه ترا سوره كند حور العين
چون فلك هر كه كند مسجد خاك در تو * شود از خاصيت خاك درت زهره جبين

1. The imperial palace is in every way better than the highest paradise; at least, there is no doubt that it is the highest paradise.

2. The room of the emperor is beautiful, pleasant, and lofty, and comprises in its structure the highest paradise.

3. Rizwán, the keeper of paradise, makes the carpets of thy castle (smooth like) looking-glasses; and the *Húr ul-'ín* (the 'Houris') make the dust of thy palace like *sur-mah* (which is beneficial to the eyes).

4. Whoever, like the heaven, worships the dust of thy threshold, obtains through the virtue of the dust a Venus-like forehead.

Fírúza'ba'd, east of A'grah.

Fírúzábád lies about 25 miles east of A'grah. Elliot in his Glossary (Beames, II, p. 89) says it was built by Fírúz Khán, a nobleman of the reign of the Sháhjahán. The nobleman alluded to is called Fírúz Khán or Fírúz Khwájah; he was one of Jahángír's eunuchs. At Jahángír's death, he delivered Prince Shahryár into Dáwar Bakhsh's hands.* His tomb is of white marble, and stands at the side of the road from Fírúzábád to A'grah; but the inscription on it only contains verses from the Qorán.

Near Fírúzábád is a tomb and a small mosque adjoining it. The tomb covers the remains of 'Iwaz Beg Khán Bahádur Hizabr-jang, who died on Sunday, 13th Rabí' I, 1189 [14th May, 1775]. The following inscription is on it (metre, *Khafif*)—

اى دريغا كه فصل دي آمد * حيف عد حيف رفت فروردين
رو بخشكي نهاد سبز تر * ريخت برخاك رونق نسرين
مرد آقا بزرگ پاك نژاد * رفت روحيش بعرش عليين
بر سر قبر آن فرشته خصال * فاتحه خوان هميشه روح امين
تريش را كند مگس رانى * هر دم از زلف خویش حور العين
ساخت آقا محريم روضه او * دادش از خانه خدا تزئين
سال تاريخ فوت آن مغفور * فكر فايزه كه بود د
ناگهان هانق كشيده الف * گفت از ف

* October, 1860, 'Death of Jahángír.'

لفظ مستعمل بهشت نصیب * تو به آقا بزرگ ساز قرین

عرض بیگ خان بهادر وزیر: یکشنبه سیزدهم ماه ربیع الاول سنه ۱۱۸۹

وفات یافت *

1. Alas, the chilly season has come! A hundred woes to spring departed!
 2. The fresh green has turned aere and yellow, and the pride of the rose lies scattered on the ground.
 3. The great Aghá is dead, whose descent was noble, and his spirit has fled to the heavens on high.
 4. O Gabriel, read forever a *Fátihah* at the headstone of this angelic man.
 5. The Hours of paradise waft with their curls fresh breezes to his tomb.
 6. The merciful Lord himself built his mausoleum, and made it more splendid than the temple of God [in Makkah].
 7. The date of the death of this pardoned man was expressed by the thoughtful poet Fáiz (who tried to find one,
 8. While a voice from heaven heaved a sigh, in excessive sorrow and with plaintive voice), by the word
 9. 'Bihisht-maqb' [one to whose lot Paradise has fallen], to which you are to add 'Aghá Buzurg,' 'the great Aghá.'
- 'Iwaz Beg Khán Bahádur Hizabr-jang died on Sunday, 13th Rabi' 1, 1189. A. H.

To Parganah Firúzábád belongs the village of Qúfipúr, so called after a Muhammadan Saint of the name of Sháh Qúfi,* whose shrine is there. He seems to have lived at the time of 'Aláuddín. Mr. Beale has sent a copy of the following letter from Mr. Mansel, Collector of Aghrah, to the Commissioner of Revenue at Aghrah, dated 29th May, 1839, regarding the shrine of Sháh Qúfi.

"It is related by the Khádims of the dargáh, that in the reign of the emperor Akbar, Shah Sufi, a fakcer of some celebrity, wandered from Isfahan to India, and took up his hermitage among the Jamuna ravines near the city of Chandwár, then the country town of the Parganah of the same name, and which from the remains which still cover the surrounding country for miles—ruined mosques, dilapidated octagon mausolea, fallen entrance-gates and such like works of costly strength,—must have been an important post in a fiscal and military point of view. At the time from which the fables of Shah Sufi's miracles commence, Raja Chandersen was the lord of the fort of Chaudwár, and a troublesome tributary of the Delhi court. Non-compliance with the royal demands for payment of revenue brought upon the Raja the investment of his fort by the army of Akbar, who is said to have commanded his forces in person and to have prosecuted his ^{campaigns} ~~approach~~ to success for a period which the credulous or ^{regarding Mu'ta-} of the establishment have exalted to a term of ^{ages} ~~years~~.

ght).

of oriental metaphor, the emperor is said to have planted a mangoe tree on the commencement of the siege, and to have eaten the fruit of it ere his success was secured. This success was owed to the anchoret of the ravine, Shah Sufi. During a severe land storm, the lamps of the entire camp were put out, and the lights of the Shah's hut alone glimmered in the surrounding darkness.* This extraordinary fact led to the Shah's being visited by some of the courtiers. The miraculous character of the event being much commented on by the visitors, the Shah acknowledged himself to be under the special favour of Heaven, and in the end, the conversation turned upon the difficulties of the siege, and the grateful sense of the hermit's interference which the sovereign would entertain in the event of its being brought to a close by his holy means. The Shah promised the required aid, and declared that the fort should be captured by a fixed day. Thus much for the emperor. In respect to the Raja, the Shah acted very effectually upon his superstitious fears, told him that the fort was destined to fall, and proffered his own miraculous powers to secure for the Raja a safe and honorable retreat for himself, his family, and valuables. The whole were accordingly passed invisible through the besieging camp, and the Raja quitted Hindustan for the eastward. In return for this valuable service, the emperor bestowed half of an hamlet of Chandwār on the Shah. The place assumed the name of Sufipur, and has since been inhabited by the descendants of the Shah. The decease of Shah Sufi took place soon after the grant was made, and he was buried on the brow of a deep ravine, a handsome tomb being erected over his remains. The mausoleum is still in good order and forms a picturesque object in the midst of the desolation of the Jamuna ravines in the vicinity of Chandwār and Firozabad. Its pretty dome and minarets, commanding, as they do, the heights of the Jamuna ravines, often lead the voyagers on the river to visit the shrine of the saint, and landwards the building is an object of interest and beauty, which all would regret to see lost to the country. There are several dālāns, a handsome gate, and a small mosque comprised within the building, and the whole is kept in occasional good repairs by the outlay of part of the funds of the grant. The fable of the whole is palpable. Indeed, the Raja, who under the name of Chanderson was ousted from Chandwār, lived in the reign of 'Alāuddīn†, and his descendants were the party who fell under the displeasure of Akbar."

* I cannot say whether this is the Shah 'Sufi Yahyá,' mentioned by Mr. F. S.

† Memoir of Mathura District, Vol. I., p. 148.

‡ He will be found in Ibrahim Bayyú's story, Journal, A. S. Bengal,

§ a village of the name of 'Alāuddīnpúr.

Gwáliár.

The Jámí' Mosque in Gwáliár,* which was built by Mu'tamid Khán, an officer of Aurangzib's court, in 1074 A. H., or 1663-64, bears two inscriptions, one inside and one over the gateway.

Mu'tamid Khán's original name was Khwájah Núr. He was a eunuch, and received soon after Aurangzib's accession the title of Mu'tamid Khán ('the trustworthy'). In the second year, he was made a commander of 1000, and 300 horse, and Commandant of Aghrah, and was put in charge of the Imperial harem.

On the 24th Jumáda I, 1071, he was made Commandant of Gwáliár where Sulaimán Shikoh, Prince Muhammad Sultán, Prince Murád Bakhsh and his son I'zíd Bakhsh, were confined. In Gwáliár he remained till 13th Rajab, 1078, when Khwájah Phúl was appointed Commandant of the fort. In 1081 and 1085, we find Mu'tamid Khán again commanding Fort Aghrah. In 1091, Mu'tamid Khán's property, consisting of 12½ lakhs of rupees, besides jewels and cattle, was sent from Gwáliár to Court, but the *Maásir-i-'Alamgírí* says nothing regarding the cause of this confiscation. In 1099, Mu'tamid Khán was appointed Dároghah i Dágh o Taghíah, or head of the musters and the recruiting department. He died in 1101 A. H., or A. D. 1689-90.

The Gwáliár Jámí' Mosque was therefore built by him when commanding the fort.

در زمان شاه عالمگیر آنکه * برده فیض از لطف عامش بر فریق
آن شهنشاه کد پیدش جود او * بحر در آب خجالت شد غریق
معتد خان مصدر نور یقین * شد ز فضل حق چو توفیقش رفیق
کرد بر پا مسجد عالی اساس * زوطلب کن وصفش از فکر دقیق
سال تاریخ بنایش خواستیم * پیر دانش گفت کالبیت العقیق

۱۰۷۴

1. In the time of Sháh 'Alamgír, who has.....
2. A king, before whose generosity the ocean feels ashamed.†
3. Mu'tamid Khán, in whom the true light‡ of faith appears, found through God's kindness grace.

* Whether this Jámí' Mosque is the same as the Jámí' Mosque of Gwáliár mentioned by General Cunningham (Arch. Report, Vol. II, p. 370), I cannot say. But if they are the same, Sir W. Sleeman's historical particulars quoted by General Cunningham are not correct. General Cunningham gives several interesting particulars regarding Mu'tamid Khán; *vide loc. cit.*, pp. 333, 371.

† In spite of the numerous pearls which the ocean possesses.

‡ In allusion to his name Khwájah Núr (i. e. light).

4. To build a lofty mosque. Ask him minutely regarding its excellence.

5. I searched for the date of its construction, and the old sage told me the words "Like a house of agate." A. H. 1074.

* در اوان شاه عالمگیر عادل دین پناه *
 * کز فروغ عدل او عالم پذیرفته ضیا *
 * معتمد خان یافت چون توفیق حق با خود رفیق *
 * ساخت این مسجد مقدس را ز صدق دل بنا *
 * حاصل این چاه و این حمام هم این حجره ها *
 * وقف شد بر خدمت مسجد پی نان و نوا *
 * خواه هم از شاهان و از حاکم عادل روزگار *
 * تا نیا لایند دست از حمامش بهر خدا *
 * باد دایم یا رب این مسجد بفضل اهل دهر *
 * تا بود گیتی و مهر و مباد و هم ارض و سما *

1. In the reign of Shāh 'Alamgir, the just, the religious, the light of whose justice illuminates the world,

2. Mu'tamid Khān found grace to build with sincerity of heart this holy mosque.

3. The revenue of this well and this bath and these rooms was given as a perpetual grant to the servants of the mosque for their maintenance.

4. I request the just kings and rulers of the age not to misappropriate the revenues of the mosque for the sake of God.

5. O God, may this mosque through the kindness of the people of the world remain standing as long as the world, the sun, the moon, the earth, and the heaven remain !

Mr. J. Wood-Mason exhibited drawings of various Blind Crustaceans and drew attention to the fact that a species differing in no particular of generic value from *Deidamia leptodactyla* et *crucifer* of Willemoës v. Suhm, discovered by H. M. S. 'Challenger,' had, years before, been described by Prof. C. Heller under the name of *Polycheles typhlops*; in which species from the Mediterranean the organs of vision were also morphologically entirely wanting, being merely represented by two minute pigment-specks situated at the usual place of origin of the eye-stalks. Mr. Mason also stated that *Polycheles typhlops* and its allies could be placed in no existing family of crustaceans, recent or fossil, with the exception perhaps of the *Eryonidæ*, the structural characters of which appeared to be far too imperfectly known to warrant their being included in it; he, therefore, proposed to establish a new family, to be called the *Polychelidæ*, for their reception, and provisionally to consider them as members of its single genus *Polycheles*. Mr. Mason

further stated that the *Astacus Zaleucus* of Willemoës v. Sulm was no Astacid at all, but represented a new and very remarkable genus of *Thalassinida*, which he proposed to designate *Thaumastocheles*: in this species, particularly, the caudal 'swimmeret' had not the terminal plate of its outer branch transversely jointed as in all true *Astacida*; he was glad to find that M. Alph. Milne-Edwards, the eminent carcinologist of France, had expressed a similar opinion with regard to its systematic position, in a "Note on the *Nephropsis Stewarti* of Wood-Mas.," published in the last number of the 'Annales des Sciences Naturelles.'

Mr. Wood-Mason also exhibited specimens of *Trictenotoma Childrenii*, Gray, and read the following note thereon.

Note on Trictenotoma Childrenii, Gray.

So far as I have been able to discover, one additional species only of the very anomalous family of coleopterous insects, *Trictenotomidae*, of which *T. Childrenii*, Gray is the type, has been described since Professor Westwood published in his 'Cabinet of Oriental Entomology'* the results of his dissections of the three species known to him, viz., of *T. Childrenii*, Gray, *T. Templetonii*, Westw., and *T. aeneâ*, Parry. Of the first-named I have recently received two specimens (♀) collected at Sámagúting, in the Nágv... Hills, by Captain J. Butler, a third (♀) captured by Major H. H. Godwin-Austen in the Dhansiri Valley, and a fourth (♂) taken by one of the collectors of the Indian Museum at Johore, in the Malay Peninsula.

This species having been incorrectly described by Dupont,† whose specimen had most likely become stained by the exudation of fatty matters from the body of the insect itself, after death, or by prolonged immersion in alcohol in company with other objects, as "couverte en dessous d' un villosité jaune verdâtre," it may be worth while to correct the mistake.

The whole of the ventral surface of the insect, in both sexes, from the extremity of the abdomen to the very tips of the triangular processes that lie in front of the eyes and bound the labium (*mentum* of Westwood), the femora to their distal ends, and the narrow inflexed portions of the elytra are clothed with a most delicately pure ashy-grey pubescence, wanting only on the mesosternal process, which appears to be normally shining-black, and on the middle of the posterior margins of the abdominal segments, from which it has been removed by friction; the pubescence on the labium and the fringe of hairs on the fore margin of the prosternum alone being stained with very pale luteous; the anterior and posterior faces of the tibiae, especially of the two anterior pairs, are also slightly pubescent.

The distribution of the four described species is as follows:—

T. Childrenii. Hab. Assam; Tennaserim coast; Johore; Java.

* Op. Cit., p. 47, Pl. XXIII.

† Mag. de Zool., pl. 35, 1832.

T. Templetonii. Hab. Ceylon.

T. ænea. Hab. Himalayas.

T. Grayii. Hab. Canara, Malabar Coast.

The President announced that the Council propose to commemorate the services of their late Natural History Secretary, Dr. Stoliczka, by a suitable memorial, and had appointed a Committee to ascertain in what way the proposal could best be carried out. A circular on the subject would be issued in due course.

The following papers were read—

1. *Note on a Picture representing the taking of Paláman by Dáúd Khán, Aurangzib's General.*—By COL. E. T. DALTON, C. S. I.

Col. Dalton gives in this note a description of a picture representing the taking of Paláman, in Chutiá Nágpúr, by Dáúd Khán, Aurangzib's general.

The picture, which is in the possession of Dáúd Khán's descendants at Dáúd-nagar, is on cloth and is about 30 feet by 12 feet. It represents the several stages of the Shah's attack about 1660, which led to the capture of Fort Paláman on the 20th December, 1660, as related in Journal, for 1871, Part I, p. 127. Col. Dalton's note is accompanied by a photograph of the picture, taken by Mr. Deppé, a plan of the picture, and two photographs of Fort Paláman itself. The costume of the officers and soldiers as also the ethnic peculiarities of the hillmen and their arms are remarked on (*vide loc. cit.*, p. 132).

The paper will appear in No. III of the Journal, for this year.

2. *Note on Fort Ekdáláh near Panḍuah, Máldah District.*—By E. V. WESTMACOTT, Esq., C. S.

Mr. Westmacott fixes in this paper the position of Fort Ekdáláh, which was twice in vain besieged by Fírúz Sháh III, of Dihlí, when invading Bengal during the reigns of Ilyás Sháh and Sikandar Sháh.

Fort Ekdáláh lies N. N. E. of Máldah, about Lat. $25^{\circ} 27'$, a little east of the Chirámaṭi, and is marked on the 1-inch-a-mile survey map. It is not given on Sheet 119 of the Indian Atlas; but the three large tanks near which Ekdáláh lies, are prominently marked.

Mr. Westmacott's paper will be printed in No. III of the Journal, Part I, for this year, and will be accompanied by a map.

Mr. Blochmann said, there was no doubt that Mr. Westmacott had now fixed upon the true site of Fort Ekdáláh. Besides the proofs adduced by him, there was some collateral evidence. Thus the places near Ekdáláh were Qaqbah (marked 'Kasba' on Sheet 119), or the 'collectorate,' and Dhánjar itself, after which the parganah, to which Ekdáláh belonged, was

called; and N. W. of it, on the Chirámaṭi, lay Paikpára, the place, no doubt, where the Bengal Paiks were stationed.

3. *Contributions towards a knowledge of the Burmese Flora*, Part I.—
By S. KUNZ, Esq.

This paper will be published in the forthcoming number of the Journal.

4. *Descriptions of nine species of Alycinæ from Asám and the Nága Hills*.—By MAJOR H. II. GODWIN-AUSTEN, F. G. S., F. Z. S.

This paper will be published in the Journal Part II.

5. *Note on the Composition of the Calcutta Coal-Gas*.—By ALEXANDER PEDLER, F. C. S., Fellow. Chem. Soc., Berlin.

The bad quality of the gas supplied to Calcutta is the subject of very frequent remark, and judging from the amount of light furnished by most of the public gas lamps, it would be by no means an unfounded one. There is however, no doubt that the burners supplied to these lamps are so badly constructed, that they are not capable of giving anything like the maximum amount of light which should be produced by the gas. The returns of the official Gas Examiner for the past year, shew that the average illuminating power of the gas, when burnt at the rate of 5 cubic-feet per hour from a standard argand burner, equalled the light of 13 sperm candles burning 120 grains per hour; and he has also shewn that the generality of the street gas-lamps do not give a light equal to more than seven or eight candles. It would be obviously unfair then to condemn the gas because of the badness of the light of the street lamps.

A coal-gas which only gives a light equal to thirteen candles is, however, of very poor quality, for very few large towns are satisfied with a gas giving less than sixteen candles, the minimum now allowed in London. There is no doubt that the large quantity of ammonia which is present in the gas of Calcutta, and which has averaged during the past year 37·5 grains per 100 cubic feet, must deteriorate its illuminating power to some extent, and there is also no doubt that this is the cause of the excessive fouling of the gas-pipes, fittings &c., which is a frequent source of annoyance, and which may also produce a further decrease in the illuminating power of the gas.

Judging, however, from the composition of the various samples of Indian coals, such as are obtained from Sanktoria, Dumarkanda, Rániganj, Banali and Mangalpur, the analyses of which have been published by the Geological Survey, there did not appear to be any reason, why illuminating gas of a very fair quality should not be obtained from them, if properly treated. It appeared to me to be very probable that the low illuminating

power of the gas was due either to the presence of a considerable amount of impurity, or to an imperfect manufacture of the gas. So far as I am aware, the composition of the gas supplied to Calcutta has never been ascertained, and it appeared to me that it would be interesting to determine its exact chemical composition, so as to judge of the cause of its bad quality. For this purpose, I have made a series of analyses, the results of which are appended in the table on the opposite page. In the first four columns of the table will be found four analyses of the gas supplied on various days to Calcutta, and in the fifth column, is given the average composition of the Calcutta gas as deduced from twelve analyses. For the purposes of comparison, I have introduced into the table the analyses of two samples of London gas, and one sample of Manchester gas, the latter being of good quality, the two former only fair in quality.

The illuminating power of any sample of coal-gas depends upon the amount of the illuminating hydrocarbons (belonging to the $C_n H_{2n}$ series) which it contains, and, to a great extent, on the proportion of carbon contained by these hydrocarbons, as shewn by the amount of carbonic acid generated by them. A glance at the table will shew that in luminiferous constituents the Calcutta coal-gas is tolerably rich, and yet we have already seen that the illuminating power is in fact less than that of London gas, which contains a much smaller proportion of hydrocarbons; it therefore at once becomes evident that the loss of light must be due to the presence of some impurities.

The chemical composition of the gas shews that there are both imperfections in its manufacture and in its purification. In the first place, we have no less than 4.75 per cent. of carbonic acid present in the gas; this, as is well known, is an impurity most destructive to the illuminating power; it has been shewn that for every 2 per cent. of this substance present the illuminating power of coal-gas is diminished to the extent of from one candle to one and a half candles; that is to say, if this impurity were removed (which is a very simple matter) the illuminating power of the gas would be increased from thirteen candles to about fifteen or sixteen candles. The second point that I have to draw attention to, is the *extremely* large amount of nitrogen present; this can only arise from imperfections in the manufacture; it means to say, that about 15 per cent. of the gas supplied as coal-gas, has been drawn in from the air during the process of manufacture, and it shews that either the retorts are in a very dilapidated condition, or that sufficient care is not taken to keep the retorts properly closed, when the gas is being formed. The presence of the nitrogen in the gas is decidedly detrimental to its illuminating power, but even supposing that it has simply a diluting effect, and no injurious action on the gas, the absence of the nitrogen would raise the illuminating power from 13 to 15.3 candles. It has, however, been shewn by the experiments of

	Calcutta Gas				London Gas.		Manchester Corporation Gas.	Calcutta Gas.	
					Great Central Co.	Chartered Co.		July 24th, 1874.	
								7-30 P. M. 8-15 P. M. 11-45 P. M.	
	April 28 8-15 P. M.	July 10th 8-55 P. M.	July 16th 12 P. M.	July 20th 11-40 P. M.	Average position of 13 samples Calcutta Gas.				
Illuminating Hydrocarbons (of C_nH_{2n} series), ...	5-78	6-47	5-99	6-24	6-32	3-56	3-53	10-81	6-30
Meth Gas, ...	36-46	44-99	37-56	44-06	40-35	35-28	35-26	41-99	41-88
Hydrogen, ...	32-16	24-31	29-32	20-17	25-64	51-24	51-80	35-94	26-55
Carbonic Oxide, ...	3-34	3-70	8-49	5-32	7-53	7-40	8-95	10-07	5-37
Carbonic Acid, ...	4-53	4-94	4-48	4-90	4-79	0-28	0-00	1-19	4-61
Oxygen, ...	0-99	0-69	0-88	0-37	0-60	0-41	0-08	traces	0-43
Nitrogen, ...	11-74	14-90	13-28	18-34	14-66	1-80	0-38	traces	14-86
	100-00	100-00	100-00	100-00	99-89	100-00	100-00	100-00	100-00
Amount of Carbonic Acid generated by 1 volume of the illuminating Hydrocarbons, ...	...	...	...	...	2-3	4-0	4-0 about	2-8	
Illuminating power of gas when burned at the rate of 5 cubic feet per hour, equal to standard sperm candles, ...	...	...	...	...	13	16 (about)	16 (about)	22-1	

Silliman and Wurtz* that by the admixture of such gases as oxygen and nitrogen with coal-gas, its illuminating power is destroyed very rapidly.

Thus in the case of air, for every one per cent. added to coal-gas, there is a loss of rather more than one-half a candle power. No doubt a considerable part of the loss is due to the oxygen present in the air, but there is also a considerable part due to the presence of the nitrogen; I have little doubt that in the case before us, there is a loss of from 3 to 4 candles in the illuminating power of the gas, due to the presence of the nitrogen. I have also made some series of analyses on the gas supplied at different hours of the same night, but have found that practically it has nearly the same composition at whatever time it is collected. A series of three analyses of gas collected at different times on the same evening is given in the three last columns of the table.

I have not attempted to make many determinations of the other impurities present in the gas, that is to say, the amounts of Sulphur and Ammonia, as they are regularly determined by the Gas Examiner to the Municipality. There is, however, no reason whatever why the Calcutta gas should not be as free from these substances as any other gas-supply. As already stated, the quantity of Ammonia present in the gas is enormous, and it is a sign of the most imperfect purification. There is no difficulty in removing the whole of this impurity, and the quantity present is at least fifteen times as much as the maximum quantity that ought to be present. The quantity of Sulphur on the other hand is not so large as might be expected, but this arises probably not so much from the very complete purification of the gas, as from the fact that Indian coals on the whole do not contain a very large proportion of sulphur. I hope, however, at some future time to return to these two impurities.

To sum up the result of these experiments, it may be said that it is probable, if care were taken during the manufacture of the gas to exclude the nitrogen (which must come in from the air), and also if the carbonic acid present in the gas were removed, that the illuminating power of the Calcutta gas instead of being only 13 candles, would be increased to about 17 or 18 candles. The greater part of the carbonic acid present in the gas is due to the air drawn in during the process of manufacture, the oxygen of which combines with the red-hot coke or carbon forming Carbonic acid. The quantity of air which is thus drawn in amounts to about 17 per cent. and is the cause of the two impurities nitrogen and carbonic acid.

* American Journ. Science and Arts [2] XLVIII, p. 407

6. *Notes on the Bārah Bhūyas of Eastern Bengal.*—By DR. J. WISE.

Dr. Wise gives in this paper the family histories of five of the twelve Bhūyas of Bengal, after whom Bengal is often called "Bārah Bhūya Mulk." The word "Bhūya" means the same as Bhūmik or Zamíndár, and does not indicate ethnic differences, as understood by Buchanan, Col. Dalton, and the compiler of the last census report. In modern times even the title of Bhūya was frequently conferred, on payment of a fee, by the Rájás of Kachhár.

The five Bhūyas of Eastern Bengal noticed in this paper are the Gházi family of Bhowál; the family of 'Isá Khán, whose descendants are the Díván Sálíbs of Jangalbári; and the Hindú zamíndárs of Bhaluah, Chandradíp (Baklá), and Bikrampur.

The paper is accompanied by a photograph taken by Mr. Cadell of the large Shiv temple near the site of the old town of Srípúr (Bikrampur), now surrounded by dense jungle. The temple is the highest in eastern, if not in the whole of, Bengal.

The reading of the following paper was postponed—

The Ismáíl Gházi Legend, according to a Persian History discovered at Rangpúr.—By G. K. Damant, Esq., C. S.

LIBRARY.

The following additions have been made to the Library since the meeting held in July last.

Presentations.

*** Names of Donors in Capitals.

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P. M. Tait.—Anglo-Indian Vital Statistics.

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Garnier.—Divisions civiles du territoire britannique en Birmanie. Col. Yule.—Note pour MM. Fau et Moreau, voyageurs en Birmanie (Extrait d'une lettre au Secrétaire général).

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W. Ferguson.—Description of a supposed new genus of Ceylon Batrachians. Louis de Zoyse.—Notes on the identity of Piyaḍasi and Asoka. W. V. Legge.—On the Island distribution of the Birds in the Society's Museum. S. Bligh.—Notes on the occurrence of a rare Eagle new to Ceylon; and other interesting or rare birds. E. Van Cuytenberg.—

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Dr. and Mrs. Mason's Land Leases in Toungoo, British Burma, by Mrs. Eleanor Mason.

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Synopsis of the Results of the Operations of the Great Trigonometrical Survey of India, Vol. I. The Great Indus Series. By Col. J. T. Walker, R. E. and Assistants.

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THE CHIEF-COMMISSIONER OF THE CENTRAL PROVINCES.

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Ditto Magnetism, by Sir W. S. Harris.

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Rudimentary and Elementary Treatise on Steam and Locomotion, by
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First Mnemonical Lessons in Geometry, Algebra and Trigonometry, by
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An Investigation of the Dust Storms and Whirlwinds of India, by P.
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On the methods of determining Terrestrial Longitudes, by Captain J.
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 An Essay on Female Infanticide, by Bhawoo Dajec.
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Map of the Island of Bombay.

Map of Abyssinia, 5 sheets.

Map of Maritime Arabia.

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*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of June 1874.*

Latitude 22° 33' 1" North. Longitude 88° 20' 34" East.

Height of the Cistern of the Standard Barometer above the sea level, 18.11 feet.

Daily Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.

Date.	Mean Height of the Barometer at 32° Fahr.	Range of the Barometer during the day.			Mean Dry Bulb Thermometer.	Range of the Tempera- ture during the day.		
		Max.	Min.	Diff.		Max.	Min.	Diff.
	Inches.	Inches.	Inches.	Inches.	°	°	°	°
1	29.739	29.804	29.680	0.124	87.8	97.0	80.5	16.5
2	.802	.860	.745	.115	86.6	95.3	81.2	14.1
3	.826	.875	.764	.111	85.2	96.7	80.5	16.2
4	.782	.847	.704	.143	81.9	87.0	80.0	7.0
5	.742	.812	.647	.165	84.2	90.1	79.4	10.7
6	.733	.769	.661	.108	81.2	88.3	79.0	9.3
7	.727	.793	.660	.133	82.5	88.0	79.0	9.0
8	.706	.766	.631	.135	81.8	87.6	77.0	10.6
9	.691	.745	.615	.130	82.5	90.2	78.0	12.2
10	.641	.689	.577	.112	80.7	88.0	77.0	11.0
11	.691	.645	.531	.114	83.7	91.9	79.0	12.9
12	.585	.635	.521	.114	85.8	93.4	80.3	13.1
13	.606	.652	.545	.107	86.9	93.0	81.5	11.5
14	.585	.636	.506	.130	85.4	94.8	82.0	12.8
15	.500	.571	.429	.142	83.3	89.0	80.0	9.0
16	.445	.500	.365	.135	84.1	90.0	79.5	10.5
17	.421	.482	.361	.121	81.9	86.5	80.0	6.5
18	.514	.594	.448	.146	79.6	83.3	78.0	5.3
19	.560	.613	.497	.116	82.5	86.0	78.7	7.3
20	.574	.618	.520	.098	84.9	89.5	81.2	8.3
21	.571	.620	.495	.125	86.7	94.4	81.2	13.2
22	.525	.583	.448	.135	86.0	93.6	81.8	11.8
23	.458	.512	.383	.129	85.1	91.9	81.5	10.4
24	.429	.475	.385	.090	82.3	87.5	79.4	8.1
25	.366	.426	.298	.128	83.9	89.5	80.0	9.5
26	.337	.395	.287	.108	83.9	90.7	81.4	9.3
27	.431	.513	.360	.153	81.0	83.5	79.5	4.0
28	.560	.636	.490	.146	83.6	90.0	79.5	10.5
29	.623	.687	.570	.117	82.1	90.3	78.0	12.3
30	.661	.718	.597	.121	83.5	89.5	80.2	9.3

The Mean Height of the Barometer, as likewise the Dry and Wet Bulb Thermometer Means are derived, from the hourly observations, made at the several hours during the day.

Meteorological Observations.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of June 1874.*

Daily Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.—(Continued.)

Date.	Mean Wet Bulb Ther- mometer.	Dry Bulb above Wet.	Computed Dew Point.	Dry Bulb above Dew Point.	Mean Elastic force of vapour.	Mean Weight of Vapour in a Cubic foot of air.	Additional Weight of Vapour required for complete saturation.	Mean degree of Humi- dity, complete satu- ration being unity.
	°	°	°	°	Inches.	T. gr.	T. gr.	
1	80.0	7.8	75.3	12.5	0.862	9.16	4.44	0.67
2	80.6	6.0	77.0	9.6	.910	.69	3.45	.74
3	79.5	5.7	75.5	9.7	.868	.27	.34	.74
4	79.0	2.9	77.0	4.9	.910	.79	1.65	.86
5	79.6	4.6	76.4	7.8	.893	.56	2.68	.78
6	78.8	2.4	77.1	4.1	.913	.84	1.37	.88
7	79.5	3.0	77.4	5.1	.922	.91	.73	.85
8	78.4	3.4	76.0	5.8	.882	.48	.92	.83
9	78.2	4.3	75.2	7.3	.860	.24	2.40	.79
10	78.3	2.4	76.6	4.1	.899	.69	1.35	.88
11	80.0	3.7	77.4	6.3	.922	.89	2.18	.82
12	81.0	4.8	77.6	8.2	.928	.91	.92	.77
13	81.4	5.5	78.1	8.8	.943	10.04	3.21	.76
14	81.1	4.3	78.1	7.3	.943	.98	2.69	.80
15	80.1	3.2	77.9	5.4	.937	.06	1.87	.84
16	80.6	3.5	78.1	6.0	.943	.10	2.11	.83
17	79.9	2.0	78.5	3.4	.955	.29	1.15	.90
18	78.3	1.3	77.4	2.2	.922	9.97	0.72	.93
19	80.4	2.1	78.9	3.6	.967	10.39	1.25	.89
20	81.7	3.2	79.5	5.4	.986	.55	.94	.85
21	81.7	5.0	78.7	8.0	.961	.24	2.94	.78
22	81.8	4.2	78.9	7.1	.967	.32	.59	.80
23	81.5	3.6	79.0	6.1	.970	.37	.20	.83
24	80.5	1.8	79.2	3.1	.976	.50	1.08	.91
25	80.6	3.3	78.3	5.6	.949	.16	.97	.84
26	81.1	2.8	79.1	4.8	.973	.42	.71	.86
27	78.4	2.6	76.6	4.4	.899	9.69	.45	.87
28	79.7	3.0	77.0	6.6	.910	.75	2.28	.81
29	79.2	2.9	77.2	4.9	.961	.85	1.66	.86
30	80.1	3.4	77.7	5.8	.931	.98	2.02	.83

All the Hygrometrical elements are computed by the Greenwich Constants.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of June 1874.*

Hourly Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.

Hour.	Mean Height of the Barometer at 32° Fahit.	Range of the Barometer for each hour during the month.			Mean Dry Bulb Thermometer.	Range of the Tempera- ture for each hour during the month.		
		Max.	Min.	Diff.		Max.	Min.	Diff.
	Inches.	Inches.	Inches.	Inches.	°	°	°	°
Mid- night.	29.610	29.836	29.355	0.481	81.4	84.5	78.5	6.0
1	.598	.834	.350	.481	81.2	84.5	78.0	6.5
2	.587	.831	.339	.492	80.9	84.0	77.6	6.4
3	.577	.827	.333	.494	80.6	83.5	77.2	6.3
4	.571	.829	.321	.508	80.4	83.0	77.0	6.0
5	.583	.841	.329	.512	80.2	82.8	77.0	5.8
6	.589	.842	.337	.505	80.4	82.5	77.3	5.2
7	.616	.849	.357	.492	81.4	81.8	78.0	6.8
8	.630	.861	.354	.507	83.3	86.5	79.0	7.5
9	.637	.874	.355	.519	85.1	89.0	79.5	9.5
10	.633	.875	.349	.526	87.1	92.0	80.0	12.0
11	.626	.865	.345	.520	87.3	93.7	80.2	13.5
•								
Noon.	.611	.841	.329	.512	87.4	95.5	80.0	15.5
1	.588	.822	.309	.513	87.9	96.7	79.0	17.7
2	.570	.809	.300	.509	87.8	97.0	79.7	17.3
3	.550	.820	.295	.525	86.6	94.7	80.0	14.7
4	.535	.764	.287	.477	86.0	95.0	79.4	15.6
5	.532	.766	.287	.479	85.7	94.4	79.5	14.9
6	.542	.776	.305	.471	85.0	92.0	79.5	12.5
7	.562	.795	.331	.464	83.7	90.0	79.0	11.0
8	.587	.813	.349	.461	83.1	88.0	79.0	9.0
9	.606	.830	.365	.465	82.5	86.0	79.0	7.0
10	.621	.848	.378	.470	82.0	85.5	79.0	6.5
11	.621	.847	.370	.477	81.6	85.0	78.0	7.0

The Mean Height of the Barometer, as likewise the Dry and Wet Bulb
Thermometer Means are derived from the observations made at the several
hours during the month.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surrey General's Office, Calcutta,
in the month of June 1874.*

Hourly Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.—(Continued).

Hour.	Mean Wet Bulb Ther- mometer.	Dry Bulb above Wet.	Computed Dew Point.	Dry Bulb above Dew Point.	Mean Elastic force of Vapour.	Mean Weight of Vapour in a Cubic foot of air.	Additional Weight of Vapour required for complete saturation.	Mean degree of Humi- dity, complete satura- tion being unity.
	°	°	°	°	Inches.	T. gr.	T. gr.	
Mid- night.	79.5	1.9	78.2	3.2	.0946	10.19	1.08	0.90
1	79.3	1.9	78.0	3.0	.940	.13	.08	.90
2	79.2	1.7	78.0	2.9	.940	.13	0.97	.91
3	79.0	1.6	77.9	2.9	.937	.10	.91	.92
4	78.9	1.5	77.8	2.6	.934	.07	.87	.92
5	78.9	1.3	78.0	2.2	.940	.15	.73	.93
6	79.1	1.3	78.2	2.2	.946	.21	.73	.93
7	79.6	1.8	78.3	3.1	.949	.22	1.05	.91
8	80.4	2.9	78.4	4.9	.952	.21	.72	.86
9	80.8	4.3	77.8	7.3	.934	9.99	2.58	.80
10	81.2	5.9	77.7	9.4	.931	.92	3.41	.74
11	80.8	6.5	76.9	10.4	.908	.66	.75	.72
Noon.	80.8	6.6	76.8	10.6	.905	.61	.84	.71
1	81.2	6.7	77.2	10.7	.916	.73	.91	.71
2	80.9	6.9	76.8	11.0	.905	.61	.99	.71
3	80.7	5.9	77.2	9.4	.916	.77	.37	.74
4	80.6	5.4	76.8	9.2	.905	.65	.26	.75
5	80.6	5.1	77.0	8.7	.910	.71	.09	.76
6	80.3	4.7	77.0	8.0	.910	.73	2.80	.78
7	79.9	3.8	77.2	6.5	.916	.81	.26	.81
8	79.8	3.3	77.5	5.6	.925	.92	1.94	.84
9	79.8	2.7	77.9	4.6	.937	10.06	.58	.86
10	79.7	2.3	78.1	3.9	.943	.14	.33	.88
11	70.6	2.0	78.2	3.4	.946	.19	.15	.90

All the Hygrometrical elements are computed by the Greenwich Constants.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of June 1874.*

Solar Radiation, Weather, &c.

Date.	Max. Solar radiation.	Rain Gauge 1½ ft. above Ground.	WIND.			General aspect of the Sky.
			Prevailing direction.	Max. Pressure	Daily Velocity.	
		Inches		in	Mile.	
1	148.0	...	S S E & S	...	175.0	☁ to 7 A. M., ☁ to 4 P. M., ☁ to 7 P. M. B to 9 P. M., ☁ to 11 P. M.
2	148.8	0.02	S	1.6	190.8	☁ to 1 A. M. B to 5 A. M., ☁ to 2 P. M. O to 6 P. M., ☁ to 11 P. M. Brisk wind between 2 & 2½ P. M. T from 1½ to 3 P. M. Sheet L on N at 8 & 9 P. M. Light R at 3 P. M.
3	148.6	0.27	S by E & S E	6.0	100.7	S to 4 A. M., clouds of different kinds to 2 P. M. O to 9 P. M. S to 11 P. M. High wind from 2½ to 3 P. M. T between 2 & 3 P. M. L at midnight & 3 P. M. R between 3 & 4 P. M.
4	...	0.02	S E & S S E	...	78.0	S to 2 A. M. O to 6 A. M., ☁ to 10 A. M. O to 3 P. M. S to 7 P. M., ☁ to 11 P. M. T from 10 to 12 A. M. Light R after intervals from 11 A. M. to 3 P. M.
5	143.6	0.08	S S E & S S W	...	57.4	☁ to 4 A. M., ☁ to 12 A. M., ☁ & ☁ to 8 P. M., ☁ to 11 P. M. T at 11½ A. M. & 2½ P. M. Light R between 11 & 12 A. M.
6	141.0	1.17	S by E & S S E	1.0	105.1	B to 5 A. M., ☁ to 7 A. M., ☁ to 10 A. M. O to 8 P. M. B to 11 P. M. Sheet L at 11½ P. M. T & R from 10½ A. M. to 2 P. M.
7	138.0	0.06	SSW, SE & S by E	...	110.9	☁ to 1 A. M. O to 4 A. M., ☁ to 12 A. M. S to 11 P. M. Sheet L at midnight Light R at 1½ & 5½ A. M.
8	137.0	0.08	SE, S by E & SSW	...	198.9	☁ & ☁ to 2 A. M. O to 9 A. M., ☁ to 11 A. M. S to 1 P. M., ☁ to 7 P. M. B to 11 P. M. Sheet L at 7½ P. M. Light R at 3 & 4½ A. M.
9	144.0	0.12	S by W & S W	2.9	154.6	Clouds of various kinds. Sheet L on S between 1 & 2 A. M., & 10 & 11 P. M. R at 7 P. M.

☁ Cirri, — Strati, ☁ Cumuli, ☁ Cirro-strati, ☁ Cumulo-strati, ☁ Nimbi, ☁ Cirro-cumul, B clear, S strati, O overcast, T thunder, L lightning, R rain, D drizzle.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of June 1874.*

Solar Radiation. Weather, &c.

Date.	Max. Solar radiation.	Rain Gauge 1½ ft. above Ground.	WIND.			General aspect of the Sky.
			Prevailing direction.	Max. Pressure	Daily Velocity.	
		Inches.		lb	Miles.	
10	132.0	1.47	S, SSE & S by E	0.4	175.4	S to 3 A. M. O to 7 A. M., \i to 9 A. M., \i to 11 A. M. O to 3 P. M. S to 7 P. M., \i & \i to 11 P. M. T at 12 A. M. R at 6½, from 10½ to 12 A. M. & at 7½ P. M.
11	143.4	...	S by E, S & W S W	...	161.7	B to 3 A. M. O to 5 A. M., \i to 1 P. M. O to 4 P. M. S to 7 P. M. B to 11 P. M. Sheet L at 8 & 9 P. M.
12	145.3	0.05	W by S & S S W	...	180.1	S to 7 A. M., \i & \i to 4 P. M. S to 6 P. M., \i to 9 P. M. B to 11 P. M. T at 6 A. M. Sheet L on W from 7½ to 10 p. m. Light R between 1 & 2 A. M.
13	143.5	...	S by W	...	129.2	B to 4 A. M., \i & \i to 5 P. M., \i to 11 P. M. Sheet L on W S W at 9 P. M.
14	145.2	0.58	S by W & S E	2.8	140.1	B 4 A. M., \i to 7 A. M., \i to 1 P. M. O to 4 P. M., \i to 7 P. M. B to 11 P. M. Sheet L at Midnight. T between 1 & 2 P. M. R between 1½ & 2½ P. M.
15	136.2	0.03	S E & E by S	2.0	173.6	B to 4 A. M., \i & \i to 12 A. M., \i to 3 P. M. O to 8 P. M., \i to 11 P. M. Sheet L on W at 11 P. M. Light R at 1, 4½ & 6 P. M.
16	141.0	0.14	E & E by N	1.6	223.8	B to 5 A. M., \i to 6 P. M. O to 11 P. M. Sheet L on S at 11 P. M. Slight R between 10 & 11 A. M. & at 7½ P. M.
17	...	0.61	E by N, ESE & SE	4.4	296.2	S to 2 A. M. O to 7 A. M., \i to 10 A. M. O to 6 P. M. S to 11 P. M. Sheet L on N W at 9 P. M. R after intervals. [ervals.
18	124.5	0.26	S S E & S E	...	264.3	Chiefly O. Slight R after intervals.
19	...	0.06	S S E & S	0.3	148.3	S to 4 A. M., \i to 10 A. M. O to 4 P. M. S to 7 P. M., \i to 11 P. M. Sheet L at 1 A. M. S & 10 P. M. Light R at 1½ 10½ & 12 A. M.

\i Cirri,—i Strati, \i Cumuli, \i Cirro-strati, \i Cumulo-strati, \i Nimbi, \i Cirro-cumuli, B clear, S straton, O overcast, T thunder, L lightning
R. rain, D drizzle.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of June 1874.*

Solar Radiation, Weather, &c.,

Date.	Max. Solar radiation.	Rain Gauge 1½ ft. above Ground.	WIND.		General aspect of the Sky.	
			Prevailing direction.	Max. Pressure Daily Velocity.		
		Inches.		lb Miles.		
20	136.0	...	S S E & S	...	161.8	B to 3 a. m., Clouds of different kinds to 9 a. m. S to 2 p. m. \swarrow & \searrow to 7 p. m. B to 11 p. m. Sheet L on S W at midnight.
21	147.0	...	S by E & S	...	170.6	B to 2 a. m., \swarrow & \searrow to 10 a. m., \swarrow to 8 p. m. B to 11 p. m.
22	148.0	...	S by E & S	...	155.9	\searrow to 9 a. m., \swarrow to 2 p. m. O to 4 p. m., \swarrow to 11 p. m. Sheet L on W at midnight.
23	146.2	0.18	S, S S E & S S W	...	150.7	B to 5 a. m., \swarrow to 11 a. m., \swarrow to 7 p. m. O to 11 p. m. T & L at 8 p. m. Slight R between 11 & 12 a. m. & 8 & 9 p. m.
24	133.0	0.21	S by E & variable	...	104.6	O to 7 p. m. S to 11 p. m. Slight R between Midnight & 1 a. m. & from 2 to 7 p. m.
25	139.2	0.09	S by W & S S W & S	...	126.9	O to 8 a. m., \swarrow to 5 p. m. S to 11 p. m. Slight R at 4½ a. m.
26	149.2	...	S by W, S & S W	...	128.4	O to 9 a. m., \swarrow to 2 p. m. S to 11 p. m. D at 2½, 4, 8½, 9 & 11 p. m.
27	111.7	0.08	S, S W & S S W	2.0	165.6	O to 4 p. m., \swarrow to 11 p. m. Light R at 7, 9 & 11 a. m. 2, 3½ & 4 p. m.
28	147.0	0.03	S S W & S	0.3	177.7	O to 10 a. m., \swarrow to 3 p. m. O to 11 p. m. Light R at 9½ a. m., 5, 6½ and 9 p. m.
29	144.7	1.28	S S E & variable	...	121.3	O to 8 a. m., \swarrow to 3 p. m. O to 7 p. m., \swarrow to 11 p. m. T between midnight & 1 a. m. & 4 & 5 p. m.
						L between midnight & 1 a. m. and at 9 p. m. R after intervals.
30	143.5	...	S by E	...	127.0	\swarrow and \searrow to 10 a. m., \swarrow & S to 11 p. m. T between 2 and 4 p. m. D at 8 a. m. 2½ and 3½ p. m.

\searrow Cirri — \swarrow Strati, \swarrow Cumuli, \swarrow Cirro-strati, \swarrow Cumulo-strati \swarrow Nimbi,
 \swarrow Cirro-Cumuli, B clear, S strati, O overcast, T thunder, L lightning
R rain, D drizzle.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of June 1874.*

MONTHLY RESULTS.

	Inches.
Mean height of the Barometer for the month	29.591
Max. height of the Barometer occurred at 10 A. M. on the 3rd ...	29.875
Min. height of the Barometer occurred at 4 & 5 P. M. on the 26th ...	29.287
Extreme range of the Barometer during the month	0.588
Mean of the daily Max. Pressures	29.649
Ditto ditto Min. ditto	29.524
Mean daily range of the Barometer during the month	0.125

	°
Mean Dry Bulb Thermometer for the month	83.7
Max. Temperature occurred at 2 P. M. on the 1st	97.0
Min. Temperature occurred at 4 & 5 A. M. on the 8th & 10th ...	77.0
Extreme range of the Temperature during the month	20.0
Mean of the daily Max. Temperature	90.2
Ditto ditto Min. ditto,	79.8
Mean daily range of the Temperature during the month	10.4

Mean Wet Bulb Thermometer for the month	80.0
Mean Dry Bulb Thermometer above Mean Wet Bulb Thermometer ...	3.7
Computed Mean Dew-point for the month	77.4
Mean Dry Bulb Thermometer above computed mean Dew-point ...	6.3

	Inches.
Mean Elastic force of Vapour for the month	0.922

	Troy grain.
Mean Weight of Vapour for the month	9.89
Additional Weight of Vapour required for complete saturation ...	2.18
Mean degree of humidity for the month, complete saturation being unity	0.82

	°
Mean Max. Solar radiation Thermometer for the month	140.9

	Inches.
Rained 24 days,—Max. fall of rain during 24 hours	1.47
Total amount of rain during the month	6.89
Total amount of rain indicated by the Gauge* attached to the anemo- meter during the month	6.08
Prevailing direction of the Wind S., S. S. E. & S. by E.	

* Height 70 feet 10 inches above ground.

*Abstract of the Results of the Hourly Meteorological Observations
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in the month of July 1874.*

Latitude 22° 33' 1" North. Longitude 88° 20' 34" East.

Height of the Cistern of the Standard Barometer above the sea level, 18.11 feet.

Daily Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.

Date.	Mean Height of the Barometer at 32° Fahr.	Range of the Barometer during the day.			Mean Dry Bulb Thermometer.	Range of the Tempera- ture during the day.		
		Max.	Min.	Diff.		Max.	Min.	Diff.
	Inches.	Inches.	Inches.	Inches.	°	°	°	°
1	29.685	29.733	29.621	0.112	83.8	90.0	80.0	10.0
2	.677	.732	.601	.131	81.9	92.0	80.0	12.0
3	.657	.712	.574	.138	83.6	88.4	80.0	8.4
4	.601	.658	.528	.130	84.2	91.0	79.6	11.4
5	.586	.622	.541	.081	81.1	87.8	81.0	6.8
6	.563	.600	.501	.099	81.1	87.5	81.2	6.3
7	.588	.611	.541	.100	85.7	92.3	80.5	11.8
8	.622	.679	.567	.112	85.3	91.5	80.5	11.0
9	.596	.643	.545	.099	85.2	93.4	80.2	13.2
10	.580	.630	.514	.116	84.2	90.3	81.0	9.3
11	.597	.645	.534	.111	83.8	90.0	81.0	9.0
12	.614	.718	.589	.129	83.1	87.3	79.9	7.4
13	.684	.739	.624	.115	83.5	89.0	79.5	9.5
14	.645	.681	.593	.091	84.2	89.3	80.0	9.3
15	.637	.684	.573	.111	84.1	88.8	81.6	7.2
16	.665	.728	.586	.112	83.3	87.4	79.7	7.7
17	.681	.728	.611	.117	85.1	92.0	79.5	12.5
18	.681	.722	.613	.109	87.0	93.8	81.0	12.8
19	.670	.737	.586	.151	87.2	92.8	81.8	11.0
20	.631	.692	.517	.145	86.7	94.2	82.0	12.2
21	.582	.611	.484	.157	86.7	94.0	82.5	11.5
22	.537	.583	.408	.115	85.8	91.2	82.2	9.0
23	.508	.551	.441	.110	83.6	88.6	80.8	7.8
24	.489	.562	.429	.133	82.6	87.5	79.8	7.7
25	.541	.599	.512	.087	81.2	87.1	79.5	7.9
26	.564	.616	.510	.106	82.0	87.5	79.4	8.1
27	.533	.599	.452	.147	82.6	88.0	79.4	8.6
28	.405	.479	.339	.140	80.5	83.2	79.2	4.0
29	.419	.537	.451	.186	82.2	86.5	79.0	7.5
30	.519	.575	.452	.123	83.4	87.6	79.6	8.0
31	.481	.526	.435	.091	.807	84.5	78.2	6.3

The Mean Height of the Barometer, as likewise the Dry and Wet Bulb Thermometer Means are derived, from the hourly observations, made at the several hours during the day.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of July 1874.*

Daily Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.—(Continued.)

Date.	Mean Wet Bulb Ther- mometer.	Dry Bulb above Wet.	Computed Dew Point.	Dry Bulb above Dew Point.	Mean Elastic force of vapour.	Mean Weight of Vapour in a Cubic foot of air.	Additional Weight of Vapour required for complete saturation.	Mean degree of Humi- dity, complete satu- ration being unity.
	°	°	°	°	Inches.	T. gr.	T. gr.	
1	80.4	3.4	78.0	5.8	0.940	10.07	2.03	0.83
2	80.4	4.5	77.2	7.7	.916	9.79	.70	.78
3	79.9	3.7	77.3	6.3	.919	.86	.17	.82
4	80.4	3.8	77.7	6.5	.931	.96	.28	.81
5	80.7	3.4	78.3	5.8	.949	10.16	.05	.83
6	81.0	3.1	78.8	5.3	.964	.34	1.87	.85
7	80.8	4.9	77.4	8.3	.922	9.85	2.95	.77
8	81.0	4.3	78.0	7.3	.940	10.05	.59	.80
9	81.3	3.9	78.6	6.6	.958	.23	.38	.81
10	81.3	2.9	79.3	4.9	.979	.48	1.76	.86
11	80.6	3.2	78.4	5.4	.952	.21	.89	.84
12	80.0	3.1	77.8	5.3	.934	.03	.83	.85
13	79.9	3.6	77.4	6.1	.922	9.89	2.11	.82
14	80.4	3.8	77.7	6.5	.931	.96	.28	.81
15	80.8	3.3	78.5	5.6	.955	10.23	1.98	.84
16	80.2	3.1	78.0	5.3	.940	.00	.84	.85
17	80.8	4.3	77.8	7.3	.934	9.99	2.58	.80
18	81.0	6.0	77.4	9.6	.922	.81	3.48	.74
19	81.4	5.8	77.9	9.3	.937	.98	.39	.75
20	81.2	5.5	77.9	8.8	.937	.98	.20	.76
21	81.4	5.3	78.2	8.5	.946	10.07	.11	.76
22	81.5	4.3	78.5	7.3	.955	.21	2.62	.80
23	80.5	3.1	78.3	5.3	.949	.18	1.85	.85
24	80.3	2.3	78.7	3.9	.961	.33	.35	.88
25	79.8	1.4	78.8	2.4	.974	.40	0.81	.93
26	80.4	1.6	79.3	2.7	.979	.53	.94	.92
27	80.3	2.3	78.7	3.0	.961	.33	1.35	.88
28	79.3	1.2	78.5	2.0	.955	.31	0.67	.94
29	79.1	3.1	76.9	5.3	.908	9.76	1.78	.85
30	81.0	2.4	79.3	4.1	.979	10.51	.45	.88
31	.792	1.5	78.1	2.6	.943	.16	0.88	.92

All the Hygrometrical elements are computed by the Greenwich Constants.

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taken at the Surveyor General's Office, Calcutta,
in the month of July 1874.*

Hourly Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.

Hour.	Mean Height of the Barometer at 32° Fahr.	Range of the Barometer for each hour during the month.			Mean Dry Bulb Thermometer.	Range of the Tempera- ture for each hour during the month.		
		Max.	Min.	Diff.		Max.	Min.	Diff.
	Inches.	Inches.	Inches.	Inches.	°	°	°	°
Mid- night.	29.013	29.728	29.375	0.353	82.0	85.0	79.5	5.5
1	.603	.712	.361	.351	81.6	84.2	79.0	5.2
2	.592	.699	.355	.344	81.3	83.8	79.0	4.8
3	.580	.687	.351	.336	81.0	83.0	79.0	4.0
4	.572	.676	.357	.319	80.7	82.8	79.0	3.8
5	.583	.688	.366	.322	80.5	82.5	79.4	3.1
6	.597	.702	.386	.316	80.5	82.5	79.0	3.5
7	.612	.721	.385	.336	81.3	83.6	79.3	4.3
8	.625	.737	.401	.336	83.0	85.6	80.0	5.6
9	.632	.735	.431	.304	81.8	87.0	80.0	7.0
10	.630	.739	.434	.305	85.9	89.0	80.5	8.5
11	.619	.721	.427	.294	87.1	91.0	81.5	9.5
Noon.	.605	.715	.408	.307	87.9	92.3	83.0	9.3
1	.586	.688	.381	.307	87.7	93.4	79.5	13.9
2	.568	.678	.373	.305	87.8	93.5	79.4	14.1
3	.547	.655	.347	.308	87.5	94.0	78.2	15.8
4	.532	.631	.344	.287	87.5	94.2	79.0	15.2
5	.528	.624	.339	.285	86.8	93.5	79.0	14.5
6	.541	.629	.318	.281	85.7	92.5	79.1	13.4
7	.559	.665	.354	.311	84.4	89.7	78.6	11.1
8	.580	.688	.369	.319	83.6	88.5	78.5	10.0
9	.602	.706	.384	.322	83.1	87.4	78.8	8.6
10	.619	.725	.400	.325	82.6	86.0	78.5	7.5
11	.617	.728	.396	.332	82.1	85.5	78.5	7.0

The Mean Height of the Barometer, as likewise the Dry and Wet Bulb Thermometer Means are derived from the observations made at the several hours during the month.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of July 1874.*

Hourly Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.—(Continued).

Hour.	Mean Wet Bulb Ther- mometer.	Dry Bulb above Wet.	Computed Dew Point.	Dry Bulb above Dew Point.	Mean Elastic force of Vapour.	Mean Weight of Vapour in a Cubic foot of air.	Additional Weight of Vapour required for complete saturation.	Mean degree of Humi- dity, complete satura- tion being unity.
	°	°	°	°	Inches.	T. gr.	T. gr.	
Mid- night.	80.0	2.0	78.6	3.4	.958	10.32	1.15	.90
1	79.8	1.8	78.5	3.1	.955	.29	.05	.91
2	79.6	1.7	78.4	2.9	.952	.25	0.99	.91
3	79.5	1.5	78.4	2.6	.952	.25	.89	.92
4	79.3	1.4	78.3	2.4	.949	.21	.80	.93
5	79.1	1.4	78.1	2.4	.943	.18	.80	.93
6	79.2	1.3	78.3	2.2	.949	.21	.74	.93
7	79.8	1.5	78.7	2.6	.961	.35	.89	.92
8	80.5	2.5	78.7	4.3	.961	.33	1.49	.87
9	81.0	3.8	78.3	6.5	.949	.14	2.32	.81
10	81.2	4.7	77.9	8.0	.937	.00	.87	.78
11	81.5	5.6	78.1	9.0	.943	.04	3.29	.75
Noon.	81.8	6.1	78.1	9.8	.943	.02	.62	.74
1	81.7	6.0	78.1	9.6	.943	.02	.54	.74
2	81.5	6.3	77.7	10.1	.931	9.90	.70	.73
3	81.2	6.3	77.4	10.7	.922	.81	.68	.73
4	81.4	6.1	77.7	9.8	.931	.90	.59	.73
5	81.2	5.6	77.8	9.0	.934	.95	.26	.75
6	81.0	4.7	77.7	8.0	.931	.94	2.86	.78
7	80.7	3.7	78.1	6.3	.943	10.10	.21	.82
8	80.6	3.0	78.5	5.1	.955	.25	1.78	.85
9	80.4	2.7	78.5	4.6	.955	.25	.61	.86
10	80.3	2.3	78.7	3.9	.961	.33	.35	.88
11	80.1	2.0	78.7	3.4	.961	.35	.16	.90

All the Hygrometrical elements are computed by the Greenwich Constants.

*Abstract of the Results of the Hourly Meteorological Observations
taken, at the Surveyor General's Office, Calcutta,
in the month of July 1874.*

Solar Radiation, Weather, &c.

Date.	Max. Solar radiation.	Rain Gauge 1½ ft. above Ground.	WIND.		Daily Velocity.	General aspect of the Sky.
			Prevailing direction.	Max. Pressure		
	°	Inches		lb	Mile.	
1	137.8	0.04	S by E & SSE	...	116.6	☐ to 8 A. M., ☐ to 1 P. M. O to 5 P. M. ☐ & ☐ to 11 P. M. T between 1 & 2 P. M. Light R at 12½ A. M. 1½ & 5 P. M.
2	151.0	0.08	S S E & S	...	84.4	☐ & ☐ to 6 A. M., ☐ to 7 P. M. B to 11 P. M. Slight R between 9 & 10 A. M.
3	134.0	0.21	S by E	...	152.3	B to 4 A. M., ☐ to 7 A. M., ☐ to 11 A. M., ☐ & ☐ to 11 P. M. Slight R at 9 & 12 A. M.
4	137.0	0.04	S by E, S S W & S	...	137.2	☐ & ☐ to 4 A. M., ☐ to 5 P. M., ☐ to 8 P. M. B to 11 P. M. Sheet L on W between 9 & 10 P. M. Light R at 7, 9½ & 10 A. M.
5	120.0	0.02	S & S S W	...	166.0	☐ to 6 A. M., ☐ to 11 A. M. O to 5 P. M. S to 8 P. M. B to 11 P. M. T at 10½ A. M. Sheet L on S W between 10 & 11 P. M. Light R at 7½, 9½, 10½ & 11 A. M.
6	128.5	...	S S W	0.6	223.4	☐ to 5 A. M. O to 7 A. M., ☐ to 11 A. M. S to 7 P. M. B to 11 P. M. Sheet L on S W from midnight to 2 A. M.
7	141.2	...	S S W	1.2	240.3	S to 2 A. M. ☐ to 8 A. M. ☐ & ☐ to 6 P. M. S to 11 P. M. Sheet L on N W between 7 & 8 P. M.
8	141.2	...	S S W & S	...	203.3	S to 9 A. M., ☐ & ☐ to 8 P. M. B to 11 P. M. Sheet L on S W at 8 & 9 P. M. D at 4 P. M.
9	150.6	...	S & S by E	...	131.4	B to 4 A. M., ☐ to 7 A. M., ☐ to 2 P. M. S to 6 P. M., ☐ to 9 P. M. B to 11 P. M. T at 1½, 2½ & 4 P. M.
10	142.0	0.31	S by E & S	2.8	155.0	B to 3 A. M., ☐ to 9 A. M. O to 12 A. M., ☐ to 2 P. M. S to 8 P. M. B to 11 P. M. T at 10 A. M. & 2 P. M. Sheet L on N W from 7½ to 10 P. M. R at 9½ A. M. & 3 P. M.

☐ i Cirri — i Strati, ☐ i Cumuli, ☐ i Cirro-strati, ☐ i Cumulo-strati, ☐ i Nimbi, ☐ i Cirro-cumuli, B clear, S stratoni, O overcast, T thunder, L lightning, R. rain, D drizzle.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of July 1874.*

Solar Radiation, Weather, &c.

Date.	Max. Solar radiation.	Rain Gauge 1½ ft. above Ground.	WIND.			General aspect of the Sky.
			Prevailing direction.	Max. Pressure.	Daily Velocity.	
		Inches.		lb	Miles.	
11	141.8	0.36	Sby E & S S E	2.8	160.8	B to 3 A. M., \sim i to 6 A. M., \sim i & \sim i to 2 P. M., \sim i & \sim i to 7 P. M. B to 11 P. M. R at 12 A. M. 2 & 2½ P. M.
12	142.0	0.05	S S E & S E	1.9	170.9	B to 4 A. M. S to 3 P. M., \sim i & \sim i to 8 P. M. B to 11 P. M. Sheet L on N W at 8 P. M. Light R at 11½, 12½ A. M., 1½ & 4½ P. M.
13	138.8	0.02	S E, S & S by W	0.6	170.6	B to 3 A. M., \sim i to 5 P. M., \sim i to 8 P. M. B to 11 P. M. Light R at 6½, 9 & 10 A. M.
14	129.5	...	S, S S W & S by W	0.4	189.0	B to 2 A. M., \sim i to 8 A. M. \sim i to 1 P. M. S to 9 P. M. B to 11 P. M.
15	118.8	0.03	S by W & S	...	165.2	\sim i & \sim i to 3 A. M., \sim i to 8 A. M. O to 1 P. M. S to 4 P. M. O to 11 P. M. Sheet L on S at 11 P. M. Light R at 10½, 12 A. M. & 6½ P. M.
16	142.7	0.48	S by E & S by W	0.8	140.2	O to 6 A. M., \sim i to 2 P. M. S to 11 P. M. T at 8½ P. M. Sheet L from 7 to 10 P. M. R between Midnight & 1, 9 & 10 A. M. at 1 & between 7 & 8 P. M.
17	145.0	...	S by W, S & S S W	...	89.0	\sim i & \sim i to 7 A. M., \sim i to 8 P. M. \sim i to 11 P. M. T at 4½ & 5 P. M. Sheet L at 7½, 10 & 11 P. M. D at 5½ P. M.
18	145.0	...	S S W & S E	...	77.6	S to 4 A. M., \sim i & \sim i to 11 P. M.
19	142.0	...	S by E, S by W & S E	...	89.7	\sim i to 11 A. M., \sim i to 9 P. M. B to 11 P. M. Sheet L at Midnight & at 1 A. M.
20	143.2	...	S by E	...	80.4	B to 3 A. M., \sim i & \sim i to 10 A. M., \sim i & \sim i to 7 P. M. B to 11 P. M. D at 12½ A. M.
21	147.0	0.92	S by E, S E & E S E	1.0	80.7	B to 6 A. M., \sim i to 7 P. M. \sim i to 9 P. M., \sim i to 11 P. M. T at 5½ P. M. R from 5 to 6½ P. M.
22	144.2	...	E S E & S E	...	89.1	\sim i to 1 A. M. S to 6 A. M. \sim i to 10 A. M., \sim i to 1 P. M. \sim i to 11 P. M.

\sim i Cirri, — i Strati, \sim i Cumuli, \sim i Cirro-strati, \sim i Cumulo-strati, \sim i Nimbi, \sim i Cirro-cumuli, B clear, S strati, O overcast, T thunder, L lightning
R. rain, D drizzle.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of July 1874.*

Solar Radiation, Weather, &c..

Date.	Max. Solar radiation.	Rain Gauge 1½ ft. above Ground.	WIND.			General aspect of the Sky.
			Prevailing direction.	Max. Pressure.	Daily Velocity.	
	°	Inches		lb.	Miles.	
23	131.0	0.12	S E, E N E & E	2.0	183.1	B to 4 A. M., \searrow i to 7 A. M., \searrow i to 3 P. M., \searrow i to 11 P. M. T at 1½ & 3 P. M. Light R at 1, 2, 3½, 7 & 9 P. M.
24	137.5	0.27	E & S E	1.2	240.1	Chiefly O. T & L at 11½ P. M. Slight R at 3. 6½, 7½, 9 A. M. 1½, 2 & 7½ P. M.
25	128.4	1.02	E S E & S E	1.0	180.3	O to 3 A. M., \searrow i to 7 A. M., \searrow i to 10 A. M. O to 11 P. M. T from 11 A. M. to 1½ P. M. R after intervals.
26	127.0	0.19	E S E, E & E by S	1.2	137.7	O to 5 A. M., \searrow i to 12 A. M. S to 11 P. M. T at 12½ A. M. Sheet L on N at 8 P. M. Slightly foggy at 10 P. M. Slight R at 1, 3, 4 A. M. & from 1 to 5½ P. M.
27	139.5	0.61	E by S, E & E by N	1.0	98.6	S to 3 A. M., \searrow i 12 A. M. O to 11 P. M. T from 12½ A. M., to 1½ P. M. L at 12½ A. M. R from 11 A. M. to 1 P. M.
28	...	0.45	E by N, N E & E S E	3.6	269.3	\searrow i to 2 A. M. S to 6 A. M. O to 11 P. M. Brisk wind from 7 A. M. to 4 P. M. Slight R from 7 A. M. to 10½ P. M.
29	121.5	0.27	S E, S by E & S	3.0	382.4	O to 11 A. M., clouds of different kinds to 11 P. M. Brisk wind from 8½ A. M. to 3½ P. M. Slight R from 1 to 9 A. M. & at 11 P. M.
30	117.5	0.03	S & S by E	...	219.3	B to 2 A. M.; \searrow i to 6 A. M. S to 4 P. M. O to 8 P. M., \searrow i to 11 P. M. Light R at 3½ & 6 P. M.
31	124.3	3.37	S by E, S W & S by ^[W]	0.5	127.7	\searrow i to 9 A. M. O to 8 P. M., \searrow i to 11 P. M. T at 12 A. M. & 2½ P. M. Slightly foggy at 10 & 11 P. M. R from 11½ A. M. to 5 P. M.

\searrow i Cirri — i Strati, \searrow i Cumuli, \searrow i Cirro-strati, \searrow i Cumulo-strati \searrow i Nimbi, \searrow i Cirro-Cumuli, B clear, S stratoni, O overcast, T thunder, L lightning R rain, D drizzle.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of July 1874.*

MONTHLY RESULTS.

	Inches.
Mean height of the Barometer for the month	29.589
Max. height of the Barometer occurred at 10 A. M. on the 13th	29.739
Min. height of the Barometer occurred at 5 P. M. on the 28th	29.339
Extreme range of the Barometer during the month	0.400
Mean of the daily Max. Pressures	29.645
Ditto ditto Min. ditto	29.525
Mean daily range of the Barometer during the month	0.120

	°
Mean Dry Bulb Thermometer for the month	84.0
Max. Temperature occurred at 4 P. M. on the 20th	94.2
Min. Temperature occurred at 3 P. M. on the 31st	78.2
Extreme range of the Temperature during the month	16.0
Mean of the daily Max. Temperature	89.5
Ditto ditto Min. ditto,	80.3
Mean daily range of the Temperature during the month	9.2

Mean Wet Bulb Thermometer for the month	80.5
Mean Dry Bulb Thermometer above Mean Wet Bulb Thermometer	3.5
Computed Mean Dew-point for the month	78.0
Mean Dry Bulb Thermometer above computed mean Dew-point	6.0

	Inches.
Mean Elastic force of Vapour for the month	0.940

	Troy grain.
Mean Weight of Vapour for the month	10.07
Additional Weight of Vapour required for complete saturation	2.10
Mean degree of humidity for the month, complete saturation being unity	0.83

	°
Mean Max. Solar radiation Thermometer for the month	136.5

	Inches.
Rained 24 days.—Max. fall of rain during 24 hours "	3.37
Total amount of rain during the month	8.89
Total amount of rain indicated by the Gauge* attached to the anemometer during the month	7.79
Prevailing direction of the Wind S. by E. & S.	

* Height 70 feet 10 inches above ground.

Abstract of the Results of the Hourly Meteorological Observations taken at the S. G. O. Calcutta, in the month of July 1874.

MONTHLY RESULTS.

Tables shewing the number of days on which at a given hour any particular wind blew, together with the number of days on which at the same hour, when any particular wind was blowing, it rained.

[illegible]

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of August 1874.*

Latitude 22° 33' 1" North. Longitude 88° 20' 34" East.

Height of the Cistern of the Standard Barometer above the sea level, 18.11 feet.

Daily Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.

Date.	Mean Height of the Barometer at 32° Fahrt.	Range of the Barometer during the day.			Mean Dry Bulb Thermometer.	Range of the Tempera- ture during the day.		
		Max.	Min.	Diff.		Max.	Min.	Diff
	Inches.	Inches.	Inches.	Inches.	°	°	°	°
1	29.439	29.499	29.365	0.134	81.9	86.5	78.0	8.5
2	.425	.511	.347	.164	82.0	87.4	78.9	8.5
3	.585	.679	.496	.183	82.7	88.5	79.0	9.5
4	.640	.677	.554	.123	79.8	82.0	78.5	3.5
5	.628	.671	.557	.114	82.1	88.0	78.0	10.0
6	.653	.702	.597	.105	82.6	86.8	80.0	6.8
7	.669	.714	.612	.102	83.6	90.0	79.5	10.5
8	.624	.687	.546	.141	85.1	92.0	80.5	11.5
9	.561	.605	.507	.098	84.4	90.8	81.5	9.3
10	.580	.627	.518	.109	81.8	86.2	77.8	8.4
11	.572	.630	.501	.129	83.0	88.2	79.0	9.2
12	.571	.625	.518	.107	83.6	88.8	80.0	8.8
13	.583	.631	.505	.126	82.7	87.2	80.2	7.0
14	.572	.613	.507	.106	82.9	88.3	79.8	8.5
15	.584	.628	.542	.086	82.1	86.0	79.0	7.0
16	.604	.656	.561	.095	81.6	86.8	78.0	8.8
17	.629	.686	.571	.115	83.2	88.8	79.5	9.3
18	.576	.657	.497	.160	84.4	90.5	80.0	10.5
19	.553	.594	.496	.098	81.6	91.0	80.5	10.5
20	.561	.604	.489	.115	83.8	88.3	80.0	8.3
21	.547	.589	.492	.097	83.4	91.5	81.0	10.5
22	.513	.559	.443	.116	81.0	81.5	80.2	1.3
23	.559	.605	.514	.091	81.2	87.0	77.5	9.5
24	.567	.623	.508	.115	83.8	89.0	79.5	9.5
25	.498	.547	.433	.114	83.8	87.8	81.5	6.3
26	.454	.496	.387	.109	82.6	86.5	79.8	6.7
27	.549	.642	.473	.169	80.6	84.4	78.0	6.4
28	.690	.763	.614	.149	81.4	87.0	77.8	9.2
29	.764	.818	.708	.110	83.7	89.0	79.3	9.7
30	.743	.802	.664	.138	85.1	91.0	80.0	11.0
31	.706	.770	.620	.150	85.7	92.5	81.5	11.0

The Mean Height of the Barometer, as likewise the Dry and Wet Bulb Thermometer Means are derived, from the hourly observations, made at the several hours during the day.

Meteorological Observations.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of August 1874.*

Daily Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.—(Continued.)

Date.	Mean Wet Bulb Ther- mometer.	Dry Bulb above Wet.	Computed Dew Point.	Dry Bulb above Dew Point.	Mean Elastic force of vapour.	Mean Weight of Vapour in a Cubic foot of air.	Additional Weight of Vapour required for complete saturation.	Mean degree of Humi- dity, complete satu- ration being unity.
	°	°	°	°	Inches.	T. gr.	T. gr.	
1	79.1	2.8	77.1	4.8	0.913	9.82	1.62	0.86
2	79.5	2.5	77.7	4.3	.931	10.02	.45	.87
3	80.5	2.2	79.0	3.7	.970	.42	.30	.89
4	78.9	0.9	78.3	1.5	.949	.24	0.51	.95
5	79.9	2.2	78.4	3.7	.952	.23	1.28	.89
6	80.6	2.0	79.2	3.4	.976	.50	.18	.90
7	80.6	3.0	78.5	5.1	.955	.25	.78	.85
8	81.2	3.9	78.5	6.6	.955	.21	2.36	.81
9	81.4	3.0	79.3	5.1	.979	.48	1.83	.85
10	79.8	2.0	78.4	3.4	.952	.25	.15	.90
11	80.0	3.0	77.9	5.1	.937	.06	.76	.85
12	80.6	3.0	78.5	5.1	.955	.25	.78	.85
13	80.1	2.6	78.3	4.4	.949	.20	.52	.87
14	80.1	2.8	78.1	4.8	.943	.12	.67	.86
15	79.8	2.3	78.2	3.9	.946	.17	.34	.88
16	79.4	2.2	77.9	3.7	.937	.08	.26	.89
17	80.4	2.8	78.4	4.8	.952	.21	.68	.86
18	80.9	3.5	78.4	6.0	.952	.19	2.12	.83
19	81.1	3.5	78.6	6.0	.958	.26	.13	.83
20	81.1	2.7	79.2	4.6	.976	.45	1.65	.86
21	80.9	2.5	79.1	4.3	.973	.45	.51	.87
22	79.9	1.1	77.6	3.6	.928	9.99	0.65	.94
23	79.1	2.1	77.7	6.1	.931	.98	1.22	.89
24	80.2	3.6	77.7	5.4	.952	10.21	2.12	.83
25	80.6	3.2	78.4	3.6	.970	.42	1.80	.84
26	80.5	2.1	79.0	4.1	.896	9.67	.26	.89
27	78.2	2.4	76.5	4.1	.919	.90	.34	.88
28	79.0	2.4	77.3	6.3	.922	.89	.37	.88
29	80.0	3.7	77.4	7.5	.928	.91	2.18	.82
30	80.7	4.4	77.6	8.2	.925	.88	.66	.79
31	80.9	4.8	77.5				.92	.77

All the Hygrometrical elements are computed by the Greenwich Constants.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of August 1874.*

**Hourly Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.**

Hour.	Mean Height of the Barometer at 32° Falt.	Range of the Barometer for each hour during the month.			Mean Dry Bulb Thermometer.	Range of the Tempera- ture for each hour during the month.		
		Max.	Min.	Diff.		Max.	Min.	Diff.
	Inches.	Inches.	Inches.	Inches.	°	°	°	°
Mid- night.	29.608	29.776	29.452	0.324	81.0	83.0	78.0	5.0
1	.596	.768	.428	.340	80.8	83.5	78.0	5.5
2	.584	.753	.413	.340	80.5	82.5	77.5	5.0
3	.573	.752	.402	.350	80.2	82.0	77.5	4.5
4	.567	.751	.389	.362	80.0	81.8	77.5	4.3
5	.576	.753	.405	.348	79.8	81.6	77.8	3.8
6	.588	.767	.426	.341	79.8	81.6	77.8	3.8
7	.604	.791	.450	.341	80.6	82.5	78.0	4.5
8	.621	.808	.451	.357	81.9	84.5	78.0	6.5
9	.629	.806	.460	.346	83.3	86.2	78.2	8.0
10	.628	.818	.454	.364	84.9	88.5	79.6	8.9
11	.622	.812	.446	.366	85.7	90.5	79.9	10.6
Noon.	.603	.790	.417	.373	86.3	90.5	79.3	11.2
1	.585	.774	.396	.378	86.7	91.5	80.1	11.4
2	.560	.746	.372	.374	86.6	92.0	79.5	12.5
3	.544	.729	.365	.364	86.0	92.5	79.1	13.4
4	.532	.716	.347	.369	85.9	91.7	78.7	13.0
5	.550	.708	.361	.347	85.0	91.0	79.0	12.0
6	.541	.710	.379	.331	84.1	88.0	79.0	9.0
7	.564	.727	.405	.322	83.1	87.1	79.0	8.1
8	.586	.751	.423	.328	82.4	85.8	78.5	7.3
9	.607	.779	.442	.337	82.0	85.0	78.5	6.5
10	.620	.786	.448	.338	81.7	84.4	78.5	5.9
11	.622	.786	.457	.330	81.5	83.5	78.5	5.0

The Mean Height of the Barometer, as likewise the Dry and Wet Bulb Thermometer Means are derived from the observations made at the several hours during the month.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of August 1874.*

Hourly Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.—(Continued).

Hour.	Mean Wet Bulb Ther- mometer.	Dry Bulb above Wet.	Computed Dew Point.	Dry Bulb above Dew Point.	Mean Elastic force of Vapour.	Mean Weight of Vapour in a Cubic foot of air.	Additional Weight of Vapour required for complete saturation.	Mean degree of Humi- dity, complete satura- tion being unity.
	°	°	°	°	Inches.	T. gr.	T. gr.	
Mid- night.	79.6	1.4	78.6	2.1	0.958	10.34	0.80	0.93
1	79.5	1.3	78.6	2.2	.958	.34	.73	.93
2	79.3	1.2	78.5	2.0	.955	.31	.67	.91
3	79.0	1.2	78.2	2.0	.946	.21	.67	.94
4	78.9	1.1	78.1	1.9	.943	.18	.63	.94
5	78.9	0.9	78.3	1.5	.949	.24	.51	.95
6	78.9	0.9	78.3	1.5	.949	.24	.51	.95
7	79.5	1.1	78.7	1.9	.961	.37	.64	.94
8	80.1	1.8	78.8	3.1	.964	.38	1.06	.91
9	80.5	2.8	78.5	4.8	.955	.25	.68	.86
10	81.0	3.9	78.3	6.6	.949	.14	2.35	.81
11	81.2	4.5	78.0	7.7	.940	.03	.77	.78
Noon.	81.4	4.9	78.0	8.3	.940	.03	.99	.77
1	81.4	5.3	78.2	8.5	.946	.07	3.11	.76
2	81.4	5.2	78.3	8.3	.949	.12	.02	.77
3	81.2	4.8	77.8	8.2	.934	9.97	2.94	.77
4	81.1	4.8	77.7	8.2	.931	.94	.93	.77
5	80.8	4.2	77.9	7.1	.937	10.02	.51	.80
6	80.4	3.7	77.8	6.3	.934	.01	.20	.82
7	80.2	2.9	78.2	4.9	.946	.15	1.71	.86
8	79.9	2.5	78.1	4.3	.943	.14	.47	.87
9	79.9	2.1	78.4	3.6	.952	.23	.24	.89
10	79.9	1.8	78.6	3.1	.958	.32	.05	.91
11	79.8	1.7	78.6	2.9	.958	.32	0.99	.91

All the Hygrometrical elements are computed by the Greenwich Constants.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of August 1874.*

Solar Radiation, Weather, &c.

Date.	Max. Solar radiation.	Rain Gauge 1½ ft. above Ground.	WIND.			General aspect of the Sky.
			Prevailing direction.	Max. Pressure	Daily Velocity.	
	°	Inches		lb	Mile.	
1	139.0		SbyW, EbyN & E	1.5	121.6	∩i to 4 A. M. S to 3 P. M., ∩i to 7 P. M., ∩i to 11 P. M. Brisk wind from 9½ A. M. to 1½ P. M. Slightly foggy at midnight D at 5½, 6½, 9½ A. M. & 1 P. M.
2	136.0	0.17	E N E, E & S E	6.0	256.0	∩i to 8 A. M., ∩i to 4 P. M. O to 11 P. M. Strong wind from 8 A. M. to 6½ P. M. Slight R at 4½, 8½, 11½, 12½ A. M. 2½ & 3½ P. M.
3	146.5	0.52	S E & S by E	1.0	250.0	O to 7 A. M., ∩i to 2 P. M. O to 8 P. M. B to 11 P. M. T between 2 & 3 P. M. R at 4, 6 A. M. 1½ & 2½ P. M.
4	...	0.35	S S E	1.0	109.6	∩i to 4 A. M. O to 11 P. M. T at 11 A. M. Slight R after intervals.
5	140.0	1.43	S S E & S	0.5	145.1	O to 10 A. M., ∩i & ∩i to 6 P. M. B to 11 P. M. R after intervals.
6	144.0	0.40	S S E	...	150.3	B to 2 A. M., ∩i to 7 P. M. B to 11 P. M. T at 3 P. M. Sheet L on W at 11 P. M. Slight R at 7, 8 12½ A. M. & from 1½ to 3 P. M.
7	141.2	0.03	S S E & S E	...	162.0	B to 4 A. M., ∩i to 8 A. M., ∩i to 6 P. M., ∩i to 11 P. M. Sheet L from 6½ to 11 P. M. Light R at 7½ A. M. & 4½ P. M.
8	144.2	0.32	S S E & S by E	...	104.7	∩i to 6 A. M., ∩i & ∩i to 5 P. M. O to 11 P. M. T at 6½ P. M. Sheet L at midnight, 9 & 10 P. M. R from 5½ to 7 P. M.
9	140.0	0.21	S by E & S E	0.8	90.8	O to 7 A. M., ∩i to 1 P. M. O to 7 P. M. S to 11 P. M. T from 1½ to 4 P. M. Sheet L at midnight 4 A. M. 10 & 11 P. M. Slight R at 4½ A. M. 2½, 3, 4½ & 9½ P. M.
10	138.0	0.71	SE, S SW & SSE	0.8	101.3	∩i to 1 A. M. O to 4 A. M., ∩i to 7 A. M., ∩i to 11 A. M. O to 4 P. M., ∩i to 7 P. M. S to 11 P. M. T at 11½ A. M., & 1½ P. M. R. from 3 to 4½ & 11½ A. M. to 4 P. M.

∩i Cirri, —i Strati, ∩i Cumuli, ∩i Cirro-strati, ∩i Cumulo-strati, ∩i Nimbi, ∩i Cirro, cumuli-B clear, S strati, O overcast, T thunder, L lightning, R. rain, D drizzle.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of August 1874.*

Solar Radiation, Weather, &c.

Date.	Max. Solar radiation.	Rain Gauge 1½ ft. above Ground.	WIND.			General aspect of the Sky.
			Prevailing direction.	Max. Pressure.	Daily Velocity.	
	°	Inches		lb	Miles.	
11	...	...	S S E, S & S by E	...	91.9	B to 1 A. M., \curvearrowright i to 1 P. M. O to 3 P. M., \searrow i to 7 P. M. B to 11 P. M. D at 2 P. M.
12	138.8	...	S by E & S S E	...	116.4	B to 5 A. M., \curvearrowright i to 1 P. M. S to 7 P. M., \searrow i to 9 P. M. B to 11 P. M.
13	117.0	0.11	S by E, S S E & S	...	117.6	B to 2 A. M., \searrow i to 7 A. M., \curvearrowright i to 12 A. M. O to 3 P. M., \curvearrowright i to 7 P. M. B to 11 P. M. Slight R between 10½ & 12½ A. M.
14	140.7	0.03	S by E	...	152.3	B to 1 A. M., \searrow i to 11 P. M. T at 10½ P. M. Light R at 11½ A. M. & 11 P. M.
15	134.0	0.10	S by E & S S E	1.0	129.2	Clouds of different kinds Slight R at 1, 10½, 11½ A. M. 3½, 4½, 5½ & 6 P. M.
16	137.0	0.33	S S E & S by E	0.2	161.5	Clouds of different kinds. Slight R at 2½, 10½ A. M. 1½, 3½, 4½ & 10½ P. M.
17	141.5	0.23	S	...	161.7	Clouds of various kinds. Slight R at 4½, 8½, A. M., & 2½ P. M.
18	147.3	...	S, S by E & S S E	...	131.1	B to 4 A. M., \searrow i to 7 A. M., \curvearrowright i to 5 P. M., \searrow i to 11 P. M. Sheet L on W between 10 & 11 P. M. D at 4½ P. M.
19	140.0	0.09	S S E, S E & S by E	...	120.5	B to 5 A. M., \searrow i & \curvearrowright i to 2 P. M. S to 11 P. M. T at 12½ A. M. Sheet L from midnight to 2 A. M. & 9 to 11 P. M. R at 7 P. M.
20	149.0	0.32	S by E & S S E	1.0	115.0	B to 3 A. M. S to 10 A. M., \curvearrowright i to 3 P. M. S to 7 P. M. O to 11 P. M. T between 1 & 2 P. M. Sheet L at midnight 8 & 11 P. M. R at 5, 11½ A. M. & 1 P. M.
21	147.0	1.25	S by E	0.8	100.2	S to 2 A. M. B to 4 A. M., \searrow i to 7 A. M., \curvearrowright i to 2 P. M. O to 6 P. M., \searrow i to 11 P. M. T from 2½ to 4 P. M. L between 3 & 4 P. M. R at 1 A. M. & from 2 to 5 P. M.

\searrow i Cirri,—i Strati, \curvearrowright i Cumuli, \searrow i Cirro-strati, \sim i Cumulo-strati, \searrow i Nimbi,
 \searrow i Cirro-cumuli, B clear, S strati, O overcast, T thunder, L lightning
R. rain, D drizzle.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of August 1874.*

Solar Radiation, Weather, &c.,

Date.	Max. Solar radiation.	Rain Gauge 1½ ft. above Ground.	WIND.			General aspect of the Sky.
			Prevailing direction.	Max. Pressure	Daily Velocity.	
	°	Inches		lb	Miles.	
22	...	...	S by E & S S E	...	61.8	O. T at 7½ & 8½ A. M. Sheet L at 1, 3 & 4 A. M. R from 4½ to 10 A. M. at 1, 2, 9, 10½ & 11 P. M.
23	138.0	2.96	S S W & S	0.7	143.0	O to 9 A. M., \i to 4 P. M., \i to 11 P. M. R after intervals.
24	141.2	...	S & S S W	...	148.3	\i to 1 A. M. B to 6 A. M., \i & \i to 11 A. M., \i & \i to 5 P. M., \i & \i to 11 P. M. Sheet L on S between 7 & 8 P. M. D at 2½ P. M.
25	128.8	...	S, S S W & S by W	...	141.4	S to 6 A. M. O to 11 A. M. \i to 5 P. M., \i to 11 P. M. L on S E at 3 A. M.
26	120.0	0.27	S by W, S S E & S	...	67.3	Clouds of different kinds. Slight R after intervals.
27	122.0	0.28	S & S by E	0.8	176.4	Scuds to 7 A. M. O to 1 P. M., \i to 5 P. M. Scuds to 7 P. M. \i to 11 P. M. Slight R from 1½ A. M. to 1½ P. M.
28	138.0	0.08	S by E	0.5	161.8	S to 5 A. M. O to 9 A. M., \i to 4 P. M., \i to 7 P. M. B to 11 P. M. Light R at midnight, 6, 7, 7½, A. M. 4 & 4½ P. M.
29	145.0	...	S by E & S by W	...	96.1	B to 5 A. M., \i to 6 P. M. \i & \i to 11 P. M.
30	147.5	...	S & S by E	...	80.3	\i to 4 A. M., B to 7 A. M. \i to 6 P. M. \i to 11 P. M. Sheet L between 10 & 11 P. M. D at 9 A. M.
31	145.6	...	S, S by E & S by W	...	87.2	\i to 7 A. M., \i to 6 P. M. \i to 11 P. M. T between 5 & 6 P. M. Sheet L on W at 7 P. M. D at 5 P. M.

\i Cirri — i Strati, \i Cumuli, \i Cirro-strati, \i Cumulo-strati \i Nimbi, \i Cirro-Cumuli, B clear, S strati, O overcast, T thunder, L lightning R rain, D drizzle.

* Fell on the 22nd & 23rd.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of August 1874.*

MONTHLY RESULTS.

	Inches.
Mean height of the Barometer for the month	29.587
Max. height of the Barometer occurred at 10 A. M. on the 29th ...	29.818
Min. height of the Barometer occurred at 4 P. M. on the 2nd ...	29.347
Extreme range of the Barometer during the month	0.471
Mean of the daily Max. Pressures	29.642
Ditto ditto Min. ditto	29.521
Mean daily range of the Barometer during the month	0.121

	°
Mean Dry Bulb Thermometer for the month	82.9
Max. Temperature occurred at 3 P. M. on the 31st	92.5
Min. Temperature occurred at 2, 3 & 4 A. M. on the 23rd	77.5
Extreme range of the Temperature during the month	15.0
Mean of the daily Max. Temperature	88.0
Ditto ditto Min. ditto,	79.5
Mean daily range of the Temperature during the month	8.5

Mean Wet Bulb Thermometer for the month	80.2
Mean Dry Bulb Thermometer above Mean Wet Bulb Thermometer ...	2.7
Computed Mean Dew-point for the month	78.3
Mean Dry Bulb Thermometer above computed mean Dew-point	4.6

	Inches.
Mean Elastic force of Vapour for the month	0.949

	Troy grain.
Mean Weight of Vapour for the month	10.18
Additional Weight of Vapour required for complete saturation	1.61
Mean degree of humidity for the month, complete saturation being unity	0.86

	°
Mean Max. Solar radiation Thermometer for the month	138.8

	Inches.
Rained 28 days,—Max. fall of rain during 24 hours	1.43
Total amount of rain during the month	10.19
Total amount of rain indicated by the Gauge* attached to the anemo- meter during the month	9.22
Prevailing direction of the Wind ... S. by E, S. S. E. & S.	

* Height 70 feet 10 inches above ground.

MONTHLY RESULTS.

Tables shewing the number of days on which at a given hour any particular wind blew, together with the number of days on which at the same hour, when any particular wind was blowing, it rained.

[illegible]

PROCEEDINGS
OF THE
ASIATIC SOCIETY OF BENGAL,
FOR NOVEMBER, 1874.

The monthly General Meeting of the Society was held on Wednesday, the 4th instant, at 9 o'clock P. M.

Col. H. Hyde, President, in the chair.

The minutes of the last meeting were read and confirmed.

The following presentations were laid on the table—

1. From the Secretary to the Government of India, Foreign Department—a set of Photographs of the paintings in the Ajunta Cave Temples.

2. From Bábu Udaychand Dutt, Civil Medical Officer, Noák'háli, a skull and some bones of a huge sea fish cast ashore on the Island of Sondip.

Mr. Wood-Mason stated that the bones lying on the table were in all probability those of a small individual of the whale, *Balenoptera indica*, of which a gigantic specimen was represented in the Society's collection by the two rami of a mandible and some other bones. The Indian Museum also possessed an almost perfect skeleton of the same species which had been obligingly secured for the collection by the Hon'ble Ashley Eden, having been stranded in the estuary of the Sittang River. The bones now sent included the skull less the bones of the face, the basihyal with the ankylosed thyrohyals, a perfect scapula, a radius and an ulna of opposite sides, some vertebrae without epiphyses and some epiphyses without vertebrae, some fragments of ribs, &c. Every fragment of the skeleton of these great marine Mammals was of value, and these bones, their fragmentary condition notwithstanding, would form a valuable addition to the Museum, but it was much to be deplored that the donor did not sooner make up his mind to forward them, while they were more perfect and more numerous.

3. From Sharif Salim Ahmad Sáhib, Bombay—a copy of the *Vichar Ságar*, a Sanskrit work on Vedantic philosophy.

4. From L. Schwendler, Esq.—a copy of his 'Instructions for the electrical testing of lines and offices, No. III.'

The following gentlemen duly proposed and seconded at the last meeting were elected Ordinary Members—

A. Constable, Esq.

R. Knight, Esq., Calcutta.

Bábu Bhugobutty Churn Mallik.

The following gentlemen are candidates for ballot at the next meeting—

Maulawi Khudá Bakhsh Khán Sáhib, Pleader, Bankipore, Patna, proposed by Mr. H. Blochmann, seconded by Col. H. Hyde.

Bábu Rám Dás Sen, Zamindár, Berhampore, proposed by Col. H. Hyde, seconded by Mr. H. Blochmann.

Captain Protheroe, Dy. Commissioner, Port Blair and Nicobar Islands, proposed by Mr. J. Wood-Mason, seconded by Dr. T. R. Lewis.

R. E. Egerton, Esq., Financial Commissioner, Panjáb, proposed by Major-General R. MacLagan, seconded by the Hon'ble E. C. Bayley.

The following gentlemen have intimated their desire to withdraw from the Society—

Captain E. Swetenham ; F. R. Mallet, Esq.

The President then announced to the meeting that a Geographical Congress would be held in Paris in spring 1875.

He said that he had received a letter from the French Consul General, Calcutta, forwarding a prospectus by the promoters of the Congress together with a collection of 123 geographical questions upon which information was specially solicited. He had ordered a copy of these questions to be kept in the office, should any member wish to see them, and he would now read out the letters. As the Committee of the Congress desired to have the addresses of gentlemen likely to take an interest in the scheme, the Council had proposed the following names—Col. H. Hyde, R. E., President, Asiatic Society ; Col. H. L. Thuillier, C. S. I., Surveyor General of India ; Col. J. T. Walker, R. E., Superintendent of the Great Trigonometrical Survey ; Col. J. E. Gastrell, Superintendent Revenue Survey ; W. T. Blanford, Esq., Geological Survey ; Captain J. Butler, Political Agent, Nágá Hills ; Col. E. T. Dalton, C. S. I., Commissioner of Chota Nagpore ; J. W. Edgar, Esq., Dy. Commissioner of Darjeeling ; Sir T. D. Forsyth, K. C. S. I., C. B. ; W. Heeley, Esq., C. S. ; Captain W. G. Hughes, Dy. Commissioner, Hill Tracts, Arakan ; Dr. W. W. Hunter, Director-General of Statistics ; Dr. J. King, Superintendent, Botanical Gardens, Calcutta ; S. Kurz, Esq., Curator, Herbarium, Calcutta ; Lieut.-Col. W. E. Marshall, Simla ; S. E. Peal, Esq., Seeksagar, Assam ; The Hon'ble Justice J. B. Phear, Calcutta ; Bábu Rajendralála Mitra, Calcutta ; Dr. D. Brandis, Inspector General

of Forests, Calcutta ; Dr. W. Schlich, Conservator of Forests ; Commander A. D. Taylor ; W. Theobald, Esq., Geological Survey ; Capt. W. J. Williams, Garo Hills ; Capt. J. Biddulph, A. D. C. to the Viceroy ; Capt. W. T. Trotter, R. E., Great Trigonometrical Survey ; J. B. Hennesey, Esq., do. ; Capt. W. J. Heaviside, R. E., do. ; Ney Elias, Esq., British Burma ; Dr. J. Anderson, Calcutta ; Major-General A. Cunningham, C. S. I., Simla ; Major T. Lewin ; Dr. H. Cayley ; Capt. H. C. Marsh ; R. T. St. John, Esq., British Burma ; Major T. G. Montgomerie ; W. Johnson, Esq., Ladákh.

The following were the letters—

1. From the French Consul General, Calcutta, 5th August, 1874.

"I have the honor to forward you a copy of a letter, with enclosures, I have received from the French Geographical Society, through the Ministry for the Foreign Affairs, relating to the International Congress of the geographical sciences to be held in Paris during the spring of the next year.

"From the letter of the President of the Society, you will see that the Committee of the Congress would be most happy to be assisted in this undertaking by the foreign learned Societies as well as by men of science and travellers of all countries. I take, therefore, the liberty to ask you whether I might name the Asiatic Society of Bengal for the International Honorary Committee.

"I shall feel obliged by your suggesting at the same time the names of the travellers to whom I might appeal in this country on behalf of the Congress.

(Signed) E. AUDISIO,

Acting Consul General for France."

2. From the General Secretary, 10, Boulevard Latour-Maubourg, Paris.

INTERNATIONAL GEOGRAPHICAL CONGRESS.

(Translation.)

"The knowledge of our terrestrial dwelling is a science," said one of our most distinguished geographers, "with which we are connected by the most intimate ties : few subjects touch upon so numerous and large interests."

'And yet like all other sciences, Geography was for a long time the exclusive province of a few scholars. It had no share in the movement which carried mankind towards study, till the taste for scientific researches spread over the world. Governments countenanced its progress, then free associations were successively formed in different places, in order to give to the geographical pursuits a quicker impulse. These Societies had scarcely been created when they experienced the need of having their separate works collected, at first by a regular correspondence being established,

and afterwards, thanks to the easier ways of communication, by inviting to discussions all men who devoted themselves to such important problems.

‘This was the object which brought about the Congress held in 1871 at Anvers; and if the great and legitimate success of this scientific festival was principally due to the enlightened zeal of eminent leaders and to the eagerness of many adherents, we must also trace it to the exceptional interest of the science itself, the field of which is cultivated by many and thus proves a common arena for varied researches.

‘This is the way, which the Geographical Society of Paris intends to follow in its turn, encouraged by the very first men who had pointed it out. Strengthened by the support of the President of the Republic and expecting to obtain the support of foreign governments, it has decided that a new Geographical Scientific Congress shall be convened in Paris during the spring of the year 1875.

‘To study the earth in its various aspects, its physical constitution, the manifestations of life on its surface; to examine the ways to measure and represent it and determine its relations to the heavenly bodies; to re-establish the successive states of our planet at its different epochs and find out on the soil the traces of the history reconstructed by modern erudition; to try to render the intercourse between nations quicker and easier, and give man, by degrees, the whole habitable surface; to compare with each other methods of teaching and to concentrate the exertions tending to the diffusion and advancement of science; to act in concert in explorations to be undertaken; to state what is certain, discuss what is doubtful, and to find out by a theoretical and practical study of the earth what is not yet known, this is the aim of the Paris Congress.

‘We therefore appeal to geographers who specially devote themselves to this branch of study; to the learned men who in other pursuits require the aid of Geography; to the travellers who, at the risk of their lives, have widened the horizon of Science and multiplied the roads of trade; to the professors who by their teaching or writings, have contributed to the spread of geographical knowledge; to the engineers who, by their admirable works, have created roads of communication all over the world; to all those at last, and there are many, who take a deep interest in these questions and think it useful to propagate more and more a thoroughly necessary science.

‘We invite to this peaceful land men of all countries, knowing that they will bring with them no other passion but the passion for truth. We shall especially ask the assistance of foreign scientific Societies and request them to send delegates, to name the gentlemen to whom letters of convocation ought to be sent, to point out the questions which might be advantageously put.

'The Congress will be followed by an Exhibition of the objects relating to the study of Geography. Rewards will be distributed to the most deserving amongst the exhibitors.

'This is the whole of the program of the measures which the Geographical Society will take in order to give the movement all the splendour it deserves. The Society, relying on the usefulness of its undertaking and supported by high patronage and by many friends, will devote itself with solicitude and perseverance to a work of enlightenment and peace.

(Signed) *BARON DE LA RONCIERE-LE-NOURY, Vice-Admiral,
President, Geographical Society, Paris.*

*DELESSE, INGENIEUR EN CHEF DES MINES,
President, Central Commission.*

*MAUNOIS,
General Secretary, Geographical Society.*

*BARON R. REILLE,
Commissaire Général du Congrès.
Paris, 28th March, 1874.'*

The President then said—At the General Meeting of the Society in April last, the Council recommended for the consideration of Members certain alterations in Rules 14, 34d, and 36, of the Bye-Laws of the Society. The usual voting papers had been sent to all Non-Resident Members, of whom fifty-one had forwarded their votes to the Secretary. It was the business of this evening to take the votes of the Members present. He would order the Secretary to distribute the voting papers, and read out in the meantime the rules as they had hitherto stood and the amended rules as proposed by the Council.

I.

Present Rule.

Sec. 14A. In the event of an Ordinary Member leaving India, and in the further event of his informing the Secretary by letter that he has no intention of returning, but desires to retain his privileges as an Ordinary Member, his subscription shall be 12 rupees *per annum*, commutable into a single payment of Rs. 100: provided that if any such Member shall thereafter return to India, he shall thereupon become liable to pay his original subscription, subject to

Proposed Rule.

Sec. 14A. In the event of an Ordinary Member leaving India, and in the further event of his informing the Secretary by letter that he has no intention of returning, but desires to retain his privileges as an Ordinary Member, his subscription shall be 16 rupees *per annum*, commutable into a single payment of Rs. 150: provided that if any such Member shall thereafter return to India, he shall thereupon become liable to pay his original subscription, subject to

the operation of Rule 10 B.

the operation of Rule 10 B., and provided that Members who are at present paying Rs. 12 *per annum*, or who shall have paid Rs. 100 as composition, shall not be called on to pay the higher rates.

II.

Present Rule.

Sec. 34 (d). The President, or, in his absence, one of the Vice-Presidents, shall take the Chair. If neither the President, nor one of the Vice-Presidents, be present within fifteen minutes after the hour appointed for the Meeting, the Members present shall elect a Chairman.

Proposed Rule.

Sec. 34 (d). The President, or, in his absence, one of the Vice-Presidents, shall take the Chair, or in their absence the Senior Member of the Council. If neither the President, nor one of the Vice-Presidents, nor a Member of the Council, be present within fifteen minutes after the hour appointed for the Meeting, the Members present shall elect a Chairman.

III. That the following Rule be added after Rule 36.

36A. "With reference to the provisions of Act XVII. of 1866 (The Indian Museum Act), Section 3, the Trustees of the Indian Museum on the part of the Society shall be nominated from among the members of the Council, with the proviso that on vacation of their seats in the Council they shall resign their Trusteeships."

Messrs. D. Waldie and E. Gay, at the request of the President, collected the voting papers and acted as Scrutineers.

The Scrutineers then gave the results to the President, who announced, in accordance with the Society's Bye-Laws which require a majority of three-fourths in case Rules are altered,—

First, that the proposed alteration of Sec. 14 A. was *not* carried.

Secondly, that the proposed alteration of Sec. 34 (d) and the addition to Sec. 36 were carried.

The President then said, he wished to remind the members of the facility which the Council had afforded them of visiting the Library of the Society on Friday mornings at 7 A. M. The time of opening had been altered in consequence of a request made by several members, who had no leisure to consult the Library in the course of the day. Very few members, however, in fact only four, had since June last availed themselves of the early opening. The arrangement was productive of a small outlay; but the Council had at present no wish to do away with it, at least not during the cold season, and he thought it would be well, again to draw the attention of the members to the convenience that was afforded them of consulting the Library once a week in the morning.

The President also announced on the part of the Council that during the absence of Capt. J. Waterhouse and Col. Gastrell, Mr. H. Blochmann

would act as General Secretary and as Treasurer of the Society, in addition to his duties as Philological Secretary.

Also, that they had appointed Bábu Gopal Chandr Dutt as First Clerk of the Secretary's Office, on Rs. 60 a month; and that Yúsuf Ali, Store-keeper, had been dismissed.

The Secretary laid before the Meeting a Copper plate, presented to the Society by Mr. A. L. Clay, C. S.

Mr. Clay states that the plate was found at the time of re-digging a pond in Nasrábád, a village on the south-east corner of the town of Chittagong. The pond formerly belonged to the Bhats of the village; but it now belongs to a Muhammadan.

The plate is a grant of land made in 1165 Saka, or 1243 A. D., by Rájá Dámudar Deb, son of Bású Deb, son of Madhusudan Deb, son of Purushotam, of Tripura (Tiparah).

Mr. Blochmann said that the plate was of great interest as it shewed that Chittagong (Chátgáon) belonged in the beginning of the 13th century, when the Muhammadans had just conquered Bengal, to the Mahárájás of Tiparah. The plate mentions the names of four of them. They are, however, not given by Rev. J. Long in his short Analysis of Ráj-Málá, a poem which contains the family history of the Mahárájás (Journal, Vol. XIX, for 1858.)

The plate had been made over to Bábu Prannáth Pandit, member of the Society, who had read and translated it. A facsimile of the plate and the Bábu's remarks on it would be published in the fourth number of the Journal, Part I, for 1874. The thanks of the Society were due to Mr. Clay for his interesting presentation.

The President exhibited one gold and two silver coins belonging to himself.

Mr. Blochmann said that the first coin, a small thick silver piece, not much larger than a two-anna piece, contained on one side the words

محمد شاه بن لطيف شاه سلطان

Mahmúd Sháh ibn Latíf Sháh, the king.

The reverse was too much cut away. The coin is a Gujarátí coin. Mahmúd Sháh, III., son of Latíf Khán, son of Muzaffar Sháh, reigned from A. D. 1537 to 1553; *vide* Thomas, Chronicles, pp. 351 to 353.

The second was a small square Kashmír silver coin.

OBVERSE—محمد همايون سلطان Muhammad Humáyún Sulṭán.

REVERSE—ضرب کشمير Struck at Kashmír.

The year is effaced. It is curious that the letters of the reverse are inverted, but they are easily made out by holding the coin before a looking-glass.

The third coin was a posthumous gold coin, containing the name of Ahmad Sháh of Dillí. The obverse, as usual in the coinage of the 18th century, forms a distich (metre, *long Ramal*)—

حکم شد از قادر بیچون باحمد پادشاه • سکه زن برسیم وزر از اوج ماهی تا بهما

The Almighty who has no equal gave Ahmad Sháh the order to coin silver and gold from the Fish [upon which the earth stands] to the Moon.

REVERSE—ضرب دار الخلافت جلوس میمنت مانوس سنه ۱۱۴

Struck at the capital [Sháhjahánábád], in the 14th year of the auspicious accession.

The coin is not rare, but curious, inasmuch as it was struck when Ahmad Sháh was no longer reigning emperor.

Ahmad Sháh, son of Muhammad Sháh, succeeded his father on the 2nd Jumáda I, 1161, or 19th April, 1748*; he was deposed by 'Imád ul-Mulk in the end of Jumáda II, 1167, or beginning of 1751; was blinded by him on 10th Sha'bán, 1167, or 2nd June, 1751; and died in prison on 2nd Sha'bán, 1188, or 25th May, 1774. Ahmad Sháh, therefore, only reigned six years.

The 14th year, therefore, would commence on the 2nd Jumáda II, 1174; and the 11th year, which some coins have, on the 2nd Jumáda II, 1171. But specimens in the possession of Mr. Delmerick have not only the 11th and 14th years on the reverse, but also the years 1170 and 1173 respectively on the obverse; and as the accession of Ahmad Sháh Durrání took place in 1160, Nádir Sháh having been killed in Jumáda I, 1160, the 11th and 14th years of the Durrání's reign would correspond to 1170 and 1173. It looks, therefore, as if the coinage of Ahmad Sháh of Dillí was *revived* during Ahmad Sháh Durrání's stay in India in 1170 and 1173-74, the names of both kings and the month of their accessions being the same. The commencements of their reigns differed by exactly one year.

In 1170, Ahmad Sháh Durrání married the daughter of the late Muhammad Sháh; he was, therefore, brother-in-law to the blind Ahmad Sháh of Dillí.

Mr. Blochmann exhibited a Persian MS., belonging to him, containing a 'Collection of Choice Poems.' The MS. is beautifully written and richly ornamented. It was the property of the Prince Khurrañ [Sháhjahán], who at the age of fourteen entered on the fly leaf of the MS. the following remark—

* In Prinsep's 'Useful Tables' by Thomas, pp. 198 and 199, there are four mistakes well worth correcting:—

1026 A. H. commences on 30th Decr. 1616, not 1617.

1060 A. H. commences on 25th Decr. 1649, not 1650.

1127 A. H. commences on 27th Decr. 1714, not 1715.

1161 A. H. commences on 22nd Decr. 1747, not 1748.

پنجم آذر سنه اول سنه ۱۰۱۴ داخل کتابخانہ علیحضرت ظل الہی نور الدین
جہانگیر پادشاہ بن اکبر پادشاہ حررۃ بیدۃ خرم بن جہانگیر •

The 5th A'zar of the first year of the reign, in A. H. 1014 [A. D. 1605]. Belonging to the library of his august majesty, the shadow of God, Núruddín Jahángír Pádisháh, son of Akbar Pádisháh. Written with his own hand by Khurram, son of Jahángír.

The autograph, curious to say, bears the same date as Jahángír's autograph, published in Journal, A. S. Bengal, 1870, Pl. XIII, and p. 271, and Proceedings for July 1869, p. 190. It is, therefore, clear that both autographs were written by Jahángír and Prince Khurram on the same day when inspecting the Library, and thus prove each other's genuineness.

It is a pity that the MS. does not give the name of the *Katib*.

Mr. Blochmann laid before the meeting translations of the following inscriptions from Agra, Sikandrah, and Nárnaul, in continuation of the inscriptions published by him in the Proceedings of the Society for August last.

A'grah.

The following inscription is taken from the Dihli Gate of the Agra Fort. Mr. Keene says that it is found in the ground floor chamber to the right of the Dihli Gate. The prose portion on the top is incomplete, some of the letters being broken, and refers to Akbar's march to Khándesh and his return to A'grah.* The poetical portion below contains a *tárikh* by the poet Muhammad Ma'cún Námí, of Bhakkar,† on Jahángír's accession in 1014, A. H., or A. D. 1605. The text of the inscription I have taken from the "Transactions of the Archaeological Society of Agra," 1874, p. xx.‡

حضرت شاهنشاه جم جاع خلافت پناه ظل الله جلال الدین محمد اکبر پادشاہ
در سنه ۱۰۰۸ توجہ فرمود و در سنه ۱۰۱۰ نزول اجلال فرمود
چون بگلزار آگرہ جایی گرفت •

شاه جهان چون گرفت جایی بتخت شرف • تخت ز رفعت نهاد بوزیر چرخ پا
دست دعا برکشاد پیدر فلک از نشاط • گفت که بادا مدام حکم تو فرمان روا
خواست که نامی کند سال جاوشش رقم • بود دران دم لبش پر ز ثنا و دعا
میل دو چشم حسود یک الفش کرد و گفت • باد جهان پادشاہ شاه جهان گیر ما
قائله و راقمه محمد معصوم البکری اصلا

His Majesty, the Emperor, a Jám in dignity, with whom royalty takes refuge, the shadow of God, Jaláluddín Muhammad Akbar Pádisháh, set out in 1008 and arrived in 1010 in Agra.

* Like the Fathpúr Sikrî Inscription in the Proceedings for August, p. 176.

† Áin Translation, pp. 514, 515.

‡ Mr. Carlyle's reading in Vol. IV. of General Cunningham's Archaeological Report (p. 114) makes no sense. General Cunningham's footnote (*loc. cit.*, p. 115) is undoubtedly correct: Námí had been dead for some time when Sháhjahán succeeded to the throne.

1. When the king of the world took his seat on the throne of distinction, the throne thus exalted placed its foot on the revolving sphere.

2. And the ancient heaven from joy extended the hand of benediction, and said, 'May thy rule be royal for ever!'

3. Námí wished to write down the date of his accession, his lips being at the same time full of praise and blessing;

4. Its Alif pierced the two eyes of envy, and he said "May our king J a h á n g í r be the king of the world!" 1015—1 = 1014, A. H.

*Its Alif, i. e., the Alif of the tárikh, pierces the eyes of envy, i. e., of critics; hence critics cannot see that the tárikh contains a superfluous alif, or 1. On adding up, therefore, we get 1015—1 = 1014.**

Jahāngír's Black "Marble" Throne in the A'grah Fort.

This large marble slab, which is 10 ft. 7½ in. long, 9 ft. 10 in. broad, and 6 in. thick, lies at present in Sháh Jahán's palace (the *Diwán i Kháq*) in the fort of Agra. It has often been seen and described by travellers (*vide* Mr. Keene's 'Hand-book for Visitors to Agra,' 1874, p. 19). The stone is a historical record of Jahāngír's rebellion against his father. While Akbar was in Khándesh, Sháh Salím (as Jahāngír was called as prince) proclaimed himself emperor at Iláhábád, and it was there in 1011, that he gave orders to have the stone cut. From Iláhábád it was subsequently, at Jahāngír's request, brought to Agra, as will be seen from the following passage from the *Tuzuk i Jahāngírí* (p. 85, Sayyid Ahmad's edition):—

"Daulat Khán [a eunuch, who afterwards was Faujdár of Iláhábád and Sirkár Jaunpúr], whom I had some time ago sent to Iláhábád to fetch the black stone throne, arrived on Wednesday, 4th Mihr, 1019 [August, 1610] with the stone all safe and uninjured. It is, indeed, a fine slab of stone, very black, and very shining. Many believe that it a kind of touchstone (*sung i mihak*). It is 3½ ells (*dara'*) long, and 2½ *dara'* [3½ ?] 1½ *tasú* broad, and its thickness is 3 *tasú*.† I ordered clever stone-cutters to engrave

* This idea is not new. Thus the *tárikh* of the birth of the Emperor Humáyún given in the Akbarnámah, is (metre, *short Ramal*)—

سال مولود همايونش هست زادك الله تعالى قدرا

برده ام يك الف از تاريخش ناكشم ميل دو چشم بدرا

The year of his august (humáyún) birth lies in the words 'May God Almighty increase thy worth!' [914 A. H.]; but I have removed an Alif from the tárikh, in order to blind with it the evil eye.

This gives 913 A. H. Humáyún was born on Monday-night, 4th Zí Qa'dah, 913.

The letter Alif looks like a needle.

† Assuming Mr. Carlleyle's measurements to be correct (Archæological Report, IV, p. 132), we would have to alter the breadth, 2½ *dara'* 1½ *tasú*, given in the *Tuzuk*, to 3½ *dara'* 1½ *tasú*. In that case we have—

3 *tasú* in *Tuzuk* = 6 inch. measured by Mr. Carlleyle.

or 1 *tasú* = 2 inches.

upon the sides suitable verses. They have also made feet for it of the same kind of stone. I sit very often on it."

The text of the inscription on the stone is taken from Mr. Beale's *Miftáh utlawárikh* (p. 207), as it agrees with the text in the Transactions of the Archaeological Society of Agra, 1874. "The stone is at present cracked in two—the cause of the fissure is unknown." (Metre, *khafif*.)

پادشاه كه تیغ او سازد * چون دوینگر سرعدو بدونیم
 باشد این تختگاه فرخنده * تکیه گاه خدایگان کریم
 صحت خسروان پایۀ ملك * مهر و مهرای عیاربرزو سیم
 در درجـا مثل بدر تابنده * لؤلؤی بے بها چو در یتیم
 پیۀ تاریخ او به فکر شدم * مددے جستم از خدای حکیم
 تا فلک تختگاه خورشید است * گفت ماند سریر شاه سلیم

1. (He is) a king whose sword cuts the head of the enemy into two halves like the Gemini.

2. May this auspicious throne be a seat (pr. a place to lean on) for the generous king,

3. A touchstone for the grantees (who form) the basis of the kingdom, and a test for the sun and the moon upon gold and silver.*

4. It is like a shining moon in the darkness of night; a priceless pearl like a unique gem.†

and $3\frac{1}{2}$ *dara'* in *Tuzuk* = 127½ inch. measured by Mr. Carlyle = 63½ *tasú*.

∴ 1 *dara'* = $16\frac{1}{3}\frac{1}{4}$ *tasú*, = 16½ *tasú* nearly.

= 33 inch. nearly

and again $3\frac{1}{2}$ *dara'* $1\frac{1}{2}$ *tasú* = 118 inch. measured by Mr. Carlyle = 59 *tasú*.

∴ 1 *dara'* = $16\frac{2}{3}$ *tasú*.

= 33 inch. nearly.

But that 1 *tasú* = 2 inch. seems improbable from other measurements, and I do not think that the measurements as given in Suyyid Ahmad's edition of the *Tuzuk* are correct, unless indeed 1 *dara'* = 1 *ilāhī gaz*. *Vide* also *Tuzuk*, p. 234.

* The metre shews that we have to read *mulk*, kingdom, and not *malak*, angels, as translated by Mr. Carlyle and in the Agra Transactions. "A test for the sun and the moon upon gold and silver," means a test for gold and silver, in allusion to Jahāngir's opinion that the stone was a kind of touchstone (*kasantī*). The stone is called "a touchstone for the grantees, the basis of the kingdom," because their gathering round it proved, in the eyes of the rebellious Shāh Salīm, their faithfulness.

† Mr. Carlyle, who has not seen where the inscription commences, read this distich—

مسند با صفا ز نور و ضیا گوهر بے بها چو در یتیم

A clean seat from its light and brilliancy, a priceless jewel like a unique pearl.
 —which is metrically correct.

5. I was lost in thought searching for a *tárikh* for it, seeking help from God, the Judge,

6. And it (my thought) said, 'As long as the heaven is the throne of the sun, the throne of Sháh Salím shall remain.'

The *tárikh* lies in the words *mánaḍ sarír i Sháh Salím*, which give 1011, or 1602, A. D., when Salím was in Iláhábád.

The above five distichs run round the whole four sides of the thickness of the stone; but they are separated by two hemistichs in the Mujaṣṣ metre, one in the centre of the north face and the other in the centre of the south face—

همیشه باد منور ز نور صهراله * سریر حضرت سلطان سلیم اکبر شاه

May the throne of his Majesty Sultán Salím, son of Akbar Sháh, be for ever illuminated by the light of God's sun.

When the stone was subsequently brought to A'grah, Jahángír, perhaps ashamed of his rebellion, put the following distichs on the right and left pedestals (metre, *Muzá'iri*)—

چون شاه سلیم وارث تخت و نگین * بر تخت نشست و بست گیتی آکین
شد اسم مبارکش جهانگیر چو ذات * از نور عدالت لقبش نور الدین

1. When Sháh Salím, as heir to the throne and the signet,* sat on the throne under the rejoicings of the world.*

2. His name, auspicious like his nature, became Jahángír, and his title from the light of his justice became 'the light of the faith' [Núruddín].

Mr. Carlleyle (Arch. Report IV, p. 135) says—"A hitherto unobserved portion of the inscription on this black 'marble' throne occurs in smaller letters below the inscription on the eastern side facing the river. It appears never to have been noticed hitherto, except by the Rev. Mr. Tribe, when chaplain of Agra, and by myself, and is engraved in the stone, while the rest of the inscription round the sides of the throne is in raised letters." Mr. Carlleyle reads—

اسم نامی پیش از جلوس شاه سلیم و بعد آن نور الدین محمد جهانگیر پادشاه غازی

The illustrious† name before the accession (was) Sháh Salím, and after it Núruddín Muḥammad Jahángír Pádisháh i Gházi.

Below it stands a distich, of which the second hemistich is in the Mujaṣṣ metre; but Mr. Carlleyle's first hemistich makes no sense and has no metre—

بلند مرتبه باواز فلک (؟) چو حکم اله * سریر شاه جهانگیر ابن اکبر شاه

* Mr. Carlleyle and the Agra Transactions translate "sat on the throne and administered laws to the world"; but *áin bastan* means 'to adorn a town at the time of public rejoicings.'

† *Námá*, adj., illustrious.

The Hauz i Jahāngirī in A'grah.

A description of Jahāngir's *hauz*, or circular cistern, will be found in Arch. Report IV, p. 135. It is hewn out of one single stone, and is nearly five feet high, and 25 feet in circumference at the top. Mr. Beale writes regarding it as follows—"When I came to A'grah in 1843, this basin, or cup, or bath, called *Hauz i Jahāngirī*, lay inside the fort of A'grah, and remained there till 1862, when it was removed to the Public Garden at A'grah, where it still remains. The Persian inscription round the edge consisted of five distichs, but most of the letters had fallen off. I only made out two with the greatest difficulty, and fortunately took a copy of them in 1848.* It appears from them that the Hauz was put up in 1019, or A. D. 1610.

The *tārīkh* is very fine (metre, long *Ilazaj*)—

پناه ملک دین شاه جهانگیر ابن اکبر شاه * شهنشاهی که از تدبیر او شد کار تقدیری
طلب کردند چون از خضر سال او خرد گفتا * نهان شد از خجالت زمزم از حوض جهانگیری

1. The refuge of the realm of faith, the world taking (*jahān-gir*) king, son of Akbar Shāh, (is) a king, through whose wisdom all affairs are settled.

2. When people asked the prophet Khizr for its date, genius said, 'Zamzam from shame hid itself from the Hauz i Jahāngirī.'† A. H. 1019.

Akbar's Tomb at Sikandrah.

Sikandrah, or Bihishtābād, where Akbar lies buried, is too well known to need description (*vide* Mr. Keene's Agra Hand-book, p. 49). The following passage from the *Tuzuk* (p. 72), however, may be new to many. Jahāngir says—

'On Monday, 17th Rajab 1017 [17th Oct. 1608], I went on foot on a pilgrimage to the Mausoleum of his late majesty. If possible, I would walk on my head and (sweep the road) with my eyebrows; for my august father walked, in order to obtain an heir, *viz.*, me, on foot from Fathpūr to Ajmīr, a distance of 120 *kos*, in order to pray at the tomb of Khwājah Mu'in-uddīn i Sijizī‡ i Chishtī. Hence, if I walk to my father's tomb, I shall after all not have done much. When I entered, I saw no building over the tomb such as I would approve of; for I had expected to see an edifice which travellers would pronounce to be unrivalled in the world. But whilst the

* *Vide* Miftāh uttawārīkh, p. 220. They are no longer legible now.

† Zamzam is the name of the holy well near the Ku'bah in Makkah.

To get the *tārīkh*, we have to subtract 'zamzam,' or 94, from *hauz i jahāngirī*, or 1113. The subtraction is cleverly indicated by the phrase 'hid itself from the Hauz.'

The prophet Khizr (Elias) still lives, wandering about in the world and doing good, and especially giving the thirsty water to drink.

‡ *I. e.* from Sijistān, in which the village of Chisht lies. Sayyid Ahmad has *Sanjart* for *Sijist*. This reading—the shifting of a dot—is very common in inferior MSS.

building was being erected, Prince Khusrau rebelled, and I was obliged to go to Lāhor. The architects in the meantime went on building after their taste. Afterwards, various sums had to be expended, till the whole amount estimated for had been spent. They had been three or four years at work, when I ordered clever architects, who were assisted by experienced people, to build up several parts as I had before directed. Gradually a noble edifice arose, and a splendid garden was laid out round about the mausoleum. Gates of great height, with minarets of polished (*pardākhtak*) white marble were also made. In all, 15 lacs of Rupees, i. e. 50,000 tomāns as current in Persia, or 45 lacs Khānīs, as current in Tūrān, were spent on the building. People called the building after me.'

Mirzá Aflātūn, son of Mirzá Yūsuf Khān, was for some time Mutawallī of Akbar's tomb. He died at Sikandrah.*

Akbar's tomb, as is well known, is in a vault below the ground floor, and bears no inscription.† "The mortuary hall is nearly 38 feet square, and is surrounded by other chambers of smaller size containing tombs of less distinguished members of the Imperial family." Mr. Beale‡ mentions the tombs of Arām Bānū and Shukrunnisā Begam, both daughters of the emperor; but there are several others without name. Near Shukrunnisā's tomb is the tomb of Sulaimān Shikoh, son of Shāh 'Alam Pādishāh, who died in A. H. 1253 (4th February, 1838).

The marble enclosure on the top of the building contains the *jawāb* of Akbar's tomb, made of single marble block, with the words *Allāhu Akbar* and *jalla jalāluhu* inscribed on the head and foot, and round about it are the "ninety-nine beautiful names of God" (*asmā i husnā*). The inscription on the walls of the enclosure§ makes no mention of the Prophet, and thus harmonizes with Akbar's religious views, whilst it at the same time completely refutes the story of Akbar's "conversion on the deathbed." It consists of 36 distichs (metre, *Mutaqārīb*)—

بنام شهنشاه ملک قدیم * که ذاتش مبرا بود از عدم
همه پادشاهان روی زمین * از صاحب تاج و تخت و نگین
کند از عدم آشکارا وجود * بود ذات او مظهر عدل و جود
ز لطفش که و مه طلبگار کام * بود درگش قبله خاص وعام
نگارند جوهر آب و خاک * طرازند گوهر جان پاک

* Kin Translation, I, 347.

† Vide Keene's Agra Hand-book, p. 49.

‡ Miftāh, p. 211.

§ The common story is, that the inscription is taken from a poem composed by Shaikh Faiz and Abulfazl. The translation will show that this is impossible; besides Faiz died ten years, and Abulfazl three years, before Akbar.

دو عالم ز فیض ازل آفرید * یکے کرد پنهان و دیگر پدید
 به بخشیده آنگه سرای سپنج * بشاهان با افسر و تاج و گنج
 که از عدل ایشان شود روزگار * شگفته تر از باغ در نوبهار
 ره داورى را چو گیرند پیش * شناسند بیگانه را همچو خویش
 شه کوچن زینست در روزگار * بود سایه ذات پروردگار
 ز نه صد فزون بود شصت و دو سال * که شاه اکبر آن سایه ذوالجلال
 ببالاتی زرینه مسند نشست * که بر تخت او گشت افلاک پست
 جهان را بداراست از عدل و داد * دل اهل عالم از و گشت شاد
 بر پایتختش از هر گروه * شده جمع مردان صاحب شکوه
 بمهر افکنده نظر سوی خاک * بگوهر شده بهتر از جان پاک
 گرفته یک حمله ملکه بر زم * بایمای ابرو بداده به بزم
 چو لطف خدا لطف او عام بود * بهر کار چشمش باجماع بود
 بدرگاه او هر که برده پناه * چو اندیشه رفت ز ماهی به ماه
 چنان پر شد آوازه اش در جهان * که در دل نه گنجید راز نهان
 بپرداخت آن گونه روی زمین * که کرد آفرینش جهان آفرین
 بگیتی دو افزون ز پنجاه سال * چنین کرد شاهی ز روی جلال
 چو از عدل آباد کرد این جهان * سوی آن جهان رفت روشن روان
 شه هفت کشور ازین پیش بود * کنون هشت جنت مسخر نمود
 به نزد خردمند هشیار دل * سرای است این عالم آب و گل
 مچو مهر از جوهر نه سپهر * که با کسی بیایان نبردست مهر
 سپهر است پر کینه مهرش مدار * که با کینه ور مهر ناید به کار
 جهان است مانند موج سراب * ازان تشنه دل کی شود کانیاب
 نه بست است پیمان بکس روزگار * که نشکست آن را بهنگام کار
 نماند به گیتی کس جاودان * زدست اجل کس نبردست جان
 چه خوش گفت آن کامل نکته سنج * که از گوهر دانش اندوخت گنج
 جهان ای برادر نه ماند بکس * دل اندر جهان آفرین بند و بس
 شد از عدل شاه اکبر کامگار * بسان بهشت برین روزگار
 جهان گشت خرم بدوران او * زمین و زمان شد بفرمان او
 و نه دهر بے مهر پیمان گسل * ز کین مهر او کرد بیرون زد دل
 ز قاتیر بے مهری این جهان * روان شد سوی عالم جاودان
 روانش همیشه ز حق شاد باد * ازو عالم قدس آباد بباد

1. In the name of the King of kings, the ruler of eternity, whose being is exempt from non-existence !

2. All kings on earth hold crown and throne and signet from Him.

3. Out of non-existence He produces existence ; His nature reveals justice and generosity.

4. Great and small, in consequence of His goodness, are solicitous of His bounty ; His throne is the cynosure of the elect and the people.

5. He designed the essence of water and of earth ; he created the pure nature of the soul.

6. He created two worlds in His eternal kindness ; one He concealed and the other He showed.

7. At the same time He bestowed the transitory world upon kings* together with the crown, the royal cap, and the treasury,

8. So that through their justice flourishing ages might surpass the bloom of a garden in spring ;

9. And, whilst choosing the path of justice, they might look upon strangers as upon themselves.

10. A king who in his age lives in this manner, is indeed the shadow of God.

11. It was in 962,† that Sháh Akbar, the glorious,

12. Sat on the golden cushion, which on his throne became a lower heaven.

13. He adorned the world with his justice and equity, and the hearts of the people of the world became glad through him.

14. At the foot of his throne eminent men of all nations gathered.

15. If he cast in love a glance on the ground, its (the ground's) essence became better than that of the pure soul.

16. He took kingdoms in war on the first attack, and in the twinkling of an eye again gave them away at feasts.

17. As God's kindness, so was his kindness general ; and his eye perceived the end of every affair.

18. Whoever took refuge at his throne, rose like thought (rises) from the fish to the moon.‡

19. His fame filled so entirely the whole world, that no one's heart could conceal a secret.§

20. He rendered the face of the earth so bright, that even the Creator praised him.

21. He thus ruled for more than fifty-two years on earth ;

22. And because by means of his justice he had rendered this world prosperous, he went a bright spirit to the next world.

23. Before, he was a king of the seven climes ; he has now subjugated the eight paradises.

24. In the eyes of wise men of sense, this perishable world is a Sarái.

25. Do not expect to find kindness in fate ; for in the end fate shows kindness to no one.

* In allusion to Akbar's ideas of the divine right of kings.

† This should be 963.

‡ Vide above, p. 208, l. 6.

§ A hyperbole. If a man had a secret in his heart, Akbar's fame displaced the secret and took sole possession of the man's whole heart.

26. Fate is spiteful, do not love it ; for love is wasted on the spiteful.
27. The world is like the wave you see in a mirage : it can never satisfy the thirsty heart.
28. Fate has kept faith with no one, but breaks its promise at the time of need.
29. No one remains for ever in this world, and no one has freed life from death's grasp.
30. How well said the eloquent sage [the poet Sa'di], in the jewel of whose wisdom he* found a treasure,
31. "The world, O brother, remains with no one : cling with thy soul to the Creator, and that is enough."
32. But although the age through the justice of Sháh Akbar, the fortunate, became like the highest paradise,
33. And although the world was happy in his time, and earth and age yielded to his rule,
34. Unfeeling and word-breaking fate spitefully removed its love to him from its heart.
35. However, fate's want of love led him to eternal life.
36. May his soul for ever rejoice in his Creator, may the world of holiness brighten through him !

The wall surrounding the garden has four gates, but only the south gate is kept open. To both sides of the latter is a Persian inscription in Tugh-rá characters. Within the gate the following inscription is found (metre, *Mutaqárib*)—

بفرمان شاهنشہ ذو الجلال * کہ باشد شہنشاہیش بے زوال
 شد آراستہ آن چنان روزگار * کہ حیران شد اندیشہ ہوشیار
 بگیتی بقیض ازل پادشاہ * بود سایہ نور ذات الہ
 چو از دہر آن سایہ گردد نہان * فقد سایہ دیگر اندر جہان
 بدینسان بود تا سرانجام کار * بہ نزد خرد گیردش روزگار
 زمانہ دگرگون شود ہر نفس * نگردد بیک گونه با هیچ کس
 فلکرتبہ شاہ اکبر عرش گاہ * کہ از ہیبتش کوہ گشتہ چو کاہ
 نشستم چو بر تخت شاہدشہی * گرفتہ جہان فر ظل الہی
 فروزندہ افسر و تخت بود * کریم و رحیم وجوان بخت بود
 دل روشن وجان آگاہ داشت * جہان خورد وداد و گرفت و گذاشت
 بداغ جہان تخم نیکی بکشت * بر آن گرفت از ریاض بہشت
 روانش چو انوار خورشید و ماہ * فروزندہ بادا ز نور الہ

1. During the rule of the illustrious king—may his kingdom never wane !—
2. The world was so adorned, that the thoughts of the wise were confounded.

3. A king, by the eternal will of God, is in this world the shadow of the light of God's being.

4. When that shadow disappears from the world, another shadow falls on the world.

5. In this way, in the opinion of the wise, will ages revolve till the end of all things.

6. The world changes every moment, and remains for no one unchanged.

7. When the divine Sháh Akbar, who is now in the highest heaven and whose terror changed rocks to chaff,

8. Sat upon the throne of royalty, the glory of God's shadow surrounded the earth.

9* He conferred lustre upon crown and throne; he was generous, merciful, and successful.

10. He was clear-sighted and wise: he enjoyed and gave away, he conquered and left the world.

11. He sowed the seed of goodness in the garden of the world, and reaped the fruit of it in the gardens of paradise.

12. May his soul shine like the rays of the sun and moon in the light of God!

The following three verses are on the northern side of the gate (metre, *Khafiy*)—

شاه اکبر ز روی دانـائی * کرد طاهر ز دهر فانی دست
دولتش بود بے زوال ازان * دل بدندیـای با زوال نیست
مرغ روحش چو بود طایر عرش * رفت و بر آشیان خویش نشست

1. Sháh Akbar in his wisdom washed his hands of the transitory world.

2. His power remained unchanged, because he did not cling to this changeable world.

3. As his spirit was a bird of the highest heaven, it went away and returned to its nest.

On the front of the entrance facing the north, Mr. Beale found the following inscription* in Nasta'liq characters (metre, *Muzá'irí*)—

طاقه که از رواق نهم چرخ بر تراست * روشن ز سایه اش رخ تابنده اختر است
این طاق زیب نه فلک و هفت کشور است * از روضه منوره شاه اکبر است

1. This is a portico which is higher than the portico of the ninth heaven; its shadow illuminates the face of the shining star.

2. This portico is the ornament of the nine heavens and the seven climes: it is the shining Mausoleum of Sháh Akbar.

Mr. Keene mentions that Sikandrah was completed in the 7th year of Jahángir's reign, or A. D. 1612-13.

* Mr. Beale says (Miftáh, p. 209), "The inscription has never been read, because it is so high."* He gives, however, the first verse. Mr. Keene says—"On the frieze round the great gateway are other poetical inscriptions in the Persian language, setting forth the praises of the monarch and the mausoleum." The writing, according to Mr. Keene, is by a calligrapher of the name of 'Abdul Haq Shírází.

Kachpu'rwā', near A'grah.

In the village of Kachpúrwa' (کچھ پورہ), about a mile from the Rauzah of I'timād uddaulah, towards the east, on the left bank of the Jamuná, a dilapidated Masjid stands, which was built "by order of the emperor Humáyún" at the expense of the historian Shaikh Zainuddín of Khawáf,* Çadr of the empire and one of Bábar's literary friends. The inscription is of interest as it belongs to the first year of Humáyún's reign, as he ascended the throne on the 6th Jumáda I., 937.

شہ عرصہ دین محمد ہمایون * کہ بنیاد قدرش بود فرق گردون
بفرمان عالی بحکم رفیعش * مرتب شد این فرش و این سقف میمون
بتاریخ اتمام این بیت .. * شہ عرصہ دین محمد ہمایون

1. The king of the domain of faith (is) M u h a m m a d H u m á y ú n, the basis of whose worth is the vortex of the revolving heaven.

2. At his high command and exalted decree, this auspicious floor and roof were made,

3. As date of the completion of this house...[one word illegible], 'The king of the domain of faith, M u h a m m a d H u m á y ú n.' A. H. 937 (A. D. 1531.)

The writer and composer is Suháb-ulláhí.

A second inscription is on the left hand wall (*Rubá'í* metre)—

این بقعہ بود چون دل صوفی صافی * انکار صفا—ای اوست بے انصافی
چون یافت بسعی زین خافی اتمام * تاریخ شدش بسعی زین الکافی
آمرزش یابد آنکہ رازی را یاد کند قایلہ و راقمہ مصہاب

1. This religious edifice is pure like the heart of a Súfí. To deny its purity were injustice.

2. As it was completed at the expense of Zain of Kháf, its date lies in the words 'at the expense of Zain the Kháfí.'

Pardoned may be he who remembers (two words illegible). The composer and writer is Suháb.

A description of this mosque and a plan will be found in the Arch. Report, IV, p. 100 and Pl. xii.†

Zainuddín of Kháf, or Khawáf, is mentioned in the following extract from Akbarnámah (Lucknow edition, I, p. 147)—

* The meaning of the word معی clearly shows this. Regarding the town of Khawáf, or Kháf, *vide* Aín Translation, I, 475.

† Mr. Carley's reading of the inscription makes no sense. I have, therefore, given Mr. Beale's reading. Mr. Carley has not recognized in زین the name of the builder, and instead of reading Zain [uddín], he reads zin, 'by this' and translates 'Khawáf' by 'veiling.'

"Of the men of learning whom his late Majesty, the emperor Bábar, honored with his personal friendship, were the following—(1) Mír Abul Baqá, who reached a high degree of knowledge in philology and philosophy. (2) Shaikh Zain Çadr, great-grandson of Shaikh Zainuddín Khawáfí,* who was well up in science, a smart critic, acquainted with poetry and prose writing. He was always in the emperor's company, and was raised by the emperor Humáyún to the rank of Amír. (3) Abul Wájid, poetically styled 'Fárigí,' the maternal uncle (*khál*) of Shaikh Zain, an agreeable and humorous companion, fond of making verses. (4) Sultán Muhammad Kosah (the bald'), witty, and well-acquainted with poetry, who had been a companion of the renowned Mír 'Alí Sher. (5) Mauláná Shiháb, the riddle writer, poetically styled 'Haqíri,' well acquainted with science, and no mean poet. (6) Mauláná Yúsuf Tabib, whom the emperor called from Khurásán, an excellent man. (7) Surkh Widái Kulnah, a little known poet, who wrote poems in Turkish and Persian. (8) Mullá Baqáí, a distinguished poet, who wrote in honor of Bábar a *Maḡnawí* in the metre in which Nizámí had written his 'Makhzan.' (9) Khwájah Nizámuddín 'Alí Khalifah,† a wise counsellor and faithful friend, well acquainted with medicine. (10) Mír Darwísh Muhammad Sár-bán, the pupil and favourite of Náḡiruddín Khwájah Ahrár, a much-liked companion and confidant of the emperor. (11) Khwá n d M í r, the historian, learned and agreeable, and famous for his historical works, as the 'Habíb ussiyar,' the 'Khulácat ul-Akhlbár,' the 'Dastúr ul-Wuzará,' &c. (12) Khwájah Kalán Beg, a great Amír and friend of the emperor, a man of great tact and eminent acquirements. His brother Kíchak Khwájah was holder of the signet and a confidant of the emperor. (13) Sultán Muhammad, of the Duldai clan, a great Amír and a pleasant companion."

Of greater importance is the following passage which I translate from Badáoní (I, p. 471):—

"Another (man of renown) was Wafáí, the *nom-de-plume* of the well-known Shaikh Zainuddín Kháfí, who held the post of Çadr under Bábar. He built a Mosque in A'grah and a Madrasah, which lie on the other side of the Jamuná. He was a talented man, and eminent in riddles, history, extemporaneous verse making, in poetry, all other minor branches of poetry and prose, and in letter writing. * * * * He wrote a history on the conquest of Hindústán (by Bábar) and the extraordinary circumstances that accompanied it. He displays in it his power over the language. He died in the neighbourhood of Chanár in 940 [A. D. 1532-34], and was buried in the Madrasah he had built."

The History written by Zainuddín Kháfí is mentioned by Prof. Dowson in Elliot's *Historians*, No. V, pp. 288 to 292. Badáoní's remark proves

* Regarding him *vide* A'in Translation, I, p. 592a. *

† *Vide* A'in Translation, Vol. I, p. 420.

the correctness of Prof. Dowson's identification and supplies the biographical particulars which were wanting in Elliot's MS.

Neither Mr. Beale nor Mr. Carlleyle mentions Zain's Madrasah.

In front of Shaikh Zain's mosque, Mr. Beale saw several tombs. He copied the following inscriptions.

نوبسته عقیقه ز گلستان جهان برفت • وز شاخ سار عمر علي نو جوان برفت
 باشد هزار حیف که نقد حیات ما * بردل نهاده داغ فراق از جهان برفت
 الحکم لله و فات عالیشان صرحوم خواجه خواجه معین الدین احمد
 * رمضان سنه ۹۸۶

The first two lines require revision, and I have not translated them. The last line is—

To decree belongs to God. The distinguished and pardoned Khwájah ['Alí, son of] Khwájah Mu'inuddín Ahmad died on the...Ramazán, 968 [July, 1560].

This must have been a younger son of the Khwájah Mu'inuddín Ahmad, one of Akbar's grantees, whose biography is given in my A'in Translation, I, 434. Mu'in was governor of A'grah in 1560.

On another tomb, Mr. Beale saw the following (metre, *short hazaj*)—

زیزدان هـدیه بود آن نگو نام * ازینسان تحفه خواندش
 چو بوده ذکر نامش بر زبانم * تسلی بخش جان ناتوانم
 گرفتم مال از تکرار نامش * بقاریخ شهادت

1. This person of good fame was a present from God ; and for this reason every .. called him 'Tuhfah' ['a present'].

2. As the mention of his name, which brings consolation to my weak spirit, was on my lips,

3. I obtained from twice repeating his name the date of his death.

Hence we have to double the word *tuhfah*, i. e. $2 \times 493 = 986$ A. H., or A. D. 1578.

Sarj'pūr, near A'grah.

Mr. Beale says—'There was a Sarái in the village of Sarj'pūr (سرچی پور) in Madiá Katrah (مدیا کترو) about $2\frac{1}{2}$ miles from the fort of A'grah. A few years ago it was demolished, and the material was carried away to build the present District Jail of A'grah. The gate of the jail was built with the material taken from the gate of the Sarái. The inscription on the top of the gate still remains as before.'

لا إله إلا الله بسم الله الرحمن الرحيم محمد رسول الله
 در سنه بیست و سیوم محمد شاه پادشاه غازی اطال الله ملكه و سلطانه در سنه یک هزار
 و یکصد و پنجاه و چهار هجری بنده میروجه الدین خان مختاطب به میرجلال
 الدین خان ولد میرجلال الدین خان مرحوم اکبرآبادی ابن میرسید محمد ابن
 سرای را برای آرام مسافری بنا نمود که بهر آئنده و رونده جنة الله بدعاء خیر یاد
 نمایند و السلام علی محمد و آله و اصحابه اجمعین باهتمام سدا سیوناراین *

In the name of God, the merciful, the element! There is no God but Allah; Muhammad is Allah's Prophet. In the 23rd year of the reign of Muhammad Sháh Padisháh i Ghází—may God lengthen his kingdom and rule!—in 1154 A. H. [A. D. 1741-2], the slave Mír Wajihuddín Khán, whose title is Mír Jaláluddín Khán, son of the late Mír Jaláluddín Khán, of Agrah, son of Mír Sayyid Muhammad, built this Sarái, for the comfort of travellers, for the future and the present a pious deed done to God. May people remember (the builder) with a pious wish! And blessings upon Muhammad and his house and all his companions!

Under the superintendence of Sadá Shiv Nárúyan.

Nárnaul, S. W. of Dihlí.

Mr. Delmerick has sent me a reading of the following inscription from the tomb of Ibráhím Khán Súr, the grandfather of the emperor Sher Sháh.

عمارت که کرد ارکسے از تو پرسد * جوابش بده گرتودانی رازی
 بنا کرد این گنبد عرش پایه * شه مملکت شیر سلطان غازی
 سرسروان مالک هفت کشور * که تیغش ز برق جهان برد بازی
 فرید حسن سوربن ابرهیم * بقرمود بر قبرجد خلد سازی
 چوپرسی زمن کار فرما که بودش * ابا بکر بن شیخ احمد نیازی
 نیازی بمعمیم تخصیص کندي * بدین ذات پاکش بود سرفرازی

1. If any one asks you who made this building, give him the answer if thou knowest the secret:

2. This dome, whose foundation is the highest heaven, was built by the king of the country, Sher [Sháh], the victorious ruler,

3. The chief of chiefs, the lord of the seven realms, whose sword surpasses the flash of the lightning.

4. Faríd,* son of Hasan Súr, son of Ibráhím, ordered a beautiful vault to be built over the grave of his grandfather.

5. If you ask me who was the superintendent, (I say it was) Abá Bakr, son of Shaikh Ahmad, the Niyázi.

6. If I use the general term, I may call him a Niyázi, but if I use the special term, I must call him a Kindí, and this reflects honor on his pure character.

* Sher Sháh's name was Faríduddín.

The inscription does not seem to be complete, and in the fourth line the metre is violated. The histories do not mention the year in which Ibráhím Khán Súr died; but that he died at Nárnaul is known from the Hon'ble E. C. Bayley's translation of the *Tárikh i Sher-Sháhi* in Dowson, IV, p. 309.

I take the following remarks on Nárnaul from my geographical notebook:

Ná r n a u l belongs to the old district of Dhundhotí,* which corresponds almost entirely to the tract which Muhammadan historians call Mewát. The latter term has perhaps a wider extent, as it includes the old Sirkás of Rewári, Alwar, and Tijárah, being bounded in the north-west by Bikánir, in the south by Amber-Jaipur, and in the east by the Súbahs of Ágrah and Dihlí. Sirkár Nárnaul itself consisted at Akbar's time of 16 mahalls, viz. Bábái, Barodah Itá'ná, Chál Kalánah (Kalyánah), Jhújyún, Singhánah-Udaipur, Kanaudha, Kot-Putlí, Kánorí, Khandelá, Khodáná, Lápotí, the Dáman i koh, Nárnaul, and Narhar. The town of Nárnaul itself, says Abul Fazl, has a stone fort, and near it is an intermittent spring. South-west of it lies Bághor, founded by Bach Deo.† The Sirkár had several copper-mines, especially at Bábái, Singhánah-Udaipur, Bhándarah in Kot-Putlí, and Ráipúr in the Dáman i Koh, with copper mints at Singhánah and Ráipúr.‡ The district contained numerous sayurghál, or rent-free, tenures. Thus in Mahall Nárnaul itself, the area of which is given by Abul Fazl at 214,218 big'ahs and the revenue at 147,830 Akbarsháhi Rupees, the rent-free lands are put down at Rs. 13,754. The Mews, or Mewátis, the inhabitants of Mewát, are frequently mentioned by early Muhammadan historians as turbulent; and the emperor Balban especially had continually to wage war with them, often with doubtful success. The earliest settlement of the Muhammadans at Nárnaul itself, which legends ascribe to Shaikh Muhammad Turk, provoked hostilities, which culminated in A. H. 642, or A. D. 1245, in the massacre at the 'Id festival of all Muhammadans that lived in the town. Shaikh Muhammad Turk, too, fell a victim, and his life and miracles and meritorious death still attract pilgrims to the tomb of the Nárnaul martyr.

But Nárnaul is not mentioned by Dihlí historians before 814 (A. D. 1411), when Khizr Khán plundered the country, and a few years later, in 838 (A. D. 1424-35), when Nárnaul was given to Sidh Pál and Sadhárán K'hatri, the murderers of Mubárah Sháh, as jágír. During the reign of the Lodís, Ibráhím Khán Súr obtained a few villages as jágír for the maintenance of forty horses. He died in Nárnaul, as has been men-

* Elliot, Races of the N. W., by Beames, I, 82.

† Cunningham, Arch. Report, I, 154.

‡ Thomas, 'Chronicles,' p. 416.

tioned above. When his grandson Sher Sháh drove Humáyún from India, Nárnaul was held by Majnún Khán Qáqshál. He was besieged by Hájí Khán, one of Sher Sháh's best officers; but through the exertion of Rájá Bihári Mall of Amber the town was spared, and Majnún Khán was allowed to evacuate the fort and retreat with his soldiers to the west. Hájí Khán occupied Nárnaul, and held it during the reigns of Sher Sháh's successors. He was driven from it, in the first year after Akbar's accession, in 963 (A. D. 1556), by Tardí Beg, Akbar's governor of Dihlí.* In the end of the 8th year of Akbar's reign, Nárnaul, which had been included in the *khalsa* lands of the empire, was given to Shujá'at Khán as *jágir*.† He left his son Qawím Khán as commandant of the fort, whilst Mír Gesú was the imperial collector. The town was suddenly attacked and plundered by the fugitive Sháh Abul Ma'álí, Humáyún's favorite, upon whose head Akbar had set a high prize. Qawím Khán fled, and Mír Gesú was killed. On the approach of an imperial detachment, Sháh Abul Ma'álí fled with the treasure to Hicár Fírúzzah.

The next event of importance, mentioned in the histories, is the Nárnaul rebellion, which broke out in the beginning of the 15th year of Aurangzib's reign, in 1082 A. H., or A. D. 1671, caused no doubt by the imposition of the *jizyah* and the emperor's crusades against Hindú temples. Kháfí Khán (II, 252) gives the following account.

'In Nárnaul District and other places in Mewát, there was a sect of Hindús, who called themselves 'S a t n á m s.' They are also known as the M ú n d i a h sect, and consisted of four or five thousand families. Although they dressed like faqírs, they carried on trade and agriculture, or lived as petty merchants. According to their tenets, they wished to obtain the rank of 'men of fair fame,' and this is the meaning of the word *sat-nám*. They were scrupulously honest in their dealings; but if any one oppressed them, they would not suffer it, and hence they used to go about armed. About the time that Aurangzib returned from Hasan Abdál, it happened that a peasant in the neighbourhood of Nárnaul got into a quarrel with one of the collector's peons, who had been sent there to watch the harvest. From words it came to blows, and the peon killed the peasant. Other peasants collected, attacked the peon, and left him lying lifeless on the ground. The collector then sent a number of peons to bring the peasants to account; but the Satnáms mustered in force, wounded several of the peons, and drove them away. Kár Talab Khán,‡ the faujdár of Nárnaul, sent the collector a detachment of horse and foot; but the Satnáms put them to flight. The Faujdár now collected the troops of the district, got assistance from the

* Áin Translation, I, p. 319.

† Akbarnámah, II, 252, and Áin Translation, I, 371.

‡ The Maás, 'Álamgírí (p. 116) calls him Táhír Khán.

zamíndárs of the neighbourhood, and moved at last personally against the rebels. He was, however, defeated in several engagements and had to withdraw, when the town of Nárnaul was occupied by the Satnáms, who made immediate arrangements to collect the taxes and establish thánahs all over the district.

‘When the emperor returned to Dihlí, he heard of the rebellion, and sent off several detachments, every one of which was routed, so much so that the rumour spread that neither sword nor arrow nor bullet could hurt a Satnám, whilst every arrow and bullet of the rebels killed two or three imperialists. In fact, every one believed that the Satnáms practised witchcraft. The most extraordinary things were related of them. Thus it was said that they possessed an enchanted wooden horse upon which a woman rode, and the horse used to go like a live horse in front of their vanguard. Matters went so far that Rájás of renown and Amirs experienced in warfare had to be despatched against them with strong detachments; but the soldiers were so unwilling to march on, that the rebels came within sixteen or seventeen kos of Dihlí. Several zamíndárs and mean Rájprúts joined them to escape taxation, and the revolt assumed such dimensions, that the emperor left the palace and ordered the tents to be pitched outside the capital. He also wrote formulas of blessings and amulets with his own hands, and had them sewn on the flags and banners, and then sent the soldiers against the rebels. At last, after great exertions on the part of Rájá Bishn Singh,* Hámid Khán (son of Murtazá Khán), and other intrepid Amirs, several thousands of the rebels were killed; the rest dispersed, and the rebellion ended.

‘But as so many zamíndárs had taken part in the rebellion, the whole Súbah of Ajmír and even the neighbourhood of Ágrah were unsettled; and the tents having been pitched outside the capital, the emperor resolved to perform a pilgrimage to the shrine of Mu’ínuddín Chishtí at Ajmír, intending at the same time to punish the refractory zamíndárs. But before leaving, he gave orders to levy the *jizyah* from the Hindú population of the capital, as well as from the Hindús in all other Súbahs. When the orders were published, the Hindús—you might have counted them by lacs—collected below the window where the emperor used to show himself to the people, and loudly bewailed their poverty and cried loud to get the order rescinded; but his Majesty paid no attention to the clamour. But when, on the next Friday, the emperor went from the palace to the Jámí’ Mosque to say prayers, the Hindú money-changers, cloth merchants, and other tradesmen had assembled in such numbers as to block up every street. The emperor waited an hour, thinking the people would let him pass; at last he gave orders to move on, and several people were trampled to death by the elephants or

* The chief commander, however, was Ra’dandáz Khán (the ‘thunder-thrower’), an officer in Aurangzib’s artillery.

ridden over by the horses. For several days, the Hindús assembled in large numbers; but at last they gave in and paid the *jizyah*.*

Some of the dispersed Satnáms, adds the author of the *Tazkirah i Salófin i Chaghtái*, had the boldness to enter Dihlí; and when the report came to the ears of the emperor, he ordered the Superintendent of Police (*shihnah*), Sídí Fúlád Khán, to hunt them down. About seventy or eighty had taken possession of some ruined buildings in the Habshípúrah Quarter. They defended themselves for several hours, but were at last all killed, and Sídí Fúlád hung their dead bodies on the trees round about the town. He received the thanks of the emperor, and the Satnáms were heard of no more. Ra'dandáz Khán received the title of Shujá'at 'Alí Khán, was promoted and got a kettledrum.

During the reign of Sháh 'Álam Bahádur,* Aurangzib's son, the rebellion in Súbah Ajmír continued, and Sayyid Ghairat Khán, Faujdár of Nárnaul, was killed.

In the 6th year of Farrukh Siyar's reign, A. H. 1129, or A. D. 1717, Çalábat Khán was Faujdár of Nárnaul.

The biographical works on Muhàmmadan Saints and Mr. Beale's *Miftáh uttawárikh* mention the following men of note—(1) Shaikh Muhammad Turk, who had come from Turkistán, to Nárnaul. As mentioned above, he was killed in A. H. 642, or A. D. 1244-45. (2) Shaikh Ahmad Majd Shaibání, a holy man, born at Nárnaul. He died at Nágór in 927, or A. D. 1521. (3) Shaikh Ilahdín Majzúb, a faqír, died 946, or A. D. 1539. (4) Shaikh Hamzah, of Dhársú, 3 kos from Nárnaul; died in 957, or A. D. 1550. (5 and 6) Shaikh Ismá'il, a learned man; and his younger brother Shaikh Nizáin, a saint of renown, died in 997, or A. D. 1589 (*Áin Translation*, I, p. 538, and *Badáoní*, III, 26). (7) Walí Muhammad, died 5th Shawwál, 1057, or 1647. (8) Sayyid Ni'matullah, who left Nárnaul for Itájmahall, where he was much honored by Prince Shujá'. He lived at Fírúzpúr, east of Itájmahall, and died there in 1077 or 1080, A. D. 1666 or 1669.

Nárnaul is also the home of the family to which the Hindústání poet Afsos belongs. He says in the preface to his poems that he traces his descent from Imám Ja'far Çádiq. Sayyid Badruddín, brother of Sayyid 'Alamuddín 'Hájí Khání,† one of the poet's ancestors came from Khawáf in Khurásán to Nárnaul. Sayyid Ghulám Muçţafá, grandfather of the poet, moved during the reign of Muhammad Sháh from Nárnaul to Dihlí, where Sayyid 'Alí Muzaffar Khán, Afsos's father, entered the service of Aurang Khán. Mir Sher 'Alí, known under the poetical name of Afsos, was born at Dihlí.

* Called 'Bahádur Sháh' in European histories.

† This seems to mean that he was in the service of Hájí Khán, Sher Sháh's officer, who, as mentioned above, was many years in Nárnaul. Regarding Afsos, vide also Sprenger's *Catalogue of Oudh MSS.*, pp. 198, 597.

Mr. Blochmann then mentioned that Major-General Cunningham, C. S. I., Director-General of the Archaeological Survey of India, had sent to the Society another batch of Muhammadan inscriptions, *viz.* four from Burhánpúr, and seven from Asirgarh, for publication. Among them was a Sanskrit Inscription, a free translation of the Arabic inscription attached to the Jámi Mosque of 'Adil Sháh II. Fárúqí, of A. H. 997.

The following papers were read—

1. *Notes on Sháh Ismá'il Ghází, with a sketch of the contents of a Persian MS., entitled "Risálat ush-Shuhadá," found at Kántá Dúár, Rangpúr.*—By G. H. DAMANT, B. A., C. S.

(Abstract.)

There are four Dargáhs, or shrines, in Rangpúr, erected to the memory of Sháh Ismá'il Ghází. They are all situate a few miles to the north-east of G'horág'hát, in thánah L'rganj. The principal one is at Kántá Dúár. About three miles west is another at a place called Jalá Maqám. These two dargáhs are under the care of the same faqír, who has a large jágir and claims to be descendant of one of the servants of Ismá'il, who came with him from Arabia. The head of the saint is said to be buried at Kántá Dúár, and his body at Madáran, in Jahánábád, west of Húgli.

Mr. Damant found the MS. in the possession of the faqír of Kántá Dúár. He assured him it had been in the possession of his family for many generations, but he was unable to read it, and was quite ignorant of the contents. The short facts as given in the MS. are, that in the time of Bárbak Sháh, Ismá'il came to Gaur, where he gained the favour of the king by building a bridge or embankment across the great marsh, east of Gaur. He was then sent against Gajpatí, king of Madáran, or Oṛisá, whom he utterly defeated, and lastly, he fought two battles with Kámesar, king of Kámráp. The king finally tendered his allegiance, and consented to pay tribute, though it does not appear that the country was regularly occupied by the Musalmáns. The Hindú governor of G'horág'hát appears to have been envious of Ismá'il's fame, and falsely charged him with entering into an alliance with the king of Kámráp. A force was sent against Ismá'il, and he was beheaded in the year 878, which would bring his death to the end of the reign of Bárbak Sháh.

The account given in the MS. corresponds most strangely in many particulars with the legend which Mr. Blochmann heard at Húgli (*see Asiatic Society's Proceedings, April, 1870, page 117*). In that legend, Ismá'il is said to have invaded Oṛisá with success, and to have been falsely accused by a Hindú of attempting to set up an independent kingdom at Madáran, and on this false charge to have been beheaded by order of the king. We

may, I think, on this double authority, take these two statements to be established facts.

The only difference between the two legends is this, that the Húglí legend refers the whole to the reign of Husain Sháh, i. e. about thirty or forty years later.

The history was written by Shaikh Pír Muhammad Shattárá in 1042, or A. D. 1633, during the reign of Sháhjahán.

Mr. Damant's essay and the text of the MS. will appear in No. III. of Pt. I. of the Journal for this year.

2. *On the Temple of Jaysággar, Upper Asám.*—By J. M. FOSTER, F. S. A., *Názirah, Asám.*

(Abstract.)

This paper is accompanied with two photographs of the Jaysággar Temple, several plans, and plates of the architectural ornaments. The temple was built by Rudra Singh, *alias* Chuekungpha, in memory of the heroic death of his mother. Rudra Singh, whose father Ghadhádhar Singh had been the last Buddhistic king of Asám, adopted the Hindú faith from the commencement of his reign in 1695, A. D.

Mr. Foster's essay with several plates will be published in Journal, Pt. I., No. IV., for 1874.

Mr. Blochmann drew the attention of the members to some of the architectural ornaments, many of which were Muhammadan in design, especially the winged fairies in Course F., and the fairy on horseback, which looked exactly like the pictures he had seen in MSS. of the Prophet when sitting on the 'Buráq' and ascending to heaven.

3. *On the Supposed Identity of the Greeks with the Yavanas of the Sanskrit Writers.*—By RA'JENDRA'LA MITRA.

(Abstract.)

The author reviews the opinions of various Sanskrit scholars on the meaning of the word 'Yavana.' Whilst several of them attribute to it, more or less distinctly, the meaning of 'western foreigners,' Dr. Kern in his preface to the Brihat Sañhitá maintains that 'Yavana' signifies 'a Greek and a Greek only.' It is, therefore, necessary that the whole question should be re-examined. For this purpose, the writer has collected passages from the Egyptian, Hebrew, Assyrian, and pre-classic Greek, where the forms Unim, Jáván, Javnán, and Ionian occur, and he shews that in these passages, as also in the Io legend, the word 'Ionian' refers to a mixed population or 'ancient Eurasians'. He then enumerates the passages from Páñini, Manu, the Mahábhárata, Vishnu Puráña, the Vis'wamitra legend in the Rámáyana, Karna Parva, and many other Sanskrit works, where the Yavanas are mentioned. He also discusses the similar passages

in the As'oka edicts, and shews that of all Greek kings, Alexander the Great not excluded, only one, *viz.* Antiochos Theos, *whose dominions reached to the Indus*, is called a Yavana, or Yoná. Further, he proves that the Hindus did not borrow a single astronomical term direct from the Greeks, and that the opinion advanced by Weber and Kern on the existence of Sanskrit translations of astronomical works written by four Greek writers is untenable, whilst the list of words common to Sanskrit and Greek, given by Weber, proved the existence of no influence of Greek on Sanskrit.

The only conclusions which would be consistent and tenable are—

1st. That originally the term Yavana was the name of a country and of its people to the west of Kandahár—which may have been Arabia, or Persia, or Medea, or Assyria,—probably the last.

2nd. That subsequently it became the name of all those places.

3rd. That at a later date it indicated all the casteless races to the west of the Indus, including the Arabs and the Asiatic Greeks and the Egyptians.

4th. That the Indo-Greek kings of Afghánistán were also probably indicated by the same name.

5th. That there is not a tittle of evidence to show that it was at any one time the exclusive name of the Greeks.

6th. That it is impossible now to infer from the use of the term Yavana the exact nationality indicated in Sanskrit works.

The essay will appear in No. III, of Part I of the Journal for 1874.

The Hon'ble E. C. Bayley made some remarks on the subject. Without for the present questioning Bábu Rájendralála Mitra's general conclusions, and while fully admitting that the word 'Yavana' was often used in a vague sense and might be rendered as 'foreigners,' or at any rate 'western foreigners,' he yet demurred to the conclusions drawn from As'oka's inscriptions. It seemed to him that the natural inference from the facts was directly opposite to that which in the opinion of the writer flowed from them, and that in this instance at least, if in no other, the term 'Yavana' or rather 'Yona,' could hardly be rendered otherwise than a 'Greek or a 'Grecian.'

4. *On Embolocephalus ceratophthalmus—the type of a new genus and species of Isopod Crustaceans.*—By JAS. WOOD-MASON.

This paper will be published in the Journal, Part II, No. 4, 1874.

5. *Some Ornithological Notes and Corrections.*—By W. E. BROOKS, C. E.

This paper will be published in the Journal Part II, No. 4, 1874.

6. *Descriptions of new species of Helicidae of the genera Helix and Achatina from the Khasi Hills and Manipur.*—By Major H. H. GODWIN-AUSTEN, F. G. R. S.

This paper will be published in Journal Part II, No. 2, 1875.

The meeting then was adjourned.

LIBRARY.

The following additions have been made to the Library since the meeting held in August last.

Presentations:

* * Names of Donors in Capitals.

The Journal of the Royal Asiatic Society of Great Britain and Ireland. Vol. VII, Part I.

ASIATIC SOCIETY OF GREAT BRITAIN.

Philosophical Transactions of the Royal Society of London for 1873, Vol. 163, Parts I, and II.

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Proceedings of the Royal Society of London Vol. XXII, Nos. 152 and 153.

J. N. Hennessey: Note on the Periodicity of Rainfall.—*W. Roberts M. D.*: Studies on Biogenesis.—*Prof. Osborne Reynolds*: On the Refraction of Sound by the Atmosphere.—*N. Moseley*: On the Structure and Development of *Peripatus capensis*.—*J. Tyndall*: Further Experiments on the Transmission of Sound.

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Proceedings of the Institution of Mechanical Engineers of Birmingham, for October 1873, and January and April 1874.

C. C. Walker: Description of a Wrought Iron Construction of Observatory for maintaining equality of internal and external temperature.—*A. B. Brown*: On Hydraulic Machinery for steering, reversing and discharging cargo &c., in steamships.—*H. M. Morrison*: On the Transmission of Water Power by Turbines and Wire Ropes.

INSTITUTION OF MECHANICAL ENGINEERS.

Transactions of the Royal Society of Edinburgh Vol. XXVII, Pt. I.

J. A. Ewing and J. G. Macgregor: On the Electrical Conductivity of certain Saline Solutions, with a Note on the Density.—*J. Dewar and I. G. M'Kendrick, M. D.*: On the Physiological Action of Light.

Proceedings of the Royal Society of Edinburgh. Session 1872-73.

D. H. Marshall: Note on the rate of decrease of Electric Conductivity with increase of temperature.

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J. Anderson: On the Osteology and Dentition of *Hylomys*.—*Prof. G. J. Allmann*: Report on the Hydroids collected during the Expeditions of H. M. S. 'Porcupine.'

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The Anatomy of the Lymphatic System. By Dr. E. Klein.

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E. Apjohn: On the Analysis of a Meteoric Stone, and the Detection of Vanadium in it.—*A. Schrauf*: Schröckingerite, a New Mineral from Joachimsthal.—*E. W. Van Gorkom*: Cinchona Cultivation in Java.—*J. Kolbe*: Amount of Real Acid in Sulphuric Acid of various densities.—*H. Caron*: New Method of Tempering Steel. Regeneration of Burnt Iron.—*F. L. Sonnenschein*: New Test for Blood and Examination of Blood Stains.—*F. Fischer*: Contamination of a Well by the waste from a Gaswork.—*A. F. Hargreaves*: On the Spontaneous Combustibility of Charcoal.—*C. E. A. Wright and J. Lambert*: On Cajuput Oil. On the action of Pentasulphide of Phosphorus on Terpenes and their Derivatives.

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THE EDITOR.

Proceedings of the Royal Geographical Society. Vol. XVIII, No. III.

Indian Government Mission to the Atalik-Ghazi, Letters from Mr. T. D. Forsyth.—*Watson*: Journey in Yezo in 1873, and progress of Geography in Japan.—*Dilks*: Valley of the Ili and the Water System of Russian Turkistan.

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Memoirs of the Peabody Academy of Science Vol. I. Nos. I, II, III.

First to Fifth Annual Reports of the Trustees of the Peabody Academy of Science.

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THE AUTHOR.

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Report of the Chief Signal Officer to the Secretary of War (United States) for the year 1872. (2 copies.)

Synopsis of the Acrididae of North America, by Cyrus Thomas.

Contributions to the Extinct Vertebrate Fauna of the Western Territories (United States), by Joseph Leidy.

Monthly Reports on the Commerce and Navigation of the United States for the year ended June 30, 1872.

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Meteorological Observations for the year 1872, in Utah, Idaho, and Montana (United States).

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Hübischmann: Avestastudien.—*Haug*: Ueber eine Arabische Siegelinschrift aus vorchristlicher Zeit.—*Éthé*: Firdúsí als Lyriker.—*Herm. v. Schlagintweit-Sakün-lünaki*: Reisen in Indien und Hochasien.—*Plath*: Das Kriegswesen der alten Chinesen.—*L. A. Buchner*: Ueber die Löslichkeit der arsenigen Säure im Wasser.—*Erlenmeyer*: Ueber die Bestandtheile des Arnicawassers und des ätherischen Arnicaöles.—*Vogel*: Ueber das Verhalten der Milch zum Lakmufärbstoff.

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Mémoires de l'Académie Impériale des Sciences de St. Petersburg. Vol. XX, No. 8 to 10; Vol. XX, Nos. 1 to 5; Vol. XXI, Nos. 1 to 5.

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IMPERIAL ACADEMY OF SCIENCES OF ST. PETERSBURG.

Verhandlungen der K. K. Geologischen Reichsanstalt, Nos. 14 and 14, 1873, and No. 1 of 1874.

Jahrbuch der Kaiserlich-Königlichen Geologischen Reichsanstalt, Vol. XXIII, No. 3 and 4, and Vol. XXIV, No. 4.

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Die Fauna der Schichten mit *Aspidoceras Acanthicum*. By Dr. Neumayr.

Das Gebirge um Hallstatt. By Edmund Mojsisovics v. Mojsvar.

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La Langue et la Littérature Hindoustanie, by M. Garcin de Tassy.

THE AUTHOR.

Annual Report of the Sanitary Commissioner for the Central Provinces, for 1873.

Report on the Forest Administration of the C. Provinces, for 1873-74.

Report on Vaccine Operations in the Central Provinces, for 1873-74.

Report on the Excise Revenue in the Central Provinces, for 1873-74.

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THE GOVT. OF MADRAS.

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Report on the Calcutta Medical Institutions, for 1873.

Specimens of Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier.

Correspondence relating to the Famine in Bengal and Behar, 1873-74, together with Minutes by Sir Richard Temple, K. C. S. I.

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Flora Sylvatica for Southern India. By Major R. H. Beddome.

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The Calcutta Journal of Medicine, Nos. 6 and 7, for June and July, 1874.

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Vaishnava-vrata-Dina-Nirnaya. By Navadvipachandra Vidyaratna Goswami.

THE AUTHOR.

Ramayan, 4th Vol, No. 5.

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SIRDAR ATAR SINGH, CHIEF OF BHADOUR.

Records of the Geological Survey of India, Vol. VII, Part, 3 and 4, 1874.

SUPDT. OF THE GEOLOGICAL SURVEY.

Instructions for the Electrical Testing of Lines and Offices. Part III, Section I. By Louis Schwendler.

THE AUTHOR.

Notices of Sanskrit MSS., No. VIII, Vol. III, Part I. By Rajendralála Mitra.

THE EDITOR.

Exercises in the Lushai Dialect. By Captain T. H. Lewin.

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Memoirs of the Geological Survey of India. Vol. I, 1874.

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The Christian Spectator, Nos. 38 to 40.

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THE AUTHOR.

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THE AUTHOR.

Report on Sanskrit MSS., 1872-73. By G. Bühler.

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THE AUTHOR.

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The Annals and Magazine of Natural History, 80 Vol. 14.

W. T. Blanford: Description of new Reptiles and Amphibia from Persia and Baluchistan.—*Albert Günther*: A contribution to the Fauna of the River Tigris.—*M. C. Rohir*: Observations on the Fecundation of the Batrachia Urodela.—*H. J. Carter*: On the Nature of the Seed-like Body of *Spongilla*, on the Origin or Mother Cell of the Spicule, and on the Presence of Spermatzoa in the Spongider.—*A. G. Butler*: Descriptions of two new species of *Fulgora* from India.—*Arthur Viscount Walden*: Descriptions of some new Species of Birds.—*Dr. Richard Grief*: *Pelomyxa palustris*, a freshwater Amoeboid Organism.—*Arthur Viscount Walden*: On *Megapodius trinkutensis*, Sharpe.—*M. A. Giard*: On the structure of the Caudal Appendage of some Ascidian Larvæ. On Parthenogenesis in Ferns.—*Prof. O. C. Marsh*: Small size of the Brain in Tertiary Mammals.

The London, Edinburgh, and Dublin Philosophical Magazine, and Journal of Science, Nos. 313 to 316.

James Dewar: On the Physical Constants of Hydrogenium.—*F. Kohlrausch*: Determination of the Absolute Value of the Siemen's Mercury Unit Electrical Resistance.—*Dr. W. B. Carpenter*: On the Physical Cause of Ocean Currents.—*F. Kohlrausch*: A Variation—Barometer.—*J. A. Fleming*: On the new Contact Theory of the Galvanic Cell.—*Thomas T. P. Bruce Warren*: On Warren's Method of finding Faults in Insulated Wires.—*Oliver Heaviside*: On Telegraphic signalling with Condensers.—*James Croll*: On the Physical Cause of Ocean-Currents.—*Baron N. Schilling*: The Constant Currents in the air and in the sea: an attempt to refer them to a common cause.—*Robert Mallet*: Tidal Retardation of the Earth's Rotation.—*William Crookes*: On Attraction and Repulsion accompanying Radiation.—*James O'Kinealy*: Fourier's Theorem.—*Louis Schwendler*: On the General Theory of Duplex Telegraphy.

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Dr. Michael Foster: On the Term Endothelium.—*Ernest Haeckel*: The Gastraea Theory, the Phylogenetic Classification of the Animal Kingdom and the Homology of the Germ-Lamellæ.—*Rev. M. J. Berkeley*: On the Etiology of the Madura.

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Andrew Anderson: On the Nidification of certain Indian Birds.—*B. Swinhoe*: Notes on Chinese Ornithology.—*Arthur Viscount Walden*: A reply to Mr. Allan Hume's Review of 'Die Papageien' of Dr. Otto Finsch.

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C. F. Himes: Preparation of Photographic Dry-Plates by daylight, by desensitizing and re-sensitizing the silver compounds.—*John Trowbridge*: On a Molecular Change produced by the passage of Electrical Currents through iron and steel bars.—*J. S. Newberry*: Parallelism of coal seams.

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*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of September 1874.*

Latitude 22° 33' 1" North. Longitude 88° 20' 34" East.

Height of the Cistern of the Standard Barometer above the sea level, 18.11 feet.

**Daily Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.**

Date.	Mean Height of the Barometer at 32° Fahr.	Range of the Barometer during the day.			Mean Dry Bulb Thermometer.	Range of the Tempera- ture during the day.		
		Max.	Min.	Diff.		Max.	Min.	Diff.
	Inches.	Inches.	Inches.	Inches.	°	°	°	°
1	29.700	29.760	29.634	0.126	86.5	92.0	81.5	10.5
2	.745	.804	.663	.141	85.9	91.5	81.5	10.0
3	.738	.793	.654	.139	85.7	91.6	81.7	9.9
4	.733	.785	.657	.128	83.5	89.8	77.5	12.3
5	.740	.796	.671	.125	84.4	91.2	81.8	9.4
6	.727	.783	.654	.129	81.9	89.5	78.0	11.5
7	.710	.770	.636	.134	81.5	87.0	79.0	8.0
8	.697	.750	.639	.111	82.2	88.7	80.0	8.7
9	.768	.836	.701	.135	79.0	80.4	77.3	3.1
10	.818	.858	.779	.079	79.2	84.5	76.5	8.0
11	.816	.869	.760	.109	78.8	80.6	75.5	5.1
12	.772	.825	.717	.108	80.5	82.5	77.5	5.0
13	.737	.787	.675	.112	81.9	86.5	79.9	6.6
14	.711	.753	.643	.110	83.5	87.6	80.3	7.3
15	.731	.786	.668	.118	83.4	89.0	79.5	9.5
16	.759	.816	.696	.120	83.0	87.0	80.5	6.5
17	.726	.786	.615	.111	83.7	90.5	79.5	11.0
18	.656	.718	.580	.138	84.4	90.0	80.0	10.0
19	.662	.714	.601	.113	84.0	90.3	81.0	9.3
20	.696	.768	.635	.133	84.8	91.7	80.5	11.2
21	.642	.701	.557	.144	85.4	91.6	81.0	10.6
22	.647	.724	.569	.155	86.8	93.7	81.5	12.2
23	.604	.657	.517	.140	81.9	91.8	81.5	10.3
24	.595	.651	.545	.106	81.3	85.5	79.0	6.5
25	.632	.689	.581	.108	80.8	83.8	78.5	5.3
26	.711	.779	.651	.128	79.1	81.0	77.5	3.5
27	.734	.790	.679	.111	82.9	88.5	78.4	10.1
28	.722	.790	.653	.137	83.2	87.5	80.0	7.5
29	.682	.746	.610	.136	83.0	87.5	80.0	7.5
30	.646	.696	.582	.114	80.9	87.5	77.2	10.3

The Mean Height of the Barometer, as likewise the Dry and Wet Bulb Thermometer Means are derived, from the hourly observations, made at the several hours during the day.

Meteorological Observations.

Abstract of the Results of the Hourly Meteorological Observations taken at the Surveyor General's Office, Calcutta, in the month of September 1874.

Daily Means, &c. of the Observations and of the Hygrometrical elements dependent thereon.—(Continued.)

Date.	Mean Wet Bulb Thermometer.	Dry Bulb above Wet.	Computed Dew Point.	Dry Bulb above Dew Point.	Mean Elastic force of vapour.	Mean Weight of Vapour in a Cubic foot of air.	Additional Weight of Vapour required for complete saturation.	Mean degree of Humidity, complete saturation being unity.
	°	°	°	°	Inches.	T. gr.	T. gr.	
1	81.0	5.5	77.7	8.8	0.931	9.92	3.18	0.76
2	80.6	5.3	76.9	9.0	.908	.68	.19	.75
3	81.0	4.7	77.7	8.0	.931	.91	2.86	.78
4	79.9	3.6	77.1	6.1	.922	.89	.11	.82
5	81.0	3.4	78.6	5.8	.958	10.26	.05	.83
6	79.5	2.4	77.8	1.1	.934	.05	1.39	.88
7	79.3	2.2	77.8	3.7	.934	.05	.26	.89
8	79.9	2.3	78.3	3.9	.919	.20	.34	.88
9	77.5	1.5	76.1	2.6	.893	9.66	0.84	.92
10	77.9	1.3	77.0	2.2	.910	.85	.71	.93
11	77.4	1.4	76.4	2.4	.893	.68	.76	.93
12	79.1	1.4	78.1	2.4	.913	10.18	.80	.93
13	80.2	1.7	79.0	2.9	.970	.41	1.00	.91
14	81.0	2.5	79.2	4.3	.976	.48	.52	.87
15	80.5	2.9	78.5	4.9	.955	.25	.71	.86
16	80.7	2.3	79.1	3.9	.973	.45	.37	.90
17	80.2	3.5	77.7	6.0	.931	9.98	2.00	.83
18	80.6	3.8	77.9	6.5	.937	10.02	.29	.81
19	81.0	3.0	78.9	5.1	.967	.37	1.80	.85
20	81.0	3.8	78.3	6.5	.949	.14	2.32	.81
21	81.1	4.3	78.1	7.3	.943	.08	.60	.80
22	81.6	5.2	78.5	8.3	.955	.18	3.03	.77
23	81.3	3.6	78.8	6.1	.964	.31	2.18	.83
24	79.5	1.8	78.2	3.1	.946	.19	1.05	.91
25	79.4	1.4	78.4	2.4	.952	.27	0.80	.93
26	78.2	0.9	77.6	1.5	.928	.03	.50	.95
27	80.2	2.7	78.3	4.6	.949	.18	1.61	.86
28	80.4	2.8	78.4	4.8	.952	.21	.68	.86
29	80.1	2.9	78.1	4.9	.943	.12	.70	.86
30	78.6	2.3	77.0	3.9	.910	9.81	.29	.88

All the Hygrometrical elements are computed by the Greenwich Constants.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of September 1874.*

Hourly Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.

Hour.	Mean Height of the Barometer at 32° Fahr.	Range of the Barometer for each hour during the month.			Mean Dry Bulb Thermometer.	Range of the Tempera- ture for each hour during the month.		
		Max.	Min.	Diff.		Max.	Min.	Diff.
	Inches.	Inches.	Inches.	Inches.	°	°	°	°
Mid- night.	29.724	29.841	29.608	0.233	81.3	85.1	78.0	7.1
1	.713	.834	.591	.243	81.0	84.7	78.0	6.7
2	.703	.810	.580	.230	80.8	84.4	77.7	6.7
3	.695	.795	.560	.235	80.6	84.0	77.5	6.5
4	.691	.788	.562	.226	80.3	83.7	77.0	6.7
5	.700	.799	.573	.226	80.1	83.3	76.6	6.7
6	.713	.813	.580	.233	79.9	83.0	76.5	6.5
7	.729	.867	.599	.268	80.5	83.3	76.2	7.1
8	.748	.861	.621	.237	82.2	85.4	75.5	9.9
9	.761	.869	.631	.235	83.7	88.3	77.5	10.8
10	.761	.861	.646	.218	85.0	89.2	77.5	11.7
11	.748	.853	.628	.225	86.0	90.5	78.0	12.5
Noon.	.729	.841	.607	.234	86.6	91.3	78.4	12.9
1	.701	.840	.576	.261	86.8	91.7	78.0	13.7
2	.678	.825	.544	.281	86.4	92.8	76.5	16.3
3	.658	.802	.517	.285	85.7	93.7	77.6	16.1
4	.648	.795	.517	.278	85.0	93.3	78.0	15.3
5	.619	.782	.530	.252	84.1	92.5	78.2	14.3
6	.663	.779	.551	.228	83.2	89.5	78.8	10.7
7	.681	.797	.576	.221	82.5	87.0	78.3	8.7
8	.710	.820	.599	.221	82.2	86.5	78.1	8.4
9	.731	.846	.624	.222	81.9	86.0	78.0	8.0
10	.739	.858	.618	.240	81.7	85.5	78.0	7.5
11	.733	.853	.618	.235	81.4	85.4	77.9	7.5

The Mean Height of the Barometer, as likewise the Dry and Wet Bulb Thermometer Means are derived from the observations made at the several hours during the month.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of September 1874.*

Hourly Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.—(Continued).

Hour.	Mean Wet Bulb Ther- mometer.	Dry Bulb above Wet.	Computed Dew Point.	Dry Bulb above Dew Point.	Mean Elastic force of Vapour.	Mean Weight of Vapour in a Cubic foot of air.	Additional Weight of Vapour required for complete saturation.	Mean degree of Humi- dity, complete satura- tion being unity.
	°	°	°	°	Inches.	T. gr.	T. gr.	
Mid- night.	79.8	1.5	78.7	2.6	.961	10.35	0.89	0.92
1	79.7	1.3	78.8	2.2	.961	.40	.74	.93
2	79.5	1.3	78.6	2.2	.958	.34	.73	.93
3	79.3	1.3	78.4	2.2	.952	.27	.74	.93
4	79.1	1.2	78.3	2.0	.919	.24	.67	.94
5	78.9	1.2	78.1	2.0	.913	.18	.66	.94
6	78.8	1.1	78.0	1.9	.910	.15	.63	.94
7	79.3	1.2	78.5	2.0	.955	.31	.67	.94
8	80.0	2.2	78.5	3.7	.955	.27	1.27	.89
9	80.5	3.2	78.3	5.4	.919	.18	.89	.84
10	80.6	4.4	77.5	7.5	.925	9.88	2.65	.79
11	81.0	5.0	77.5	8.5	.925	.86	3.05	.76
Noon.	81.1	5.5	77.8	8.8	.934	.95	.19	.76
1	81.0	5.8	77.5	9.3	.925	.86	.35	.75
2	80.8	5.6	76.9	9.5	.908	.66	.40	.74
3	80.6	5.1	77.0	8.7	.910	.71	.09	.76
4	80.5	4.5	77.3	7.7	.919	.82	2.71	.78
5	80.2	3.9	77.5	6.6	.925	.90	.31	.81
6	80.1	3.1	77.9	5.3	.937	10.06	1.83	.85
7	80.0	2.5	78.2	4.3	.946	.17	.47	.87
8	79.9	2.3	78.3	3.9	.919	.20	.34	.88
9	79.9	2.0	78.5	3.4	.955	.29	.15	.90
10	79.7	2.0	78.3	3.4	.949	.22	.15	.90
11	79.7	1.7	78.5	2.9	.955	.29	0.98	.91

All the Hygrometrical elements are computed by the Greenwich Constants.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of September 1874.*

Solar Radiation, Weather, &c.

Date.	Max. Solar radiation.	Rain Gauge 1½ ft. above Ground.	WIND.		Max. Pressure.	Daily Velocity.	General aspect of the Sky.
			Prevailing direction.				
	[°]	Inches		lb	Mile.		
1	144.0	...	S by W & S by E	...	75.6		~i to 7 A. M. ~i to 8 P. M., B to 11 P. M. Sheet L on W from 7 to 10 P. M.
2	147.0	...	S S W & S by W	...	86.4		B to 1 A. M., ~i to 7 P. M. B to 11 P. M. to 8
3	148.8	0.02	S by W, S S W & S	...	102.5		B to 4 A. M., ~i to 6 P. M., ~i to 11 P. M. Sheet L from 7 to 11 P. M. Light R at 4½ P. M.
4	145.0	0.20	S, E S E & S S E	0.8	87.2		~i to 2 A. M. O to 7 A. M., ~i to 4 P. M. S to 11 P. M. Sheet L on N W at midnight T & L at 4½ A. M. Slight R from 4 to 6 A. M. at 2½ & 4 P. M.
5	149.8	...	..	...	61.2		O to 2 A. M. S to 5 A. M., ~i to 2 P. M. O to 5 P. M. S to 11 P. M. T between 1½ & 3 & at 4½ P. M. D at 2 & 3 P. M.
6	145.0	1.77	...	...	49.1		~i to 4 A. M. ~i to 10 A. M., ~i to 1 P. M. O to 9 P. M. B to 11 P. M. T & L from 1 to 3½ P. M. R at 9½, 12½ A. M. & from 2½ to 6½ P. M.
7	140.0	0.15	...	...	61.4		S to 5 A. M., ~i to 8 A. M., ~i to 3 P. M. O to 8 P. M. S to 11 P. M. Sheet L on N W from Midnight to 2 A. M. Slight R at 2½ A. M. & from 3½ to 5½ P. M.
8	148.0	0.60	...	...	100.2		S to 3 A. M., ~i to 6 A. M. O to 9 A. M., ~i to 2 P. M. O to 8 P. M. S to 11 P. M. T from 1¼ to 5 P. M. R from 3½ to 6 P. M.
9	...	0.39	S S E	...	109.3		S to 4 A. M. O to 11 P. M. T at 5½ A. M. & 1 P. M. Slight R from 3 A. M. to 4 P. M.

~i Cirri, —i Strati, ~i Cumuli, ~i Cirro-strati, ~i Cumulo-strati, ~i Nimbi,
~i Cirro, cumuli-B clear, S straton, O overcast, T thunder, L lightning,
B. rain, D, drizzle.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
the in month of September 1874.*

Solar Radiation. Weather, &c.

Date.	Max. Solar radiation.	Rain Gauge 1½ ft. above Ground.	WIND.			General aspect of the Sky.
			Prevailing direction.	Max. Pressure	Daily Velocity.	
		Inches		ib	Miles.	
10	122.0	1.81	S S E & S E	...	128.8	O to 4 A. M. S to 7 A. M., ☽ to 11 A. M. O to 11 P. M. T at 11½ A. M. & 1½ P. M. R at 2½, 9½ & from 11½ A. M. to 6 P. M.
11	...	0.06	S by E	...	93.2	O to 4 A. M., ☽ to 6 A. M. O to 5 P. M., ☽ to 7 P. M. O to 11 P. M. Light R at 3, 5½, 7, 8 A. M. 1, 2, & 3 P. M.
12	102.0	0.13	S by E & S	...	114.0	O to 6 A. M., ☽ O to 10 A. M. to 4 P. M., ☽ & ☽ to 11 P. M. Slight R from 3½ to 5 A. M. & at 2 & 5 P. M.
13	142.0	1.35	S S E & S	1.4	129.9	S to 11 A. M. O to 3 P. M., ☽ to 6 P. M. S to 8 P. M. B to 11 P. M. Sheet L from 6½ to 8 P. M. R at 7½, 12½ A. M. 1½ & 8½ P. M.
14	146.8	...	S & S S W	...	148.7	B to 4 A. M., ☽ to 7 A. M., ☽ to 1 P. M. S to 11 P. M. Sheet L from 6½ to 7½ P. M.
15	145.0	...	S W & S by W	...	114.4	☽ & ☽ to 10 A. M., ☽ to 3 P. M. S to 6 P. M. O to 11 P. M. Sheet L on N E at 10½ P. M.
16	126.5	...	S by W & S by E	...	130.5	O to 5 A. M., ☽ to 9 A. M. ☽ to 11 A. M. O to 3 P. M. S to 11 P. M. T at 2½ P. M.
17	146.7	...	S by E & S	...	108.8	B to 4 A. M., ☽ to 7 A. M., ☽ to 5 P. M., ☽ to 9 P. M., B to 11 P. M. Sheet L on N from 7 to 10 P. M.
18	147.9	...	S by E & S	...	124.7	B to 6 A. M., ☽ & ☽ to 4 P. M. S to 7 P. M., ☽ to 11 P. M.
19	143.5	...	S by E & S	...	127.5	B to 4 A. M., ☽ & ☽ to 7 P. M. ☽ to 11 P. M. Sheet L on N W at 7 P. M.
20	147.3	...	S & S S E	...	91.8	☽ to 8 A. M., ☽ to 5 P. M., ☽ to 11 P. M. D at 2 P. M.

☽ i Cirri,—i Strati, ☽ i Cumuli, ☽ i Cirro-strati, ~ i Cumulo-strati, ☽ i Nimbi,
☽ i Cirro-cumuli, B clear, S stratoni, O overcast, T thunder, L lightning
R. rain, D. drizzle.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of September 1874.*

Solar Radiation, Weather, &c.,

Date.	Max. Solar radiation.	Rain Gauge 1½ ft. above Ground.	WIND.		General aspect of the Sky.
			Prevailing direction.	Max. Pressure.	
		Inches		lb	Miles
21	143.2	...	S	...	72.0
22	115.8	...	S, S E & S S E	...	76.5
23	112.0	2.11	S S E & S by E	3.1	88.7
24	136.8	0.59	S E	0.7	161.4
25	...	0.21	E S E, S S E & S E	...	161.6
26	...	0.11	S S E & S by E	...	163.8
27	141.0	...	S S E, S by E & S	...	98.7
28	131.0	0.04	S by E & S by W	...	109.1
29	137.5	0.06	S by W & S	...	75.9
30	129.7	2.68	S & S by E	2.0	54.0

~i Cirri — i Strati, ~i Cumuli, ~i Cirro-strati, ~i Cumulo-strati ~i Nimbi,
~i Cirro-Cumuli, B clear, S stratoni, O overcast, T thunder, L lightning
R rain, D drizzle.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of September 1874.*

MONTHLY RESULTS.

	Inches.
Mean height of the Barometer for the month	29.709
Max. height of the Barometer occurred at 9 A. M. on the 11th ...	29.869
Min. height of the Barometer occurred at 3 & 4 P. M. on the 23rd ...	29.517
Extreme range of the Barometer during the month	0.352
Mean of the daily Max. Pressures	29.766
Ditto ditto Min. ditto	29.642
Mean daily range of the Barometer during the month	0.124

	°
Mean Dry Bulb Thermometer for the month	82.9
Max. Temperature occurred at 3 P. M. on the 22nd	93.7
Min. Temperature occurred at 8 A. M. on the 11th	75.5
Extreme range of the Temperature during the month	18.2
Mean of the daily Max. Temperature	88.0
Ditto ditto Min. ditto,	79.5
Mean daily range of the Temperature during the month	8.5

Mean Wet Bulb Thermometer for the month	80.0
Mean Dry Bulb Thermometer above Mean Wet Bulb Thermometer ...	2.9
Computed Mean Dew-point for the month	78.0
Mean Dry Bulb Thermometer above computed mean Dew-point ...	4.9

	Inches.
Mean Elastic force of Vapour for the month	0.940

	Troy grain.
Mean Weight of Vapour for the month	10.09
Additional Weight of Vapour required for complete saturation ...	1.70
Mean degree of humidity for the month, complete saturation being unity	0.86

	°
Mean Max. Solar radiation Thermometer for the month	140.3

	Inches.
Rained 22 days,—Max. fall of rain during 24 hours	2.68
Total amount of rain during the month	12.67
Total amount of rain indicated by the Gauge* attached to the anemo- meter during the month	11.34
Prevailing direction of the Wind ... S, S. by E & S. S. E.	

* Height 70 feet 10 inches above ground.

Abstract of the Results of the Hourly Meteorological Observations taken at the S. G. O. Calcutta, in the month of Sept. 1874.

MONTHLY RESULTS.

Tables shewing the number of days on which at a given hour any particular wind blew, together with the number of days on which at the same hour, when any particular wind was blowing, it rained.

[illegible][illegible]

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of October 1871.*

Latitude $22^{\circ} 33' 1''$ North. Longitude $88^{\circ} 20' 34''$ East.

Height of the Cistern of the Standard Barometer above the sea level, 18.11 feet.

Daily Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.

Date.	Mean Height of the Barometer at 32° Fahr.	Range of the Barometer during the day.			Mean Dry Bulb Thermometer.	Range of the Tempera- ture during the day		
		Max.	Min.	Diff.		Max.	Min.	Diff
	Inches.	Inches.	Inches.	Inches.	o.	o	o	o
1	29.660	29.719	29.603	0.116	81.0	90.0	79.5	10.5
2	.685	.734	.638	.096	81.7	85.6	79.5	6.1
3	.674	.739	.597	.142	81.9	88.0	78.7	9.3
4	.698	.764	.615	.149	81.6	87.3	77.0	10.3
5	.761	.809	.708	.101	82.2	89.0	78.0	11.0
6	.783	.835	.733	.102	82.3	88.0	78.0	10.0
7	.780	.810	.700	.140	83.4	90.0	79.0	11.0
8	.785	.851	.724	.127	82.9	88.3	79.6	8.7
9	.793	.858	.741	.117	83.7	90.0	79.5	10.5
10	.816	.883	.761	.122	83.7	90.0	80.0	10.0
11	.801	.888	.732	.156	83.8	90.8	80.5	10.3
12	.760	.824	.697	.127	81.0	91.0	80.0	11.0
13	.761	.831	.705	.126	81.3	90.8	79.5	11.3
14	.768	.817	.730	.087	82.0	89.2	77.5	11.7
15	.669	.772	.534	.238	78.4	79.7	77.5	2.2
16	.618	.770	.486	.284	79.1	83.5	77.0	6.5
17	.798	.852	.741	.111	80.8	87.0	74.5	12.5
18	.811	.909	.785	.124	83.1	89.0	77.5	11.5
19	.853	.924	.807	.117	82.3	87.5	79.0	8.5
20	.838	.926	.763	.163	80.0	86.0	74.5	11.5
21	.809	.879	.747	.132	80.4	87.0	74.0	13.0
22	.805	.874	.741	.133	82.7	88.5	77.0	11.5
23	.822	.891	.774	.117	82.9	88.8	78.8	10.0
24	.863	.923	.806	.117	82.8	88.5	79.3	9.2
25	.867	.939	.822	.117	78.8	86.2	76.4	9.8
26	.832	.884	.788	.096	77.6	81.0	75.0	6.0
27	.847	.894	.813	.081	76.4	79.0	75.5	3.5
28	.838	.896	.790	.106	77.9	81.4	75.3	6.1
29	.827	.879	.774	.105	80.4	84.9	77.3	7.6
30	.854	.906	.797	.109	80.4	84.0	77.2	6.8
31	.921	.985	.874	.111	80.1	81.7	76.5	8.2

The Mean Height of the Barometer, as likewise the Dry and Wet Bulb
Thermometer Means are derived, from the hourly observations, made at the
several hours during the day.

Meteorological Observations.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of October 1874.*

Daily Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.—(Continued.)

Date.	Mean Wet Bulb Ther- mometer.	Dry Bulb above Wet.	Computed Dew Point.	Dry Bulb above Dew Point.	Mean Elastic force of vapour.	Mean Weight of Vapour in a Cubic foot of air.	Additional Weight of Vapour required for complete saturation.	Mean degree of Humi- dity, complete satu- ration being unity.
	°	°	°	°	Inches.	T. gr.	T. gr.	
1	79.5	4.5	76.3	7.7	0.800	9.53	2.61	0.78
2	77.8	3.9	75.1	6.6	.857	.21	.16	.81
3	79.1	2.8	77.1	4.8	.913	.82	1.62	.86
4	77.8	3.8	75.1	6.5	.857	.21	2.13	.81
5	78.4	3.8	75.7	6.5	.873	.38	.16	.81
6	79.2	3.1	77.0	5.3	.910	.79	1.79	.85
7	79.3	4.1	76.4	7.0	.893	.58	2.38	.80
8	79.7	3.2	77.5	5.4	.925	.91	1.85	.84
9	80.1	3.6	77.6	6.1	.928	.95	2.12	.82
10	80.2	3.5	77.7	6.0	.931	.98	.09	.83
11	80.3	3.5	77.8	6.0	.934	10.01	.09	.83
12	80.1	3.9	77.4	6.6	.922	9.87	.30	.81
13	79.5	4.8	76.1	8.2	.885	.48	.80	.77
14	76.2	5.8	72.1	9.9	.778	8.36	3.11	.73
15	77.0	1.4	76.0	2.4	.882	9.56	0.75	.93
16	76.8	2.6	75.0	4.4	.854	.24	1.38	.87
17	77.3	3.5	74.8	6.0	.849	.15	.92	.83
18	79.0	4.1	76.1	7.0	.885	.50	2.36	.80
19	77.4	4.9	74.0	8.3	.827	8.90	.68	.77
20	73.5	6.5	68.9	11.1	.701	7.57	3.24	.70
21	75.2	5.2	71.6	8.8	.766	8.25	2.69	.75
22	77.6	5.1	74.0	8.7	.827	.88	.84	.76
23	78.7	4.2	75.8	7.1	.876	9.41	.38	.80
24	78.7	4.1	75.8	7.0	.876	.41	.34	.80
25	76.4	2.4	74.7	4.1	.846	.16	1.28	.88
26	75.6	2.0	74.2	3.4	.832	.04	.03	.90
27	75.4	1.0	74.7	1.7	.846	.19	0.53	.95
28	76.9	1.0	76.2	1.7	.887	.62	.54	.95
29	78.1	2.3	76.5	3.9	.896	.67	1.27	.88
30	77.7	2.7	75.8	4.6	.876	4.4	.50	.86
31	76.0	4.1	73.1	7.0	.803	8.67	2.17	.80

All the Hygrometrical elements are computed by the Greenwich Constants.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of October 1874.*

Hourly Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.

Hour.	Mean Height of the Barometer at 32° Fahr.	Range of the Barometer for each hour during the month.			Mean Dry Bulb Thermometer.	Range of the Tempera- ture for each hour during the month.		
		Max.	Min.	Diff.		Max.	Min.	Diff.
	Inches.	Inches.	Inches.	Inches.	°	°	°	°
Mid- night.	29.787	29.887	29.530	0.357	79.4	82.0	76.0	6.0
1	.777	.814	.507	.377	79.1	81.9	75.6	6.3
2	.769	.874	.486	.388	78.8	81.8	75.4	6.4
3	.760	.877	.493	.384	78.5	81.6	75.0	6.6
4	.763	.882	.519	.363	78.3	81.4	74.7	6.7
5	.777	.895	.533	.362	78.0	81.2	74.3	6.9
6	.793	.908	.581	.327	77.9	81.0	74.0	7.0
7	.814	.938	.611	.327	78.4	81.5	75.1	6.4
8	.836	.968	.659	.309	80.3	83.3	75.5	7.8
9	.849	.985	.691	.294	82.2	86.0	75.8	10.2
10	.849	.983	.704	.279	83.8	87.0	77.0	10.0
11	.835	.967	.705	.262	84.9	88.5	77.7	10.8
Noon.	.810	.942	.681	.261	85.6	90.6	77.5	13.1
1	.783	.920	.615	.275	85.7	91.0	77.5	13.5
2	.759	.887	.623	.264	85.9	90.8	77.5	13.3
3	.744	.879	.603	.276	85.8	90.5	77.6	12.9
4	.739	.878	.597	.281	84.8	90.0	77.0	13.0
5	.747	.894	.603	.291	83.7	90.0	75.5	14.5
6	.755	.901	.570	.331	82.0	86.5	75.5	11.0
7	.773	.926	.568	.358	81.3	85.2	75.5	9.7
8	.795	.952	.578	.374	80.8	84.0	75.7	8.3
9	.807	.958	.540	.418	80.5	83.5	75.8	7.7
10	.811	.964	.534	.430	80.0	82.6	76.0	6.6
11	.808	.955	.538	.417	79.6	82.0	76.0	6.0

The Mean Height of the Barometer, as likewise the Dry and Wet Bulb Thermometer Means are derived from the observations made at the several hours during the month.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of October 1874.*

Hourly Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.—(Continued).

Hour.	Mean Wet Bulb Ther- mometer.	Dry Bulb above Wet.	Computed Dew Point.	Dry Bulb above Dew Point.	Mean Elastic force of Vapour.	Mean Weight of Vapour in a Cubic foot of air.	Additional Weight of Vapour required for complete saturation.	Mean degree of Humi- dity, complete satura- tion being unity.
	°	°	°	°	Inches.	T. gr.	T. gr.	
Mid- night.	77.6	1.8	76.3	3.1	0.890	9.63	0.99	0.91
1	77.4	1.7	76.2	2.9	.887	.60	.93	.91
2	77.2	1.6	76.1	2.7	.885	.57	.87	.92
3	77.0	1.5	75.9	2.6	.879	.51	.84	.92
4	76.8	1.5	75.7	2.6	.873	.45	.83	.92
5	76.7	1.3	75.8	2.2	.876	.50	.69	.93
6	76.5	1.4	75.5	2.4	.868	.42	.74	.93
7	76.9	1.5	75.8	2.6	.876	.48	.83	.92
8	77.7	2.6	75.9	4.4	.879	.49	1.42	.87
9	78.2	4.0	75.4	6.8	.865	.30	2.24	.81
10	78.7	5.1	75.1	8.7	.857	.17	.93	.76
11	79.0	5.9	74.9	10.0	.851	.09	3.40	.73
Noon.	79.2	6.4	74.7	10.9	.846	.03	.73	.71
1	78.9	6.8	74.1	11.6	.830	8.85	.95	.69
2	78.9	7.0	74.0	11.9	.827	.82	4.05	.69
3	78.8	7.0	73.9	11.9	.824	.79	.04	.69
4	78.2	6.6	73.6	11.2	.817	.73	37.3	.70
5	78.1	5.6	74.2	9.5	.832	.91	.16	.74
6	77.9	4.1	75.0	7.0	.854	9.18	2.29	.80
7	77.9	3.1	75.5	5.8	.868	.35	1.89	.83
8	78.0	2.8	76.0	4.8	.882	.50	.57	.86
9	78.0	2.5	76.2	4.3	.887	.58	.40	.87
10	77.9	2.1	76.4	3.6	.893	.64	.17	.89
11	77.7	1.9	76.4	3.2	.893	.66	.03	.90

All the Hygrometrical elements are computed by the Greenwich Constants.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of October 1874.*

Solar Radiation, Weather, &c.

Date.	Max. Solar radiation.	Rain Gauge 1½ ft. above Ground.	WIND.		Max. Pressure.	Daily Velocity.	General aspect of the Sky.
			Prevailing direction.				
		Inches.			lb.	Mile.	
1	140.0	...	S by E & N W	[E]	...	47.9	☁ i to 8 A. M., ☁ i to 4 P. M. B to 11 P. M.
2	114.0	0.02	NW, NNW & NN	[E]	...	108.0	☁ i to 5 A. M. S to 1 P. M. O to 11 P. M. Light R at 3 & 7 P. M.
3	118.0	0.12	NNE & E		0.8	138.1	☁ i to 4 A. M. S to 8 A. M., ☁ i to 7 P. M. O to 11 P. M. Sheet L at Midnight 1 A. M. & 8 P. M. Light R at 5½, 7 A. M. 1, 2½, 5, 8 & 10 P. M.
4	140.0	0.08	SSE & S by E		2.0	30.0	O to 5 A. M., ☁ i to 11 P. M. Brisk wind between 1 & 2 A. M. Light R at 1½ & 10¼ A. M.
5	143.4	...	SE & SSE		0.7	114.0	B to 2 A. M., ☁ i to 6 P. M. B to 11 P. M.
6	128.5	0.21	SSE & ESE		...	125.1	B to 6 A. M., ☁ i to 8 P. M. B to 11 P. M. T from 12½ to 2 P. M. R at 12¼ A. M.
7	147.2	1.03	ESE, SE & SSE		...	81.9	B to 4 A. M., ☁ i to 7 A. M., ☁ i to 5 P. M. O to 11 P. M. L from 6 to 10 P. M. T & R from 6 to 8 P. M.
8	139.0	0.17	SSE, SE & S by E		...	54.0	S to 4 A. M., ☁ i to 9 A. M., ☁ i to 3 P. M. O to 6 P. M., ☁ i to 11 P. M. Slightly foggy from 5 to 7 A. M. R between 4 & 5 P. M.
9	138.9	0.02	S by E & SSE		...	61.9	B to 5 A. M., ☁ i to 9 P. M. B to 11 P. M. L on N at 7 & 8 P. M. Light R at 5 P. M.
10	148.7	...	SSE		...	55.6	B to 5 A. M., ☁ i to 7 A. M., ☁ i to 8 P. M., ☁ i to 11 P. M. Sheet L at 3 A. M. & from 7 to 9 P. M. D at 4½ P. M.
11	144.5	0.06	SSE & NNE		...	46.5	B to 4 A. M., ☁ i to 7 A. M., ☁ i to 6 P. M. B to 11 P. M. T at 3 P. M. Sheet L at 7 & 11 P. M. Light R at 3¼ P. M.

☁ i Cirri, — i Strati, ☁ i Cumuli, ☁ i Cirro-strati, ☁ i Cumulo-strati, ☁ i Nimbi,
☁ i Cirro, cumuli-B clear, S stratoni, O overcast, T thunder, L lightning,
B. rain, D, drizzle.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
the in month of October 1874.*

Solar Radiation, Weather, &c.

Date.	Max. Solar radiation.	Rain Gauge 1½ ft. above Ground.	WIND.			General aspect of the Sky.
			Prevailing direction.	Max. Pressure	Daily Velocity.	
		Inches		lb	Mie s.	
12	143.0	0.19	N N E, E by N & E	4.0	67.3	B to 5 A. M., \nearrow i to 7 A. M., \nearrow i to 7 P. M. B to 11 P. M. Strong wind from 4½ to 5 P. M. Slightly foggy at 4 & 5 A. M. Sheet Lon N W from midnight to 3 A. M. T & L from 4 to 7 P. M. R at 3 & 5 P. M.
13	140.5	...	E by S & E	...	102.7	B to 4 A. M. O to 7 A. M. B to 10 A. M., \nearrow i to 5 P. M., \nearrow i to 7 P. M. B to 11 P. M. Foggy at 5 & 6 A. M.
14	139.0	...	E & S E	0.8	177.8	\nearrow i to 11 A. M. S to 11 P. M.
15	...	1.27	N E, E N E & E	12.0	198.1	O. Gale from 5 to 11 P. M. T between 11 & 12 A. M. R nearly the whole day.
16	126.0	*4.56	S, S W & W S W	8.0	584.6	O to 10 A. M. S to 7 P. M. B to 11 P. M. Gale from midnight to 5½ A. M. Brisk wind from 5½ to 10 A. M. R from midnight to 9 A. M.
17	137.5	...	W S W & S	...	110.5	B to 5 A. M. \nearrow i to 11 A. M. \nearrow i to 4 P. M. B to 11 P. M. Slightly foggy from 8 to 11 P. M.
18	146.2	...	W S W & W by S	...	45.9	B to 9 A. M., \nearrow i to 6 P. M. B to 11 P. M. Slightly foggy from midnight to 4 A. M. & 7 to 10 P. M.
19	136.2	...	W by S, N W & [N N W	...	56.0	B to 2 A. M., \nearrow i to 5 P. M. B to 11 P. M. D at 7½ A. M.
20	135.0	...	N N W & N W	...	101.9	B. Slightly foggy from 9 to 11 P. M.
21	139.0	...	N W & N by W	...	84.1	B to 10 A. M., \nearrow i to 3 P. M., \nearrow i to 5 P. M. B to 11 P. M.
22	138.7	...	N by W	...	42.1	B to 7 A. M., \nearrow i to 9 A. M. \nearrow i to 5 P. M. B to 11 P. M. Slightly foggy from 2 to 4 A. M.
23	133.0	...	N E & N by E	...	46.9	B to 8 A. M., \nearrow i to 5 P. M. B to 11 P. M. Slightly foggy from 7 to 11 P. M.

\nearrow i Cirri,—i Strati, \nearrow i Cumuli, \nearrow i Cirro-strati, \nearrow i Cumulo-strati, \nearrow i Nimbi, \nearrow i Cirro-cumuli, B clear, S strati, O overcast, T thunder, L lightning B. rain, D. drizzle.

* Fell after 4 P. M. of the 15th to 9 A. M. of the 16th.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of October 1874.*

Solar Radiation, Weather, &c.,

Date.	Max. Solar radiation.	Rain Gauge 1½ ft. above Ground.	WIND.			General aspect of the Sky.
			Prevailing direction.	Max. Pressure.	Daily Velocity.	
		Inches		lbs	Miles	
24	143.0	...	N N E, N & S E	1.6	16.8	∩i to 3 A. M. B to 8 A. M., ∩i to 8 P. M. B to 11 P. M. Slightly foggy from midnight to 9 A. M.
25	120.0	1.60	S E & S S E	...	115.2	B to 6 A. M., ∩i to 12 A. M. O to 9 P. M. S to 11 P. M. R from 12½ A. M. to 5 P. M.
26	...	...	S S E & E S E	...	150.1	S to 3 A. M. O to 9 A. M. S to 2 P. M. O to 11 P. M. Dat 9 A. M. 3, 5½, 6, 7, 9, 10 & 11 P. M.
27	...	1.39	E S E & E	...	121.0	O. R nea ly the whole day.
28	...	2.56	S E & S	2.0	135.7	O to 5 P. M., ∩i to 8 P. M., ∩i to 11 P. M. R from 2 to 11. A. M.
29	133.0	0.43	S E & S by E	...	162.8	∩i to 8 A. M., ∩i to 6 P. M. B to 11 P. M. T at 11½ & 12½ A. M. Sheet L on N W at 8 P. M. R from 10½ to 12 A. M. & at 3 P. M.
30	137.5	...	S by E, S, & W	...	125.1	B to 5 A. M., ∩i to 3 P. M., ∩i to 5 P. M. B to 11 P. M. Slightly foggy from 9 to 11 P. M. Dat 8½ A. M.
31	131.0	...	W & N N W	...	81.1	B to 1 A. M., ∩i to 5 A. M. B to 8 A. M., ∩i to 3 P. M. ∩i to 7 P. M. B to 11 P. M. Slightly foggy at midnight.

∩i Cirri —i Strati, ∩i Cumuli, ∩i Cirro-strati, ∩i Cumulo-strati ∩i Nimbi,
∩i Cirro-Cumuli, B clear, S stratoni, O overcast, T thunder, L lightning
R rain, D. drizzle.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of October 1874.*

MONTHLY RESULTS.

	Inches.
Mean height of the Barometer for the month	29.789
Max. height of the Barometer occurred at 9 A. M. on the 31st ...	29.985
Min. height of the Barometer occurred at 2 A. M. on the 16th ...	29.486
Extreme range of the Barometer during the month	0.499
Mean of the daily Max. Pressures	29.855
Ditto ditto Min. ditto	29.727
Mean daily range of the Barometer during the month ...	0.128

	°
Mean Dry Bulb Thermometer for the month	81.5
Max. Temperature occurred at 1 P. M. on the 12th	97.0
Min. Temperature occurred at 6 A. M. on the 21st	74.0
Extreme range of the Temperature during the month	17.0
Mean of the daily Max. Temperature,	86.9
Ditto ditto Min. ditto,	77.7
Mean daily range of the Temperature during the month ...	9.2

Mean Wet Bulb Thermometer for the month	77.9
Mean Dry Bulb Thermometer above Mean Wet Bulb Thermometer ...	3.6
Computed Mean Dew-point for the month	75.4
Mean Dry Bulb Thermometer above computed mean Dew-point ...	6.1

	Inches.
Mean Elastic force of Vapour for the month	0.865

	Troy grain.
Mean Weight of Vapour for the month	9.32
Additional Weight of Vapour required for complete saturation ...	1.99
Mean degree of humidity for the month, complete saturation being unity	0.82

	°
Mean Max. Solar radiation Thermometer for the month	136.3

	Inches.
Rained 19 days,—Max. fall of rain during 24 hours	4.56
Total amount of rain during the month	13.71
Total amount of rain indicated by the Gauge* attached to the anemometer during the month	12.24
Prevailing direction of the Wind ... S. S. E. & S. E.	

* Height 70 feet 10 inches above ground.

PROCEEDINGS
OF THE
ASIATIC SOCIETY OF BENGAL,
FOR DECEMBER, 1874.

The monthly General Meeting of the Society was held on Wednesday, the 2nd instant, at 9 o'clock p. m.

Col. H. Hyde, President, in the chair.

The minutes of the last meeting were read and confirmed.

The following presentations were laid on the table—

1. A Silver Medal from the Royal University of Norway.

The following letter from the Chief Secretary of the University accompanied the donation :—

‘I have the honor to recommend to your special attention the bearer of this letter, Rev. Dr. Vibe, Chaplain of the King. I beg you give him also a friendly recommendation for his purpose to the authorities of the Indian Government.

‘Repeating the grateful thanks of the Royal University of Norway for the many valuable publications, which we have received from the Asiatic Society of Bengal, I beg you to accept the following medal as a token of our great esteem.’

From W. Duthoit, Esq., C. S.—five Muhammadan silver coins.

The following letter accompanied the donation :—

Benares, 25th November, 1874.

DEAR SIR, —I have your No. 548 dated 13th current and by to-day's parcel post forward to your address *two* rupees of Jalál-uddin Firúz Sháh Khiljí and three of Mu'izzuddin Kaiqubád—in all 5 coins, kindly acknowledge their receipt.

‘If you wish to see where they were found and will take up a good map of the Mirzápúr District, please follow the course of the Sona from west to east till you come to Agori Khás—then a little further to the east you will see the Bijol river flowing into the Sona, and a little further still the Rehand. The coins were found at a spot near the Sona bank between the Bijol and the Rehand.

'At Agori there is now a very picturesque Fort, and near it, just over the Bijol, is a very picturesque temple (Somnāth). Agori was once a place of much trading importance. The temple was planted by Agorwálá banias who were the chief of the Agori merchants, and is still a place of pilgrimage and very sacred to this class. The Fort belongs to the Agori Barhor Ráj, now under the management of the Court of Wards.'

The following gentlemen, duly proposed and seconded at the last meeting, were elected ordinary members—

Maulawi Khuda Baksh Khan Sahib, Bankipur, (Patna); Babu Ram Das Sen, Berhampur; Captain M. Protheroe, Port Blair; R. E. Egerton, Esq., Lahore.

The following are candidates for ballot at the next meeting—

John Sutherland Gunn, M. B., Surgeon, Bengal Army, proposed by Mr. J. Wood-Mason, seconded by Mr. H. Blochmann.

Captain C. J. F. S. Forbes, Deputy Commissioner, Shwgygyeen (British Burma) proposed by Col. Hamilton, seconded by Col. H. Hyde.

Richard Lydekker, Esq., B. A. Geological Survey of India, proposed by Mr. H. B. Medlicott, seconded by Mr. J. Wood-Mason.

Babu Shyama Charan Sarkar, has intimated his desire to withdraw from the Society.

The President announced that the Council have elected Dr. T. R. Lewis to be a member of their body *vice* Mr. Geoghegan, who has left India, and Babu Prannath Pandit a member of the Philological Committee.

Also that the Council have sanctioned the continuance of the pension of Rs. 3 per month, to Islam Khan, lately a taxidermist attached to the Museum, for a further period of one year, subject to reconsideration at the expiration of that time.

The following papers were read—

1. *Note on two apparently undescribed species of Goat from Northern India and a new species of Dove from the Nicobar Islands.* By ALLAN O. HUME, C. B.

In recently preparing, for the use of friends collecting them for me, a brief paper on the horns of India, I found in my collection two species that appear to be unnamed.

The first is the Suleyman Range Makhore, which differs conspicuously from *Capra megaceros* of Cashmere, in that while the horns of the latter resemble a corkscrew, those of the former are more like an ordinary screw. I have called this species *Capra Jerdoni*.

The second is the Sindh Ibex which does not, to my idea, agree at all with the descriptions or plates of *Capra Caucasica* to which it is usually referred; I have called this *Capra Blythi*.

I do not at all feel sure that these species are undescribed, but I could find no names for them and had to provide names, and as I have published them elsewhere, think it right, to prevent confusion, to put them on record in a scientific Journal.

I may also take this occasion to mention that in my account of the birds of the Nicobars and Andamans, I noticed that I had obtained at the latter Islands, a small dove, resembling *Turtur humilis*, but as I believed different.

I have since obtained a really good specimen which has convinced me that it is distinct, and I wish to take this opportunity of characterizing it.

TURTUR HUMILIOR, sp. nov.

Length, 9; Wing, 5, 6; Tail, 3.3; Bill, at front, (from where the feathers end), 0.55; Tarsus, 0.75.

? *Female*.—Head greyish-brown paling on forehead. Rump deep slatey, rest of upper parts, breast and middle of abdomen brown, with a broad black half-collar, on the back of the neck, and a more or less venaceous tinge on the lower parts; wing-lining, sides and flanks deep slatey-grey.

I had no specimens to compare it with, so sent it to Mr. Brooks, he remarks. "I have never seen any dove like the Andaman one you have sent.

"Its characteristic points are—1, the broad collar; 2, (and the most important) the dark slate coloured wing-lining; 3, the very brown hue. Its wing is much longer than that of *T. humilis* ♂ which has a pale wing-lining and is quite a differently toned bird. It is of similar size to *T. cambayensis*, but has a much longer wing. It is very much smaller than ♀ *risoria* which has a light wing-lining and the brownest *risoria* is quite pale compared with this dusky Andaman dove."

I hope to figure this sombre little Dove later, in the mean time this will serve to call attention to it.

2. *Description of a new species of Helicida of the genera Helix and Achatina, from the Khasi Hills and Manipur.*—By MAJOR H. H. GODWIN-AUSTEN, F. Z. S.

This paper will be published in the Journal, Part II, 1875, with illustration

3. *Notes on the Transit of Venus of 1874.*—By CAPTAIN W. M. CAMPBELL, R. E.; communicated by CAPTAIN J. WATERHOUSE.

The following brief notes regarding the preparations being made in this country to observe the rare and important phenomenon of the Transit of Venus, may be of interest to the Society.

The observations will be made at Roorkee in the North-West Provinces by Col. J. F. Tennant, R. E., assisted by Captains W. M. Campbell of

the G. T. Survey and J. Waterhouse, Assistant Surveyor General, with Sergt. J. Harrold, R. E., and two men of H. M.'s 55th Regt. as assistant photographers.

The instrumental equipment of the party consists of—

1st.—A very fine 6-in. Equatorial by Cook & Sons.

2nd.—A new 36-inch Theodolite by Troughton and Simms, lately sent out for the G. T. Survey and lent for the occasion.

3rd.—A Photo-heliograph by Dallmeyer.

4th.—A quadruple Chronograph.

5th.—An Astronomical Clock which marks the time in seconds on the chronograph and, also by electricity, shows time on three dials, one of which is placed close beside each of the three principal instruments.

For the shelter and accommodation of the instruments a temporary Observatory has been built comprising a room for the standard clock, chronograph and transit instrument, with two attached revolving domes for the theodolite and photo-heliograph. In immediate connection with the latter of these domes is a convenient dark-room for the preparation of the photographic plates. The equatorial is in a separate detached revolving dome.

The equatorial will be used by Colonel Tennant, who will observe the contacts, take measurements between the cusps of Venus, while she overlaps the sun's limb, with a double-image micrometer, and also probably micro-metrical measurements of her position throughout the Transit.

He may also use the transit instrument to determine time by daylight transits of bright stars during the phenomenon.

Captain Campbell will use the 36-in. theodolite to observe the contacts, and throughout the Transit he will take observations of the planet's position on the sun's disc, by means of a succession of transits of sun and planet, recorded with the chronograph.

Captain Waterhouse will take photographs on six-inch plates, with a solar image of about $\frac{1}{4}$ inches in diameter, in the photo-heliograph at intervals of two minutes nearly throughout the Transit. He will also, by means of an apparatus constructed by Mr. Warren de la Rue on the principle first proposed by M. Janssen, the eminent French astronomer, and known as the "Janssen slide," endeavour to obtain a series of pictures of the sun's limb and planet together for some seconds, before and after the moment of each of the last three contacts, and also about the times of bisection. It may be explained that the Janssen slide is an ingenious arrangement for carrying a revolving circular sensitive plate about 11" in diameter in such a manner that small radial segments near the circumference may be successively exposed to light at intervals of about one second, thus enabling 60 small pictures of any specific part of the sun's image to be taken in the course of a minute, forming an annular belt about $1\frac{1}{2}$ inch wide round the circumfer-

ence of the plate. The number of photographs taken will probably be about 120 besides 6 of the Janssen plates. The ordinary wet process will be used, the dry plates proposed to be used by other observing parties not having been found to work satisfactorily.

Captain W. J. Heaviside, R. N., of the G. T. Survey is expected to join the party for a few days, and he will also observe the contacts with a fairly powerful telescope.

Arrangements have been made for instantaneously recording on the chronograph the time of exposure of each photograph and of each of the 60 pictures taken on a Janssen plate.

All time observations will be recorded on the chronograph.

This instrument consists of clock-work, driving four wheels, over each of which a long tape of paper (such as used in telegraph offices) is passed and drawn out by friction at a very uniform rate of half an inch per second. On each tape the clock records seconds by means of a pricker worked electrically, while the observer to whom the tape belongs, has in his hand a tappet key, by which he can work at will a second pricker alongside of the first.

In order to trace the clock time on the paper, a mark is omitted at the beginning of each minute.

In addition to the apparatus above described, there is a model of the transit, similar to the one used at Greenwich. The advantage of this is, that with a little practice, the observer becomes familiar with the phenomenon and knows what to expect, or at least gets some notion of it, and fixes his ideas of the exact phase he will seek to observe.

By combined practice with two telescopes, the relative personal equations of the observers are arrived at, and such observations will be repeated after the Transit is over.

Familiarity with the model will also enable an observer to estimate the occurrence of each phase very exactly, so that he can give a signal of warning to others, for instance in the present case, a signal will be given to Capt. Waterhouse for the preparation and exposure of the "Janssen" plate, a matter of great importance, as an error of a few seconds in exposing it would render it useless, and Capt. Waterhouse will have no means of judging the nearness of the contact for himself.

The important phases for observation are:—

1st.—The breaking of the 'black drop' at Ingress.

2nd.—The forming of the same at Egress.

We know that when well inside the sun's limb, Venus will appear to be connected with it by a band of shadow, but we do not know exactly what the behaviour of this band will be, whether it will burst at Ingress, or form at Egress, in a well defined way, or whether it will fade out gradually at Ingress and form slowly at Egress.

To guard against this uncertainty, every one has agreed to observe—

At Ingress. The first distinct lessening of the intensity of shadow between the limbs.

At Egress. The first definite appearance of shadow as intense as the disc of Venus.

After the first there may still remain a shadow less dark than Venus, which will die away gradually; while on the other hand, at Egress, such a shadow may precede the fully black shade.

The two phases above described are the phenomena to be observed, but in addition to them, if it can be done without imperilling their observation, the last and first appearance of shade of any kind must be noted.

The times may also be noted at which it is estimated that the two limbs would just touch, if clearly seen without any distortion, Venus being just within the sun's limb.

Lastly, at Egress, an attempt may be made to note the last contact of the limbs, Venus being outside the sun, *i. e.* the last external contact.

All observations will be useless unless the time is accurately known, and the comparison of the clock or chronometer used, with a clock whose error and rate are well determined both before and after the observations, should form part of the record of the observations.

Or, if the chronometer is compared with daily time signals, the comparison should be continued for one or two days after the Transit and included in the record with the comparison of the preceding days. In any case, the method by which the recorded times are arrived at, should be fully explained, and the observations of all sorts, with full means for testing the whole of the instrumental adjustments. If a transit instrument is used, the Level readings, Collimation tests, &c. and a full description of the instrument must be given.

The telescope used must be described as well as possible, as regards opening of object-glass, focal length, magnifying power, &c.

The place of observation must also be accurately described, or its latitude and longitude given.

NOTE.—The Transit of Venus having taken place since the above was written it may be interesting to state before going to press that the Transit was successfully observed in India, by Col. Tennant's party at Roorkee where 107 six-inch photographs and 5 Janssen plates were taken, with favourable weather; at Lahore by Captain G. Strahan R. E.; at Musúri by Mr. J. B. N. Hennessy, who obtained some interesting results with the spectroscope; at the Surveyor General's Office, Calcutta, where 39 photographs and several eye observations were made; at Muddapur by a party of Italian astronomers under the direction of Sig. Tacchini, the distinguished spectroscopist, and at Kurrachee by General Addison. At Madras the weather proved unfavourable.

Tidings of the observations have also been received from the parties scattered in various parts of the world, mostly satisfactory.

A long time must elapse before any final results can be arrived at, but already many accounts have appeared in the newspapers giving the personal impression left by the event on different observers; and in some respects these are very conflicting.

Some say they saw no appearance of a 'black drop,' while according to others it was most distinct.

The phenomena seemed almost a repetition of model practice in Egypt, according to telegrams in the Times, whereas at Roorkee no resemblance was found, and we learn from other observers in India, using powerful instruments, that they saw no appearance of the 'black drop.' The different appearances must be greatly due to differences of instrumental power and atmospheric conditions, probably the more perfect the instruments, the less the 'black drop' features.

Many observers saw distinctly the whole of Venus, while more than half her disc was outside the sun's limb, her dark outline being fringed with light, and M. Janssen telegraphs from Japan that her disc was seen outside the sun's limb against the corona.* Much discussion as to the planet's atmosphere will doubtless arise from this appearance, which seems to be confirmed by some of the photographs.

Other observers, notably the Italian party at Muddapur, found proofs of her atmosphere by means of the spectroscope.

4. *Extracts from a Letter from W. H. DALL, of the U. S. Coast Survey to REV. C. H. A. DALL, M. A., Calcutta.*

"Unalaska; Alaska Territory;—September 22nd, 1874;—United States Coast Survey,—Schooner Yukon.

"Our work is practically closed for the season, and we start for San Francisco about the end of this month. I commence now a letter, in order that you may have the fullest and earliest account of our doings.... Our work has extended over a large part of the coast of the territory this year. We began by rating chronometers and making some corrections of the charts, at Sitka. Thence we sailed for a very remarkable place called Lituya Bay. This was surveyed by La Perouse in the last century, and is very difficult to get in and out of. Across the narrow entrance the breakers roll continually, except at slack water, in calm weather. La Perouse lost, in this tide bore, two boats and sixteen men. We got in and out by a lucky combination of circumstances; in five days making a reconnaissance of the entrance; which is not correctly represented on the old charts. We came near having trouble with a party of Sitka natives here: they were very insolent, and attempted to board the vessel while we were away surveying; but those left on board fortunately prevented it without bloodshed. These natives are the worst I know. They are well armed and have advanced far enough in civilization to distil their own rum out of molasses which they buy from the traders. They invited one of our party to drink, when he was ashore, and he reported the liquor to be tolerably good. They are also quite fearless, and when opportunity offers, very impudent.

Five large glaciers impinge on this Bay. The upper part of it is a mere rift in mountains 6,000 to 8,000 feet high; and resembles a

Yosemite full of salt water and adorned by glaciers,—but on a grander scale. The highest mountains in North America, and the grandest living glaciers, out of the Arctic and Antarctic Zones—are here.

We made some measurements, the best hitherto obtained, and got a height of about 15,000 feet for Mts. Fairweather and Crillon, with an uncertainty of three hundred feet. The smaller mountains, all about the bay, range from 6,000 to 11,000 feet:—so that the loftiness of the principal peaks is not so apparent as their proximity to the sea would lead one to infer.

Leaving Lituya Bay, we coasted along, finding work at every point.

The charts of this region are very inaccurate. We moved, so to speak, the entire shore-line of America between Lituya Bay and Mount St. Elias, to the westward, from four to six miles (geographical); thus increasing the area of the British possessions in British America by that area, some eight hundred geographical square miles; as the American boundary is a line ten marine leagues from the coast. We have proved the relative accuracy of much of La Perouse's work, as compared with that of later map-makers. We have a reconnaissance of the part of the coast mentioned, sufficiently accurate for a general chart. Our instruments are so much better and our methods so much more exact, that we have been able to improve materially on the work of our predecessors, though they did wonders with their slender means. I cannot describe the sublimity of the scenery of this part of America. In original grandeur it far surpasses Switzerland; at least I am so informed by some who have seen both; and I can well believe it. We surveyed Port Mulgrave, in Admiralty or Bering Bay, and obtained a very fine series of observations for the height of Mount St. Elias; in all sixty-four observations of it from four stations, with a very delicate instrument of Gambey's, reading to five seconds of the arc. Our observations cannot be worked up until we return; as they will require some special corrections for which our tables are not extensive enough; but we have, from rough calculations, data sufficient to infer that the result will be a height in the neighbourhood of 19,000 feet. All previous observations have been made at sea with sextant angles; a very imperfect method, especially when the doubtful nature of a sea position, is taken into account. Hence the great difference between our results and those of some previous explorers. La Perouse had an error of twelve miles in his reckoning, and the Russians one of six miles. The mountain is nearly under the meridian of 141 west, where Captain Cook put it. The peak and about half a mile down the east flank is in American territory; so I suppose we may claim the whole mountain as ours. It is generally supposed that these high mountains are volcanos. With regard to Fairweather, Crillon and St. Elias, I am convinced this supposition is erroneous. There is no cone or crater nor any signs of

one ever having existed on either of them. I could see distinctly the stratification of the rock for two-thirds of the height of St. Elias, which is shaped on one side like an enormous crystal. The summit has, it is true, a sharp peak, but it is like the smaller granite peaks of the Sierras and the mountains of the whole west coast inside the Coast Range properly so called, which runs out in Oregon and Washington Territory. The rock at Lituya was garnetiferous granite, and I saw no volcanic rock there at all. However there are numerous volcanic outlets, mostly cold and dead, among these high mountains, but they are all low and are evidently of subsequent date to the elevation of the range of St. Elias and others.

From Bering Bay we went to Port Etches in Prince William Sound, to Middleton or Otchek Island, and to Kadiak, in the order mentioned. At the last place we rated chronometers.

Middleton is a low island, surrounded by reefs, and we were very fortunate in obtaining a calm day, enabling us to land and get observations without any delay. The vegetation here was very luxuriant. We found one leaf of a skunk-cabbage (which, as you know, usually grows from six to twelve inches high) four feet long and two feet broad and with a stalk four and a half inches thick.

Much of our work this summer lay among islands without harbors or safe anchorages, except in calm weather; and we were especially favoured in the weather we had, when in such localities; in which we were not delayed a day anywhere by rough weather.

After Kadiak we visited Chirikoff Island, once inhabited, and now reported to be full of wild dogs of great ferocity. These were said to be the progeny of some native dogs abandoned there some ten years ago; and a party sent down from Kadiak some years since, to hunt, came back and reported that the ferocity of the assembled dogs, who were congregated on the beach, had deterred them from landing. We therefore approached this island with some curiosity; but saw only one dog, the day after landing, and he ran away before we could come up with him. We next visited the Semidi Islands, a rocky group in deep water without harbors; and then anchored in Chignik Bay. Here we had a good deal of bad weather. I found a good many fossil plants here, mostly Eocene or Miocene in age. There are lignite beds here.

We also obtained a number of reindeer, whose fine juicy meat was an agreeable addition to our sea fare. From hence we went to examine some isolated rocks off the coast of Aliaska Peninsula;—and to a small anchorage near Mitrophania Island; and thence to the Shumagins. Here we did a good deal of work, finishing our reconnaissance of the group begun in 1872. Then a few days were spent in the vicinity of the dreaded Saunakh Reefs;—and we sailed for Unalashka to rate chronometers. Our next point was

St. Paul, one of the Seal Islands, where we obtained a good series of observations, a reconnaissance of the island and magnetic declination, and had a good opportunity of examining the wonderful exhibition of seal-life, now paralleled by no other place on the globe. There are estimated to be four millions of fur-seal on this island; though the means for determining the number are not very decisive. Their habits would fill a volume, and are most interesting and complex.

Hence we sailed for Nunivak Island, where we found Eskimo living, and bought three or four hundred ethnological articles of their make, for use or ornament. I also took eleven skulls from an ancient place of deposit of the dead. These are laid above ground, and covered only with stones and drift-wood. We decided the position and surveyed the anchorage, and, after fixing the west point of the island, sailed for Hagmeister Strait, near Cape Newenham. Here we got good observations and then sailed for Port Möller on the north side of the Peninsula of Alaska. Here we had good luck, as usual; beside getting many interesting things out of the ancient shell-heaps, and killing seven reindeer. We discovered some hot springs containing sulphur and alum,—a bed of fine sandstone, well suited for grindstones,—of which we carried off a lot for holystones; and most interesting of all, a deposit of Triassic or Jurassic fossils, containing Belemnites, Ammonites, Inoceramus, Pecten and other fossils. Fine glaciers, active volcanoes, unlimited sandbanks, covered with walrus and hair-seal,—wolves, bears, foxes and hundreds of deer—made up the *tout ensemble* of Port Möller. Wishing to complete the reconnaissance of St. George and Paul, we sailed again for the Pribyloff Islands, and succeeded in getting tolerable observations on St. George, establishing its position thirteen miles west of its location on the present charts. This group has been in doubt for a long time, and it is a matter of satisfaction to me to have been able to settle the question of position. Our bad weather began soon after leaving Port Möller, and has continued almost without interruption to the date of writing.

We reached Unalashka after several stormy days, and since then have been principally engaged in running some twenty miles of shore line, getting our chronometers rated again, and completing our annual (Unalashka) magnetic observations. The Easterly variation is rapidly decreasing here.

The total result of our season's work may be summed up as follows: Seventeen harbour and anchorage charts (reconnaissance) completed. Twelve thousand three hundred and sixteen observations of all kinds taken; including seventy-seven thousand meters of shore line and twenty-five miles of soundings. Astronomical positions twenty-four, fixed by three thousand six hundred and forty-three observations; each including latitude, time and declination. Eight hundred and eighty-four magnetic observations.

Twenty-two ports visited, six thousand miles sailed over,—and this all done excluding the time spent at sea, in sixty-two working days. The probable error of most of our positions will not exceed two-tenths of a second of an arc."

P. S.—dated—" *San Francisco, October 16th, 1874.*"

"We have arrived safely, after a rough but very short passage of thirteen days from Unalashka. Very sorry was I to hear of the death of Dr. Stoliczka. Get for me, if you possibly can, his palæontological volumes of the Indian Survey. Valuable in themselves, they will be especially so to me, as in the last one he adopts my views on the Brachiopods, with some very complimentary remarks.... So busy, I can only add that I go to Washington in a month, to work up the results of our Alaska campaign. Address me there, care of the Smithsonian Institute."

W. H. DALL."

● Captain Marsh gave a short account of his travels in Persia and Afghanistan.

LIBRARY.

The following additions have been made to the Library since the meeting held in November last.

Presentations.

••• Names of Donors in Capitals.

Proceedings of the Royal Society of London. Vol. XXII, No. 154.

Prof. Wyrille Thomson.—On Dredgings and Deep-sea Soundings in the South Atlantic, in a Letter to Admiral Richards. *J. L. Tapper*.—On the Centre of Motion in the Human Eye. *General Sir Ed. Sabine*.—Contributions to Terrestrial Magnetism. *J. Prestwich*.—Tables of Temperatures of the Sea at various Depths below the Surface, taken between 1749 and 1868; collated and reduced, with Notes and Sections. *J. A. Brown*.—On the Sun-spot period and the Rainfall.

ROYAL SOCIETY OF LONDON.

Proceedings of the Royal Geographical Society. Vol. XVIII, No. IV.

Carpenter.—Further Inquiries on Oceanic Circulation. *Schuyler*.—A month's Journey in Kokand in 1873. *Rawlinson*.—Extracts from, and Remarks on, Letters relating to Mr. Forsyth's Mission to Kashgar.

• ROYAL GEOGRAPHICAL SOCIETY OF LONDON.

The Quarterly Journal of the Geological Society. Vol. XXX, No. 119.
R. Etheridge, Jun.—On the Relationship existing between the *Echinothuri*,
 Wyville Thomson, and the *Perischachinida*, M'Coy.

GEOLOGICAL SOCIETY OF LONDON.

Journal of the East India Association. Vol. VIII, No. 2.

THE EAST INDIA ASSOCIATION.

Geographical Magazine, Nos. IV, V, VI, VII. 1874.

No. IV.—Indian Marine Surveys. *Col. H. Yule, C. B.*—Visits of Mr. F. Paderin
 to the site of Karakorum. The Kashgar Mission. *Baron Ferdinand Von Richthofen.*—
 Land Communication between Europe and China. *Col. H. Yule, C. B.*—The Atlas
 Sinensis and other Sinensianna.

No. VI.—*Capt. J. E. Davis*—The Voyago of the 'Challenger,' IV. A Contribu-
 tion to Cyclone History.

No. VII.—*Lieut. Gill, R. E.*—Travels in Northern Persia. *Capt. J. E. Davis*—The
 Voyago of the 'Challenger.' *V. E. G. Ravenstein*—Formosa.

THE EDITOR.

Journal Asiatique. Vol. III, No. 4.

ASIATIC SOCIETY OF PARIS.

Cours de Géologie Comparée, par Stanislas Meunier.

THE AUTHOR.

**Inhaltsverzeichnis der Abhandlungen der Königlichen Akademie der
 Wissenschaften zu Berlin aus den Jahren 1822 bis 1872.**

Monatsbericht, August, 1874.

THE ROYAL BERLIN ACADEMY.

Ueber das Wesen und den Werth des Wedischen Accents. Von Mar-
 tin Haug.

THE AUTHOR.

**Mittheilungen der Schweizerischen Entomologischen Gesellschaft. Bul-
 letin de la Société Entomologique Suisse.**

ENTOMOLOGICAL SOCIETY OF SWITZERLAND.

**Mittheilungen der Deutschen Gesellschaft für Natur und Völkerkunde
 Ostasien's,** No. 5, July, 1874.

THE GERMAN JAPAN SOCIETY OF EASTERN ASIA.

Transactions of the Asiatic Society of Japan, from 22nd October, 1873,
 to 15th July, 1874.

Capt. A. R. Brown.—Winds and Currents in the vicinity of the Japanese Islands.
W. G. Aston.—Has Japanese an affinity with Aryan languages?

ASIATIC SOCIETY OF JAPAN.

Professional Papers on Indian Engineering. Edited by Major A. M.
 Lang, R. E.

The Rigi Railway on the Ladder System. Cantwell's Lock Tiles. Notes on the
 Multán Inundation Canals. Molesworth's Ratchet Dredger. Proposed Grating for

stopping Floating Logs near head of Ganges Canal. On the Construction of Oblique Arches. Masonry Dams for Reservoirs. Concrete Blocks for Manora Break-water. Pitt's Proposed Dredgers. Hollow Walls of Brick-work. On Angle-iron Flanges.

THE EDITOR.

The Flora Sylvatica for Southern India. By Major R. H. Beddome. Parts I and II.

THE GOVERNMENT OF MADRAS.

Report on the Administration of the Central Provinces, for the year 1873-74.

Report on the Trade and Resources of the Central Provinces, for the year 1873-74.

THE CHIEF COMMISSIONER, CENTRAL PROVINCES.

Minutes of the Trustees of the Indian Museum. April, 1873, to March 1874.

THE TRUSTEES OF THE INDIAN MUSEUM.

Scientific Lectures in Hindi. Meteorology, No. II. By Lakshmi Sankar Misra, M. A., Professor of Mathematics, Benares College.

THE AUTHOR.

Purchase.

Journal of the Society of Arts. Vol. XXII, No. 1126 to 1137.

The London, Edinburgh, and Dublin Philosophical Magazine, and Journal of Science. Vol. 48, No. 317.

Baron N. Schilling—The Constant Currents in the Air and in the Sea: an Attempt to refer them to a common Cause. Alfred Tylor—On Tides and Waves. Diffraction Theory.

The Annals and Magazine of Natural History. Vol. 14, No. 81.

Rev. O. P. Cambridge—On some new Genera and Species of *Araneidea*. A. G. Butler—Descriptions of four new species of *Glomerida* from Sikkim. J. Wood-Mason—On a new Genus and Species (*Hylocarcinus Humei*) of Land-Crabs from the Nicobar Islands. G. J. Allman—On a new Order of Hydrozoa. S. I. Smith—On Tube-building *Amphipoda*.

Conchologia Iconica: Pt. containing genera.—*Solen. Cultellus. Solecurtus. Pharus. Megaspira. Margarita. Emarginula. Chilina. Trichotropis*, by Lovell Reeve, F. L. S., F. G. S.

The American Journal of Science and Arts, Vol. VIII, No. 44, for August, 1874.

A. M. Mayer—Researches in Acoustics. O. N. Rodd. On an optical method of studying the Vibrations of Solid Bodies. C. A. Morey. The Phonautograph.

Revue des Deux Mondes, Vol. XLIV, for 15th August and 1st September, 1874.

Comptes Rendus, Vol. LXXIX, No. 5 to 8.

No. 5. *M. Th. du Moncel*.—Sur la conductibilité électrique des corps ligneux.
MM. V. Felis et E. Rutter.—De l'action du chloral sur le sang.

No. 6. *M. Th. du Moncel*.—5me note sur la conductibilité des corps ligneux.
MM. A. Muntz et Ramepacher.—Dosage du Tannin. *MM. L. Fautrat et A. Sartiaux*.—
De l'influence des forêts sur la quantité de pluie que reçoit une contrée.

Bulletins de la Société D'Anthropologie de Paris. Vol. IX, Fasc. I.
Jan. Fev., 1874.

Exchange.

Athenæum, for August, 1874.

Nature, from Nos 257 to 262.

JOURNAL
OF THE
ASIATIC SOCIETY OF BENGAL.

VOL. XLIII.

PART I. (HISTORY, LITERATURE, &C.)

(Nos. I to IV.—1874: with nineteen plates.)

EDITED BY

THE PHILOLOGICAL SECRETARY.

"It will flourish, if naturalists, chemists, antiquaries, philologers, and men of science in different parts of *Asia*, will commit their observations to writing, and send them to the Asiatic Society at Calcutta. It will languish, if such communications shall be long intermitted; and it will die away, if they shall entirely cease." SIR WM. JONES.

CALCUTTA:

PRINTED BY C. B. LEWIS, BAPTIST MISSION PRESS.

1874.

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ERRATA

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- Page 83, note, *for* Qāzī-qāṣḥāh *read* Qāzī-qāṣḥah
— 98, line 2, add to the end ابوالمظفر
— 116, last line, *for* Zohair^{2a} *read* 'Zohair^{2a}
— 133, line 1, *for* KĀ'SIM *read* BIN EL-KĀ'SIM
— 196, line 12, *for* Menāh *read* Hināh
— 249, line 14, *for* Zeus *read* Hermes
— 273, line 12, *for* kovos *read* yowia
— 268, line 29, *for* मधुसूदं *read* मधुसूदं
— 268, line 30, *for* सिवाजा *read* सिवाजा
— 268, line 33, *for* सत्ता *read* सत्ता
— 268, line 33, *for* म्यहीन् *read* म्यहीन्
— 268, line 37, *for* विकयन्ते *read* विनयन्ते.
— 267, line 27, *for* Mauriya *read* Sunga
— 286, note, *for* Parichhat *read* Parichhit
— 293, note, *for* given *read* gives
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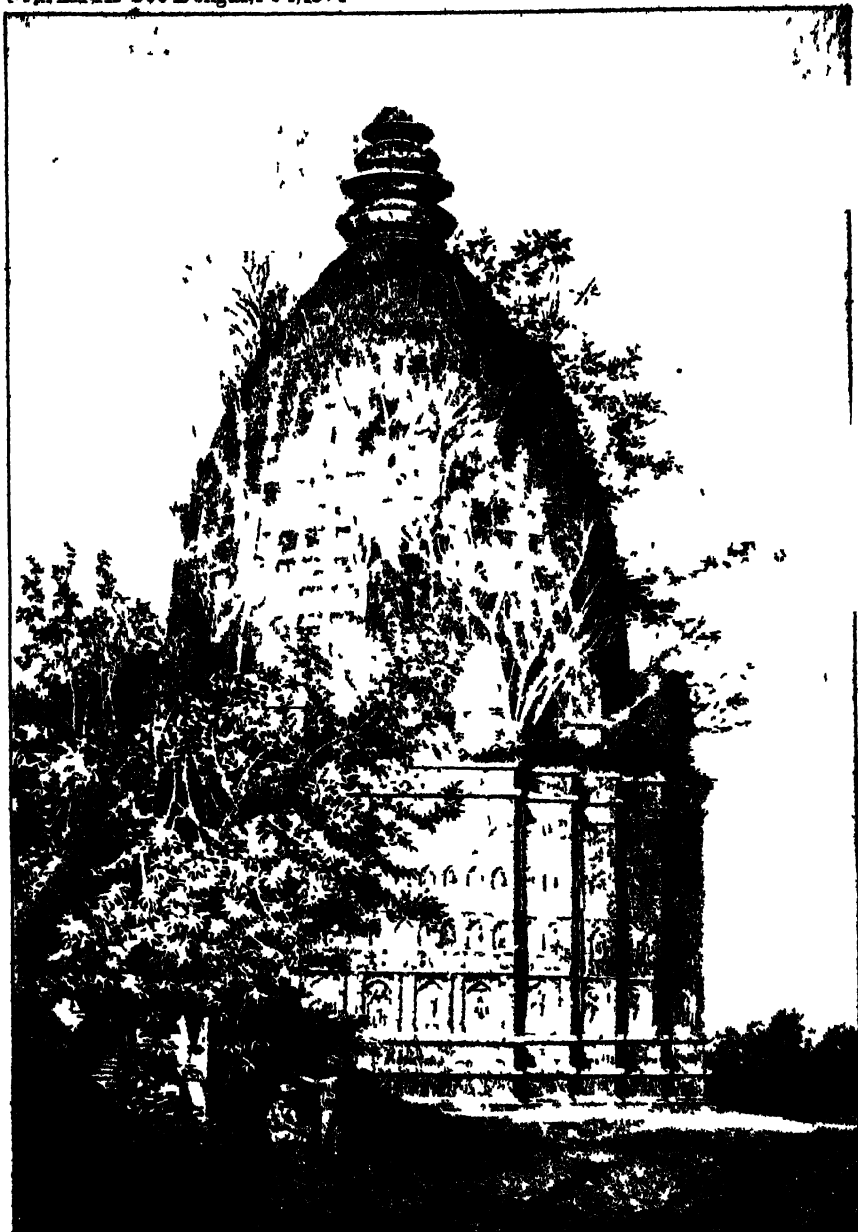
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From a photograph.

Bidra Singh's Temple, Jyotsagar, Upper Assam.

J. Schaubert Esq.



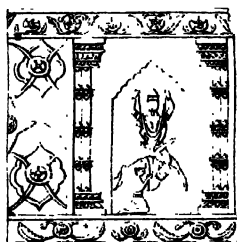
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Head covered



In string course.



One of set of L.



Series L. S.E. angle
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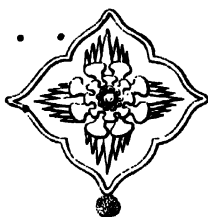


Series L. N. face

ARCHITECTURAL ORNAMENTS ON THE TEMPLE OF JAYSAGAR, UPPER ASAM.



Course H. very deeply cut.



One of Angles L.



Rounded moulding at P.



Course J. Deeply cut



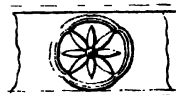
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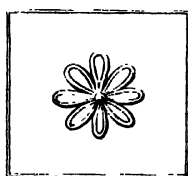
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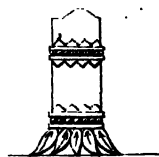
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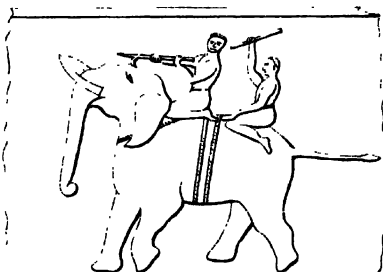
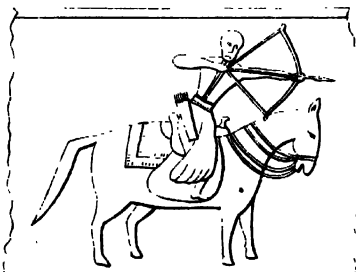


Rose in Dome G.



Base of Column in L.

ARCHITECTURAL ORNAMENTS ON THE TEMPLE OF JAYSÁGAR, UPPER ASAM.



FROM FRIEZE O.

ARCHITECTURAL ORNAMENTS ON THE TEMPLE OF JAYSAGAR, UPPER ASAM

JOURNAL

OF THE

ASIATIC SOCIETY.



Part I.—HISTORY, LITERATURE, &c.

No. I.—1874.

On the Ruins at Dímápúr on the Dunsirí River, Asám.—By MAJOR H. H. GODWIN-AUSTEN, F. R. G. S., F. Z. S., &c., *Deputy Superintendent, Topographical Survey of India.*

(With two photocollotypes, three photozincographs, and one lithograph.)

The ruins at Dímápúr on the Dunsirí, 45 miles South of Golághát are exceedingly interesting. They have been known and visited by the comparatively few Europeans who have passed through this part of Asám, but I do not think any notice has been taken of them, save by Major (now Colonel) J. Butler in his book 'Travels and Adventures in Assam', where two drawings are to be found of the entrance gateway and the ruins near, with a short account of the place (*vide* Appendix A). On our return at the end of April from field work in the Nágá Hills, we halted two days at Dímápúr, to make an examination of the place. Of the history of the city I was unable to obtain any information, and no native of the present place can tell one anything reliable. There seems, however, to be a general belief that the town was founded and built by a Kachhári Rájá, and destroyed by the Nágás from the south. Not having seen elsewhere buildings or sculpture bearing any resemblance to those at Dímápúr, I made a plan of the ruins, with the assistance of Mr. M. T. Ogle of the Topographical Survey Department, and he with Captain J. Butler, son of the above mentioned Col. Butler and Political Agent, Nágá Hills, made on the following day the circuit of the N. W. side facing the outer wall of the town. I have thus been able to give a very fair plan of the whole place. The unpleasantness of this work can be imagined: the dense underwood with the constant showers then

occurring was dripping wet, leeches swarmed, as well as several species of gadfly, and the air was close and smelled with decaying vegetation. The place is a favourite lair for tigers, who find the old, wet, grassy tanks pleasant spots in the heat of the day, and Captain Butler had not long previously lost a grass-cutter who was carried off, while grass was being loaded on the elephants. The plans, with drawings of the pillars, and more detailed examples of the style of sculpture will, I hope, prove of interest to the members of the Asiatic Society, and perhaps lead to a notice of other similar remains in the *Asám* valley, with the history pertaining to them.

A general account here of *Dimápúr* will better convey an idea of the present position of the ruins, before I notice them in detail and shew how great a change has come over the place, since the days when we must imagine it a large and prosperous town, extending with its tanks over nearly two square miles of ground. The present position of *Dimápúr* is on the right bank of the *Dunsiri*, where we have a stockade and a few men of the *Nágá* Hills Police Force. There are a few houses round about it, and owing to the greater security our late occupancy has brought about, the place is gradually increasing in size. The soil in the vicinity is rich, and traces of former cultivation are still to be made out near the large tanks, but are now all overgrown with forest; it is this portion which the *Mikirs* and others of *Dimápúr* are now clearing and taking up again. With the exception of these small and recent clearances, all else, the ruins included, is covered with primeval forest larger and denser on the left bank perhaps than the right. The latter is higher than the former near the site of the stockade, and is about 25 feet high, of strong sandy clays. To the east of the stockade is the first tank, about 270 yards square, with a fine broad solid embankment about 25 yards at top, sloping gradually outwards, steeper slightly on the inner side. On the top of the embankment, Captain Butler has built a fine timber bungalow, overlooking the water, a very pretty site, with the distant *Nágá* hills shewing on a clear day above the great forest trees of the opposite side. A second tank is passed a short distance south on the road to *Sámágúting*, and is perhaps a little larger in extent; others, Captain Butler informed me, he had seen in the vicinity. Our time did not admit of looking them up, and it is tedious work forcing a way with elephants into the dense jungle, and takes a long time. The old town is situated on the left bank, the lowest. It was bounded on the north by a brick wall, 900 yards long; on the south, by the *Dunsiri*; the western wall was followed for 950 yards from the N. W. angle, but must be quite 1400 yards up to the river; the eastern wall is 700 yards long, with an obtuse salient angle; the fine solid brick gateway (still standing) is situated on this side, 150 yards from the N. E. angle. The sculpture and stone ruins are about the same distance on the left, after passing through the entrance arch. Numerous small tanks

occur within the walls, now for the most part silted up and overgrown with tall grasses. To explore the place thoroughly would take several days, and would no doubt bring to light other pillars and remains besides those we saw. Broken bricks were observed by me near tank No. 2 (*vide* plan), and it was said that the eastern wall is to be traced south of the river, but statements regarding this differed, and I do not think it does so. But it is a point worth clearing up by any one who may have the time and opportunity.

Dímápur now stands in a country one might well call uninhabited. The nearest villages in the low country are Mohungdijua, 18 miles N. W., and Borpathar, 28 miles north; the Nágá village of Sámágúting on the first low range is 11 miles distant. To what it owed its former size and importance is difficult to say, excepting we suppose that relations with the hill people on the south were of a different nature in those days. It is quite possible that the hills were then in the occupation of the Kachhári race. If such were the case, Dímápur would have been an important place, up to which the Dunsiri is navigable nearly all the year round, connecting it with the large walled town, the remains of which are to be seen at Nunaligarh on the same river.

The entrance gateway is a fine solid mass of masonry, with a pointed arch; the stones which are pierced to receive the hinges of double heavy doors, are still in perfect preservation. It is flanked on both sides by octagonal turrets of solid brick work, and the intervening distance to the central archway is relieved by false windows of ornamental moulded brick work. It is curious that no advantage has been taken of the thickness of the walls to construct chambers in it. The building is still in good preservation, but has evidently been shaken on occasion by earthquakes. There is an appearance about the architecture as if Muhammadan artisans had been employed on its construction. All the ornamentation is simple scroll, not a single representation of any bird or beast. Neither is there anything in keeping with the sculptured stones of the ruin adjacent, some on either side of the archway, where the circular rose pattern occurs, of which I have given a drawing. The wall of the places adjacent to the gateway on either side appears to have been higher than the other portion, but its average height now is not more than 6 to 8 feet, having fallen everywhere, and in some places shews only as a bank, the bricks being buried in the vegetable mould of years. The bricks are of all sizes and of flat form, common to all the old brick work that I have met with in Ásám and Bhútan Dúars. However, at Dímápur, no brick is exactly of the same size. They appear to have been made by pressing the clay between boards to about $1\frac{1}{2}$ inches in thickness, and then cutting it in squares, no two sides of which were truly parallel. The courses were very neatly laid, and the mortar was very white and good. Some of the bricks had been very

sharply cut into angles and edges for the cornice work. All the moulded bricks were of very fine clay and well burnt. The clay in the neighbourhood is of a superior kind.

Turning sharp to the left from the gateway, we followed the wall on the outside for about 200 yards, and then turning in through a gap in it, came at about 80 yards on the site of the ruins at their northern end. It is a peculiarly striking place, unlike anything I have seen in India, nor have I ever seen mention elsewhere of ruins like these. When perfect, it must have been an imposing looking place; even now buried as it lies, in the dense gloomy forest, it excites wonder and admiration for the labour expended in transporting such massive blocks of sandstone so far. The nearest point, at which the tertiary sandstone could have been quarried, would be upon the first line of hills, some 10 miles distant, while up the Dunsiri valley it would be much farther: and if they were brought from this side, it is not improbable that rafts might have been employed to bring the stone a part of the distance. It is not easy at first to make out the plan of the place owing to the underwood, but our Khási coolies soon cleared paths about the place and opened it up.

The carved pillars, the most distinguishing feature of the ruins, are arranged in two rows in front of what must have been a long sort of corridor. Whether this was enclosed in any way, or divided into compartments by mat-walls, is impossible to say, neither is it quite easy to understand the manner in which it was roofed, though in my drawing it is shewn how I imagine this was done. The highest pillars and highest portion of the covered part or corridor are in the centre and diminish on either side; the pillars at the southern end are certainly older, ruder, and of coarser make than those in the centre or north, and the distance between the two rows of pillars is narrower at the south end. The pillars are all of one general pattern, and remind one much of gigantic chessmen. What they are intended to represent is difficult to say; some would perhaps set them down as a form of lingas; but may not their origin be sought for in the very widely spread custom in this quarter of India of erecting rough stone monuments, and may not the custom have taken the form of these carved pillars, brought into their present position with such enormous expenditure of labour by a population, lowlanders, richer and more civilized than their mountain neighbours, but with whose customs and superstitions they assimilated. The tallest pillar is about 15 feet; the smallest at the south end, 8 feet 5 inches; a great number, 12 to 13 feet. The diameter of one of the largest was 6 feet. No two are precisely alike in the minor ornamentation, but all are of one general form, large semi-circular tops with concentric foliated carving below on the shaft. There is seen (*vide* Pl. V, bottom) what may possibly be intended for a spear head; if it be such, it is the only object represented. However

in the V-shaped supports of the corridor, animate objects (*vide* Pl. VI) are introduced, and the elephant, deer, dog, duck, peacock and polyplecton or pea pheasant can be made out; but, worthy of remark, not a single human form not even a head. The lotus is evident in all the carved work, and there is a general primitiveness of design which is very apparent. The simple circle within circle, more or less elaborated, is the distinguishing type of the sculptured work. The only instance of carving I know on the monoliths of the Khásí Hills, is this simple circle with petaliform pattern. The old temple at Nimaligarh has such a circle carved on the huge slab that once roofed the single centre chamber, but in other respects there is no similarity of design. The scroll patterns of Nimaligarh shew an advanced style of Hindu art, are very intricate and laid out with mathematical exactness, and the figures are nearly all men and women, most obscene in their character, all cut in the hard granite of the Mikir Hills. I regret that my time was too limited, to make a plan of this temple, which when perfect must have been a very striking and well proportioned edifice. Even as it was, for the short look at the place, I am indebted to the courtesy of the acting manager of the tea plantation close by, who kindly lent an elephant, and went out to the ruin with me.

The V-shaped supports or pillars are unique, at least to me, and from measurements of the broken portions appear to have been longer armed on one side than the other, and those in the front row a little taller than those at the back. This was no doubt to carry the roof in a regular slope outwards and to the rear. A mortice has been cut on the top surface of each arm, and probably carried a connecting piece from one V to the other. This was probably of stone, from the size of the mortice. I could not find any block that corresponded with such. There is no doubt that stones have been removed. It is perhaps questionable whether this was a temple at all. I am inclined to think that it was the site of a great market place or "Nath," from its position first inside the gateway, and also from the general appearance of the place. The covered corridor would have very much the appearance of the long-roofed sheds, run up in many paths during the rains in this part of India (where bamboo and thatching grass are plentiful and close at hand), the roofs slightly sloping to the back. If the temple were Hindu or Buddhist, we should have had the form of some deity introduced somewhere in the sculpture. I think it, therefore, more likely that this was a town of an aboriginal race (old Kachhári?), who would have had a simple demon worship, and no idol forms, as we find the case with races of this form of religion at the present day. The idea of a large bazar would very likely enter the minds of a large colony at Dimápúr; and the setting up of the stones would have been carried out at the time, as an act of propitiation or of handing down the memory of its foundation to posterity;

the same reason for which individuals of certain Nágá tribes erect stone monuments at the present day, not 20 miles distant. There was certainly no back or front side to the corridor in the strict sense of the term, for the V-pillars are carved on both faces and on the lower or outside face of the arms. To the west of this edifice, and parallel with it, runs a broad shallow ditch, dry in the cold weather, and on the edge of it, opposite the centre of the corridors, stands a large isolated pillar now much broken, skirting an old tank; and about 150 yards further, another isolated pillar is found, the largest in the place, being 16 feet 8 inches high and 23 feet in circumference. These great solid masses of sandstone (which is very soft when first quarried) must have been brought in and set up in the rough and then carved, or they would have been much damaged in getting them up. In this largest pillar such is evident; the original mass did not admit of its being cut with perfect curve, and here and there the concentric rings of carving follow into the natural and original indentations of surface. The gradual rise of land surface with probable sinking of the stones had hidden the sculptured portions for more than a foot of one examined. Some of the pillars have been brought down by falling trees, but I think an earthquake has had its share; for one of the corner V-supports has been twisted quite out of its original position (*vide* large plan) from west to east, 90 degrees, the weight of the arms of those on either side falling in contrary directions would have aided this. The sketches I have attached to this paper with the drawings of the pillars as they now appear will, I trust, give some idea of the style of architecture of these curious old ruins which are fast disappearing with the rapid growth and damp of the surrounding forest.

On the History of Pegu.—By MAJOR GENERAL SIR ARTHUR P. PHAYRE,
K. C. S. I., C. B.

(Continued from Journal, Part I, for 1873, p. 159.)

Mahá Upa Rádzá, the eldest son of the deceased emperor, burnt the body of his father, on the fifth day after his death, with the funeral ceremonies used for a Tsekya waté (Chakrawartti), or universal monarch. The bones were collected and cast into the river at its mouth. He then declared himself his father's successor, and appointed his own son Mengkyítswá, Upa Rádzá. He is in the Talaing history styled Nanda Bureng. The army which had been sent to Arakan was at once recalled. The king of Siam, Byanarít, came it is said to Hantháwati, and did homage, as did other tributary kings. But the king of Ava, uncle to the Emperor, did not appear, and his daughter, who was married to the Upa Rádzá, complained

to her father of being neglected and degraded. The king of Ava now entered into communication with his brothers the kings of Táungú and Prome, and also with the king of Zimmé, to sound them as to how far they would support him against the young emperor. They at once disclosed the intrigue. The emperor suspected that many of his nobles and officers had joined in a conspiracy against him, and thirty of them with their wives and children were burnt as traitors. The Emperor now determined to march to Ava, and was joined by the kings of Prome and Táungú with their armies. Advancing by the latter city, the emperor reached Pán-wa in May, 1584. The battle which followed, the Burmese history represents rather as a duel between the uncle and nephew, than as an action between two armies; while a contemporary European authority seems to intimate that after the personal encounter between the two leaders, a great slaughter of the Ava army occurred. The king and the emperor, each on his war-elephant, fought desperately, and had a select body of supporters who joined in the conflict. But the two chief antagonists appear to have singled each other out. The victory depended on the staunchest elephant, and though the emperor's fell exhausted, yet a fresh one being supplied, which he forthwith mounted, the victory was secured to him. The king of Ava fled, and escaping from the field, entered the Chinese territory, where he died soon after. The emperor carried away his uncle's family to Hantháwati, and appointed Máung Setyá, a son of the Emperor Tabeng-shwé-hti, to be governor of Ava. He died not long after, and Meng-ré-kyau-tswá, a younger son of the Emperor, was made tributary king.

During the contest near Ava, the conduct of Byanarít, king of Siam, was at first suspicious and then openly hostile. The Burmese and Taláing histories leave it doubtful what family Byanarít belonged to, but this is made clear by the history of Siam. That history, as related by Pallegoix and quoted by Sir John Bowring, agrees in the main with the history of Burma regarding the great struggle between the two countries during about fifty years in the sixteenth century; but differs considerably as to the dates of some events. The first and unsuccessful siege of the capital Yuthia (Yodayá) by Tabeng Shwé-hti, according to the Siamese history, took place in A. D. 1543. This event in the Burmese and Taláing histories is stated to have occurred in 1548-49. The next invasion of Siam was by Bureng Náung, and took place according to the Burmese history in A. D. 1563-64, but by the Siamese history in 1547-48. On this occasion the white elephants were taken, and the king of Siam was carried away, his son Brámahin being made tributary king. The Siamese history states that, in 1552, the king abdicated in favour of his son. This event probably answers to the statement in the Burmese history of the king while in captivity at Pegu, becoming a Rahan about the year A. D. 1568. He would thus neces-

sarily vacate the throne in the opinion of his own subjects. After this, he was allowed by the emperor of Pegu to go to his own country as a pilgrim. But there he threw off his monk's frock, and excited a rebellion which led to the second siege of Yodayá by Bureng Náung in 1569. During this, the king, that is he who had formerly abdicated and become a *Rahán*, and who is called *Brátha-di* by the Burmese, died. His son *Brá-ma-hin*, called *Mahin tha-ra-thi-rát* in the Siamese history, succeeded him, but was forced to surrender the city, in A. D. 1555, or fourteen years earlier than the date given for the same event in the Burmese history. This king was also carried off to Pegu, but the Siamese history states that he died on the way. The Burmese history is silent on this point, and it is not improbable that he was put to death. The emperor of Pegu then, according to the Burmese history, appointed one of the *Zimmé* royal family to be tributary king of Siam. In the history of Siam, he is called *Phrá Thammasaxathirat*, and it is stated that he had formerly been king of *Phitsilok*. Though appointed to the kingdom by the emperor of Pegu, he was faithful to the interests of his own race; and his son *Phra Naret*, the *Byanarit* of the Burmese, at the age of sixteen distinguished himself by his hospitality to the Pegu troops on the frontier. This young prince by the death of his father became king of Siam about the year 1577, A. D., though the Siamese history places that event ten years earlier. Siam now became practically independent. *Byanarit* is called by the Portuguese the black Prince, and lived until the year 1605, A. D., as mentioned by the Hollander *Floris*, though the Siamese annals state that he died in 1593.

When Nanda Bureng was collecting his forces to advance to Ava in 1581, he summoned the king of Siam to attend with his army. *Byanarit* no doubt had designs to establish his own independence, but he appeared to obey the order and entered Pegu by the *Tsit-táung* route. The emperor was then in the upper country, but the *Upa Rádzá*, who was regent at the capital, directed the king of Siam to march on Ava. Instead of doing so, he came close to the city, and menaced an attack upon it. Hearing, however, that the emperor had defeated the king of Ava, he retired to *Muttama*, and carried off from thence a number of the inhabitants into Siam. The emperor at once sent a force against Siam under the *Upa Rádzá*. The expedition was hastily planned and badly executed. In marching down the banks of the *Menám*, the invading army was attacked by *Byanarit*, and forced to retreat with heavy loss. To retrieve this disaster, the emperor himself in the year 1587 led a large army which invested Yodayá. The Burmese history admits that the besiegers were unequal to the task. Thousands died from want and exposure, and the emperor was forced to make a disastrous retreat, returning to his capital in June 1587. The year following, the king of *Prome* having died, the emperor appointed one of his sons to that kingdom.

The emperor, anxious to preserve the empire unbroken, determined once more to invade Siam, in order to subdue that country. But the large armies which his father had assembled could no longer be raised. The expedition was entrusted to the Upa Rádzá, who marched in November 1590. Nearly the whole of this army was destroyed by incessant attacks from the Siamese. The Upa Rádzá was severely rebuked by his father on his return, and many of the superior officers were put to death. As some compensation for this disaster, the kings of Prome and Ava were successful in an expedition against Mogaung, where the Tsáubwá had rebelled.

The emperor once more sent an invading army against Siam under the Upa Rádzá. He succeeded in reaching near to Yodayá, but in a battle with Ryanarít, in February 1593, the Upa Rádzá was killed, and but few of the invaders lived to return home. Meng-ré-kyáu-tswá, the king of Ava, was now appointed Upa Rádzá.

Pegu was now utterly exhausted. Discontent was universal, and the emperor, suspicious of every one, became wantonly cruel. The Buddhist monks of Taláing race excited his hatred. Numbers of them he forced to become laymen, and then either exiled or killed them. Thousands of the Mun people abandoned their country and fled, while those caught in their flight were put to death for the attempt. The country of the delta became depopulated, and an attempt was then made to drive down the people from the upper Kráwáti, to till the fertile land of Pegu. But famine and plague raged, and there was no help.* During this calamity, the king of Siam having come with an army to Martaban, the whole Taláing population joined him. He advanced to Hantháwáti, but hearing that a force was moving down from Táungu, he retreated to Martaban, and thence to his own country. The king of Prome now rebelled against his father, and determined to take possession of Táungu, the native state of the family. He marched there, but as the Siamese had retreated from Pegu, the king of Táungu set out to return home and recover his capital. His brother of Prome then retired, carrying off all the cattle he could seize. At this time, the younger brother

* The traveller Bernier, writing from Dili in 1663 to the minister Colbert, alludes to these dreadful events. Commenting on the internal disorder and the weakness of most Asiatic states, he observes: "To remove the danger of commotion, and put an end to all fears on that subject, nothing more appears necessary than the measure adopted by a Brahmin of Pegu, who actually caused the death of half that population by famine, converted the country into forests, and prevented for many years the tillage of the land. But all this did not suffice. Even the Brahmin's plan was unsuccessful; a division of the kingdom took place, and Ava the capital was very lately on the point of being captured by a handful of fugitives from China." The Brahmin of Pegu here mentioned is the "Brahma king of Pegu" of the Portuguese, the Burma king as we now write it. In 1662, a Chinese army did advance to Ava, to demand a fugitive Prince, whom the king of Ava delivered up, pretending to suspect him of hostile designs.

of the emperor, styled Ngyáung Ram Meng, governed the country of the upper Eráwati with his capital at Ava, and remained faithful to the empire. The emperor by his incapacity and his cruelty alienated all the other members of his family. Even his uncle, the king of Taungu, and his brother the king of Zimmé now followed the rest. The king of Táungu wrote to the king of Arakan, who had become powerful, to join him, and the same year 958, or A. D. 1596, according to the Burmese history, the son of the king of Arakan, styled Meng Khamáung, came with a large fleet, and took possession of Syriam. This town had gradually become the principal port of Pegu, and was the great depôt for foreign produce intended for the capital. The king of Táungu now sent an army against Pegu under his son Náts sheng náung; but it was not until 1598, that he and the Arakanese prince had concerted operations, and invested Hantháwati. Numbers of the leading nobles and citizens now left the city, and many of them fled to Ava. The emperor's son Meng-ré-kyáu-tswá entered the Táungu camp and was sent off to the city of that name, where the queen, at the instigation of her son, put him to death. The king of Táungu now entered the city and took possession of the palace; the emperor and all his family surrendered themselves prisoners. The city was plundered, and though the Arakanese force does not appear to have participated in the occupation, a portion of the plunder was reserved for them, and a white elephant and one of the emperor's daughters was sent to their camp. The city was taken in December, 1599, and thus ended the reign of the emperor Nanda Bureng, called also Nga-tsú-dáragá. He and his empress were sent without delay to Táungu.

The king of Siam, Byanarít, hearing of these events, determined to march to Pegu to take his revenge for former invasions of his country. The king of Taungu did not desire to make Pegu the seat of his kingdom. The Talaings were inimical; the country was spoiled, and from the presence of Europeans he felt that he could do nothing without a fleet. He therefore returned to his own country, leaving everything to the prince of Arakan. But he carried off many of the inhabitants of the city, and immense treasures; the Burmese history adds also the holy tooth relic which had been acquired from Ceylon. This relic, it is stated, was some years later taken, when Táungu was captured by the son of Ngyáung Ram Meng, and carried to Ava, where it was enshrined in the Rádzá Mupi-tsúla Zedi. The king of Siam marched on to Táungu, and demanded that the emperor should be delivered up to him. This being refused, he invested the city, but provisions failing he was forced to retreat. Returning to Martaban, he made a Talaing chief tributary king of that portion of Pegu with the title of Binya Dala, and Bya-thabáik was made tributary king of Tavoy. He then returned to his own kingdom. The prince of Arakan carried off from Hantháwati what-

ever of value remained, and the city was utterly destroyed. Pegu proper seems now to have been ruled by various local chiefs and by the Portuguese adventurers at Syriam.

Nga-náung-dáu, son of the king of Táungu, urged his father to put the emperor to death, as a measure requisite for their own safety. The king replied that what he had done was for the public benefit, and not from hatred to his nephew. The prince then went to his mother, and though she was the sister of the emperor, by her order he was secretly murdered, early in the year 1600. Thus the empire of Pegu, which only forty years before, European travellers had described as the most powerful in Asia except China, was utterly broken up.

It will be interesting now to quote from European authors notices of the events we have summarized from the death of Bureng Náung in A. D. 1581. These events are related by the Portuguese historian Sousa; by Nicolas Pimenta, a Portuguese priest; by Gasparo Balbi, a Venetian merchant traveller; and by Peter Floris, a Hollander. Ralph Fitch, an Englishman, also came to Pegu in 1586 during the reign of Nanda Bureng. He gives a faithful account of the country and people, but says little of public events. He describes the king as keeping great state, and says, "When he goeth to war he goeth very strong. At my being there, he went to Odia in the country of Siam with 300,000 men, and 5000 elephants." This refers to the expedition of 1587, described in the Burmese history. Balbi, who was at Pegu in 1583, states that he had an audience with the king who received him kindly. This was before the evil days came, which totally changed his disposition. The traveller, however, saw the beginning of his troubles in his quarrel with his uncle the king of Ava. Suspecting that his own nobles were intriguing against him, he had them burnt as traitors with their wives and children, "an eminent and spacious scaffold" being built for the purpose. The Burmese history, diminishing as usual the cruel act of the king when any such is mentioned, says that only thirty persons were burnt; Balbi says "four thousand, great and small," which must be an exaggeration. Still the number must have been very large. "I also," he states, "went thither, and saw with great compassion and grief, that little children without any fault should suffer such martyrdom." "Ten days after that I saw the king upon an elephant, all over covered with gold and jewels, go to war with great courage. He encountered with the king of Ava, and they two fought body to body, without any hindrance from the armies." He states that the king of Ava was killed on the spot, which differs from the Burmese account, and that the emperor's elephant was killed. Nicolas Pimenta, whose narrative is translated in Purchas, came from Goa to Pegu in 1597, and remained in the country for a year or two. He relates the principal events in the reign of Nanda Bureng, "of the race

of the Bramas," and how that king, maddened by his misfortunes, commanded his son the king of Ava to bring "all into the kingdom of Pegu now so destitute of inhabitants; but the aire not agreeing, they brake out in pushes and diseases." The king of Siam then besieged Pegu. By the "help of some Portugals and Turks the city escaped; but famine succeeded with a worse siege, insomuch that they killed and did eat each other."

For subsequent events, Pimenta refers to the letters of two Jesuit Fathers, Andrew Bones and Francis Fernandez, who relate the surrender of the emperor of Pegu to the king of Táungu, and the arrival in Pegu of a second expedition sent by the king of Arakan to secure some of the treasures still left in the city. "I went thither," says the Father, "with Philip Brito, and in fifteen days arrived at Syriam, the chief port in Pegu. It is a lamentable spectacle to see the ruins of temples and noble edifices; the ways and fields full of skulls and bones of wretched Peguans, killed and fanished and cast into the river in such numbers, that the multitude of carkasses prohibiteth the way and passage of any ship.* * * * The king of Arakan is yet Lord of Pegu, though not acknowledged by those who fled and hid themselves, and hath delivered Syriam to Philip de Brito, that the Peguan fugitives might have refuge under Portugal protection."

The narrative of Faria y Souza relates the insane measures of Nanda Bureng after the death of his son, who, as we have seen, was killed in Siam in the year 1593, and which, as already shown, long after attracted the notice of Bernier. "The king of Pegu," he states, "in a rage for the death of his son, turned his fury against the people, and some days burnt above ten thousand, throwing so many into the river Ganga* as stopped the passage even of boats. He forbid them sowing,† which caused such a famine, that they not only eat one another, to which purpose there was a public butchery of man's flesh, but devoured part of their own bodies. * * * This was followed by a pestilence that depopulated the whole kingdom. The neighbouring princes taking this advantage, fell upon the king of Pegu, covetous of his treasures. Among them was the Black of Siam, who retired with the loss of 100,000 men. The king of Táungu was he that possessed himself of all; he promised life, liberty, and estates to all that would come over to him. The first that deserted were the Portugueses and Moors; for some Portugueses are like Moors in matter

* An error as to the name of the Pegu river.

† This interference with agriculture, which is also mentioned by Bernier who appears to have read this account, is alluded to in the Burmese history in a somewhat obscure passage. The crown-prince Meng-ré-kyán-tswá, about A. D. 1593-94, it is stated, took possession of a large area of rice land, with the object apparently of cultivating it, doubtless by forced labour, under government direction, in order to lower the price of rice. It is admitted in the history that the effect was the very reverse.

" of interest. After them followed a bastard son of the king, whose head " was cut off by order of the king of Pegu's sister, wife to him of Taungu, " saying that he who was false to his father, could not be true to her. * * " * * The king of Pegu in despair delivered himself up to the king of " Taungu, who being possessed of the city and palace, found such treasure " that he made no account of silver and other metals and riches. It is " avouched for truth that he could not remove all the jewels and gold in " twelve caravans, each consisting of 700 elephants and horses. The news " of this treasure drew thither the king of Arakan, who contenting himself " with what he of Taungu undervalued, gathered above three millions, and a " great train of large cannon. The king of Taungu presented him of Pegu " to his sister, and she who having killed his son for betraying him, it was " thought would comfort him, used him reproachfully, and afterwards seeing " the king her husband inclined to mercy, caused him to be beaten to death."

Pegu, but yesterday the seat of a great empire, was thus utterly overthrown. And, strange spectacle, though the king of Arakan had some authority on the coast, no one seemed able or willing to become the master of an extensive country, with a fertile soil and a healthy climate, commanding the outlet of a noble river, and capable of being made a great kingdom. The fate of this land was for the moment decided by the presence of European adventures, who swarmed in Pegu and Arakan. At this time, the king of Arakan was Meng Rádzá gyi, called also Thado Dhammá Rádzá. His predecessors, more than a century earlier, had been tributary, or at least subordinate, to the kings of Bengal; they had adopted the custom of issuing a coinage, and generally inscribed thereon, in addition to their own titles, the Muhammadan name which each king assumed. In the reign of Meng Phaláung, father of Meng Rádzá gyi, the kings of Bengal had become weakened, and he held Chittagong and the country as far as the Megna river. The Muhammadan name he adopted was Salán Sháh; which the Portuguese historian has written Xilimixa. He determined to occupy Pegu, but knowing that the Portuguese could command the sea, he was willing to hold it, partly at least, through one of that nation. At this time there was a Portuguese youth who appears to have been a ship boy, and became a menial servant in the palace at Arakan. By faithful service he came to be thoroughly trusted, and was honoured by his master with a title signifying " the faithful or honest one." This is rendered in the Portuguese history " Xenga," and indeed appears in the Burmese history, though in the somewhat contemptuous form of " Nga Zenga." His real name was Philip de Brito and Nicote. He was sent by his master in the year 1600 to hold Syriam for the king, but the Portuguese were to be allowed to live there under their own laws. The king of Arakan reserved his own rights over the country of Pegu generally. The Portuguese historian relates three events

in the following words : “ Xilimixa, king of Aracam, who had possessed himself of the crown of Pegu, to express his gratitude to the Portuguese that served him, gave them the port of Siriam, at the mouth of the river of the same name that runs within a league of Bagou, the court of the kings of Pegu. This grant was obtained of the king for the Portuguese by Philip de Brito and Nicote, who most ungratefully proved false to that Prince that had raised him from a vile collier to his favour and esteem. The manner was thus : Xilimixa, confiding in Nicote, was by him persuaded to erect a customhouse at the mouth of that river for the increase of his revenue ; and his design was to seize upon it and build a fort there, to give footing to the Portuguese for the conquest of that kingdom.” The king built a fort but appointed an officer of his own, styled Bannadala (Binya Dala), to command it, and Nicote determined to take possession of it. This he effected by means of a small body of Portuguese under John de Oliva, Paul del Rego, and Salvador Ribeyro. Nicote then went to Goa to gain the support of the Viceroy to his enterprise. The king of Arakan, afraid to send troops by sea where the Portuguese were masters, marched six thousand men across the mountains to a point on the Eráwátí river, and from thence conveyed them by boat. They were under the command of Bannadala, and were joined by some troops sent by the king of Prome. They appeared before the fort near Siriam, where Ribeyro commanded. He at once boldly issued out and attacked them with a handful of men. Though this attack was successful, yet Bannadala soon received large reinforcements and surrounded the fort. The investment continued for eight months, and Ribeyro determined not to surrender, burnt three ships he had in the port. At length relief was sent by the Viceroy, Ayres de Saldanna, and the investing force withdrew. But when the Portuguese force, which appears to have been principally seamen, and was required elsewhere, sailed from Pegu, the enemy again gathered, and the siege was renewed. This time, however, from some superstitious dread, consequent on the appearance in the sky of “ fiery meteor,” the besieging army broke up and fled. Ribeyro now took such prudent measures, that the leading men among the Taláings, who only waited for a master, joined him with their followers, and offered to proclaim Nicote as king of Pegu. Ribeyro accepted the crown in his name. In the mean time, Nicote had received from the Viceroy the titles of Commander of Siriam, and General of the conquest of Pegu. He married the Viceroy’s niece, her mother being a Javanese, and returned to Pegu with six ships. He at once announced his reception of the kingdom in the name of his sovereign, and entered upon his duties as governor. He repaired the fort, built a church at Siriam, and marked out a new city, which, with prudent management might have become the capital of a great province under the crown of Portugal for many generations.

The king of Arakan wishing to temporize, sent to compliment him, and he returned a rich present to his former master. But this false courtesy on both sides was soon changed to open war. Joined with the king of Taungu, the king of Arakan sent a force under his son Meng Khamáung, with whom were two chiefs, called by the Portuguese Ximicolia and Marquetain. They advanced to the Portuguese town with a fleet of seven hundred small vessels. These were met and defeated by a small fleet under the command of Paul del Rego Pinero. The Prince Meng Khamáung fled, but was followed by Nicote himself in some fast galleys and was taken prisoner. Nicote, to his credit be it said, treated the prince, to whom he had formerly been servant, with deep respect. "He watched him sleeping," says the Portuguese historian, "holding his buskins in his hands with arms across, a ceremony used by the meanest with their kings, in those parts, and himself attended him on all occasions." The king of Arakan entered into communication with Nicote for the release of his son, and appears to have come himself to Pegu for that purpose. From Goa the Governor received orders to surrender the prince without ransom. But with strange inconsistency, after his generous treatment of the young Prince, he demanded a ransom of fifty thousand crowns, on the ground that it was for the expense of the fleet he had fitted out. This led to further hostilities, which are thus related by the Portuguese historian. "The king of Arakan, justly offended thereat, set out a small fleet against him and which was easily defeated, but gave him occasion to enslave 100,000 Christians and treat them with great rigour; which nevertheless moved not many of them, though but new converts. Afterwards he combines with the king of Tangu, who besieges the town with a great army by land, while he shuts it up by sea, with 800 sail in which he had 10,000 men. Paul del Rego met him with 80 ships, and failing of the success he had formerly, setting fire to the powder, blew up himself and all that were with him, rather than fall into the hands of the enemy. The siege continued so long, till the besieged were ready to surrender, when on a sudden upon some suspicion, the king of Tangu quits the field by night, and he of Arracam found it to no purpose to be longer upon the sea." This was the state of affairs in the year A. D. 1603.

Nicote now seemed secure in his high position. The Taláing chiefs sought his friendship and protection, and the king of Taungu entered into a treaty, or at least a verbal arrangement, with him. His son Simon married a daughter of the king of Martaban, Binya Dala. But the native histories record with bitterness that all the pagodas round the city of Pegu were dug into, and plundered of their gold and silver images and other treasures. The Shwó Dagon, out of respect, it is to be hoped, to the national feeling, was spared. But the Taláing historian remarks that the foreigners wor-

shipped not this sacred building, nor the holy relics enshrined therein. The chief Buddhist monk, therefore, from the gifts of the people prepared a new *hti*, and placed it on the summit of the pagoda with such ceremonies, as in the absence of a native king, could be solemnized. But the people were deeply dissatisfied with the foreign rule, and murmuring said, should this continue long, our race and religion will come to an end. Indeed, the mention by the Portuguese historian of a hundred thousand converts to Christianity, without any explanation of the means by which their conversion was effected, suggests that Nicote in the midst of his worldly strife, vainly thought to strengthen his government, and perhaps to atone for his sins, by pressing Buddhists to become nominal Christians.

The history of Pegu now becomes so mingled with that of Burma, that the two can most conveniently be combined in one narrative. A power was rising in the country of the upper Eráwátí, which was destined to avenge the intrusion of foreigners and again to unite the two countries under one crown. Ngyáung Rám Phrá, brother to the Emperor Nánda Bureng, who, as we have seen, was in A. D. 1594 governor in the upper country, reduced it to order from the confusion into which it had fallen on the break up of the empire. The whole country north of Pugán submitted to him. The deposed emperor's son, Meng kyí nháung, who ruled at Prome with the title of Thado Dhammá Rádza, saw danger to himself from this new power to the north of him. He therefore applied to his uncle, the king of Táungu, suggesting that they should combine against a power which when strong enough, would certainly attack them. This was agreed to, and the king of Prome assembled an army to march on Ava. He went on board his barge of state to move up the river, but was assassinated in the month of October, 1597, by one of his officers styled Rán-náing-tsa. The murderer then put to death all the members of the royal family whom he could lay hands on, and declared himself king of Prome. Some of the murdered king's family fled to Arakan, and one son, Meng-ré-uzaná, to Ava. The king of Táungu, who had set his army in motion to march on Ava, now recalled it, and held it in readiness for service against Hantháwati.

Ngyáung Rám Meng, being thus relieved from the threatened danger, rebuilt the palace, repaired the pagodas and completed the defences of his capital. He also assumed the title of Nú-ha-thú-ra Mahá Dhamma Rádzá. In 1599, he marched against the Shan states of Monyín and Mogáung, the Tsáu-bwás of which had refused to pay tribute. He was obliged to withdraw without effecting his object. The following year, he attacked Ramé-then, which had been occupied by the king of Taungu. This town he took without difficulty. In the year 1601, he was successful in an attack on the Shan state of Ngyoung-rwé. He next marched against Ba-máu, the chief

of which fearing to be taken, fled to the Chinese city of Mháing-tshi. The king followed to the border of the state of Máing-tim, and from thence sent on his son, the Ein-shé-meng, to demand the fugitive. The governor having referred for orders to the Emperor of China, was about to surrender the Tsáubwá, who attempted to escape. He was, therefore, arrested and put to death, or, according to another account, he swallowed poison. His body was then sent to the Ein-shé-meng, and his wife and children were delivered up.

Early in the following year, the king, in gratitude for his great success, commenced to build the foundations of the pagoda, called Káung-mhú-dáu. It was finished and dedicated in the year 1604.* In 1603, Moné was subdued, and the adjoining states submitted. The king then occupied himself in settling the civil administration of the country and reorganizing his army. He next marched to Mogáung, defeated and captured the Tsáubwá, who was put to death, and his family carried off. The states of Momeit, Thi-báu, and Thein-ní were next subdued. On this last expedition, the king suddenly became ill, and seeing his end approaching, charged his son to recover the whole empire subdued by his father, Bureng Náung, and never to be separated from his brothers. He urged him, when he should take Prome, to spare Rán-náing-tsa, who though now ruling in his own name, had removed a formidable obstacle from their path. The king died in March 1605, and the body was brought to Ava, where it was burned with the funeral honours of a Tsekya-waté. His son succeeded him, and assumed the title of Mahá Dhammá Rádzá. He is also styled Anáuk Phet. He completed the pagoda commenced by his father, and placed the *hí* upon it. At the close of the rainy season of 1607, he marched against Prome. The king of Prome had sought support from Arakan, but the expected army had not arrived, and the city was invested. After eight months, it was taken by assault. In obedience to the injunction of his father, the king spared the usurper's life. He and his family were sent to Ava. Before long, however, he was sent to Mogáung, and so is heard of no more. The king's brother Meng-ké-thing-gá-thú was appointed governor of Prome, and the king himself now returned to his capital. There he received presents and friendly messengers from the kings of Arakan, of Táungu, and of Zimmé, who felt that a powerful rival had arisen, who might become their master. But their offerings and greetings were treated with haughty disdain by one who now felt himself superior in power to each and all. He was indeed intent on fulfilling the dying charge of his father, and worked incessantly to prepare for the conflict. Early in 1610, he marched with a large army

* Such is the statement in the Burmese history; but if the pagoda five miles distant from Ava on the right bank of the river be intended, there is a great discrepancy in this date and that which appears on an inscription within the enclosure of the pagoda.

against Táungu. The king of that state, who was the son of him who had taken Hantháwáti twelve years before, at first behaved with courage, and came outside the city to fight the invader. But losing heart, he entered into negotiations, agreed to become tributary, and gave up some of his family as hostages. Mahá Dhammá Rádzá then returned to Ava, carrying with him, the Burmese history states, the holy tooth relic which his grandfather had received from Ceylon, and which the king of Táungu had taken from Pegu when he plundered that city in A. D. 1599. The king did not relax in his efforts to strengthen his army, and gathered round him men of influence from Prome and Táungu.

Philip de Nicote and Binya Dála, king of Martaban, knew that the king of Ava only bided his time to attack them. They appear to have entered into secret communication with the king of Táungu, and after making a league with him, then treacherously attacked him. They marched there, plundered the city and burnt the palace. The king they carried off as a prisoner. Nothing certain is known as to the causes of this attack, but it brought the king of Ava without delay against Syriam; and the Portuguese governor, though recklessly aggressive, appears to have been utterly unprepared to resist attack. In the month of October 1612, the Burmese army proceeded down the Eráwáti in an immense fleet of boats, and, during December, Syriam was invested on all sides. By the following April, Nicote who was short both of provisions and powder, was forced to surrender. The city was given up to plunder, and the unfortunate Nicote was made prisoner. The Burmese history relates that, after five days, the king called for him and reproached him with his attack on Táungu. He excused himself by saying that he had been called by the king of that city. As Nicote belonged to that hateful description of heretics who destroy pagodas and holy images, he was impaled on a high stake before his own house, so that all might see him, and so died miserably. The king of Táungu was also put to death. All the foreigners of the same race as Nicote, between four and five hundred in number, were sent to the upper country. A few days after the city had been taken, five foreign ships, manned by Muhammadan sailors, arrived. Four of these were captured and one escaped. They were full of firearms which had been sent for the use of the garrison. Afterwards a ship belonging to Nicote's wife arrived from Achin, and was also captured. Binya Dála of Muttama now made his submission, and was allowed to remain there as tributary king, with the title of Binya Dhammá Rádzá. The king of Siam had advanced to Yé, in order to watch events. The king determined to drive him out, and sent his brother with an army. He attacked the Siamese, but was defeated and made prisoner.

As the capture of Syriam marks the downfall of the Portuguese power in Pegu, it will be convenient to quote here the account given by the

Portuguese historian of Nicote's proceedings: "Some of the neighbouring princes, startled at this success of Nicote, sought his friendship and an alliance with the king of Portugal. The first that effected it, was the king of Táungu. Nicote marries his son, Simon, to a daughter of the king of Martaban, thereby to strengthen himself, and have the opportunity of gathering more riches. And being now desirous to rob the king of Táungu, though actually then in peace with him, to colour his wicked design, he pretends that the king was overcome by him of Ova, (as indeed he was and made tributary) since the treaty, as if that could absolve him for breach of faith. In fine, with the king of Martaban's assistance, he fell upon, took, and robbed him of Táungu, and returned with him and above a million of gold, without hearkening to the protestations he made of continuing a faithful vassal to the crown of Portugal."

The final catastrophe is related as follows: "Our fortune in Pegu now declined with the same swiftness it had rise, and it was just a wicked increase should have a sudden detriment. The violence committed by Philip de Brito Nicote on the king of Táungu provoked the anger of the king of Ova, under whose protection he was. Scarce had he heard the news, when casting on the ground his gown and veil,* he vowed to the idol Biay of Degu, he would not enter within his gates, till this quarrel was revenged. He marched with 120,000 men, having put to sea† 400 vessels of considerable strength, in which were above 6,000 of those Moors of noted valour, called de Caperuça, or 'that wear caps.' All that was without the walls of Siriam he burnt, but met with vigorous opposition at that place, notwithstanding Nicote was quite unprovided, having suffered most of his men to go for India, and being scarce of powder as who had fired the vast quantity of it found at Táungu. In this distress, he sent a soldier to buy powder at Bengala, and he run away with the money; and having sent for some to the town of St. Thomas, they sent him none. Besides, those few Portuguesees that were with him, committed such outrages, robberies, and murders, as seemed to hasten his ruin. For want of powder there was no firing of cannon; they poured boiling pitch and oil upon the enemy. His number of men might suffice, having 100 Portuguesees‡ and 3000 Pegues. Nicote sends out three ships against the

* I am not aware of a custom among the Burmese of making a vow by throwing down garments. Nor do the Burmese men now wear what could be correctly described as "gown and veil." The "Biay of Degu," I suppose, stands for Phrá Dagu, now called "Shwé Dagu Phrá," the great pagoda at Raungon.

† An error probably in translation for the river. The king of Ava came down the Eráwattí.

‡ The Burmese history states that between four and five hundred remained as prisoners when the place surrendered. This number included women and children. The "hundred Portuguesees" refer only, no doubt, to European fighting men.

“fleet; in one of them all the men were slain; the two retired with all theirs wounded. The enemy began to undermine the works, and the besieged laboured much, but to small purpose. After the siege had lasted 34 days, Nicote sent to beg mercy, but was not heard. He thought to prevail by the means of the king of Táungu, whom he had robbed of his crown, riches, and liberty; but the king of Ova understood and was resolved to punish him. The king of Arakan whom he had so grievously offended, sent 50 sail to his assistance, which were all taken by the besiegers. The king of Ova gives an assault, and they fought three days without intermission. The end of it was that 700 of the besieged were slain, one Banna whom Nicote had always honoured, having betrayed him. Nicote was taken, carried to the king and by him ordered to be impaled, and set up in an eminence above the port, that he might the better look at it, as the king said. He lived two days in that misery. His wife De Luisa de Saldanna was kept three days in the river to be cleansed, because the king designed her for himself; but being brought before, and exclaiming against him, he ordered her leg to be bored, and that she should be sent to Ova among the other slaves. Francis Mendez and a nephew of his were treated as Nicote. Banna demanding a reward, was soon torn to pieces, the king saying he could never be true to him, that betrayed the man who had so much honoured him. Sebastian Rodriguez was cooped up with a yoke about his neck. At first, the king designed not to spare any of the inhabitants of that place, but growing calm, he sent many as slaves to Ova. Then passing by Martavam, he obliged that king to kill his own daughter's husband, because he was Nicote's son, that none of the race might remain. This was the end of that man's avarice, who being naked a few years before, was raised to be worth three millions. He had one when he went to Goa; brought another from Táungu; and had got at least another since by prizes and trade. The enemy confessed they lost at that siege 30,000 men. But that it may appear that seldom any great calamity happens without the help of a woman, it is necessary to show how Nicote's wife was one of the principal causes of his ruin. She entertained one of his Captains as her gallant, and perceiving the Portugueses censured their familiarity, they persuaded Nicote he had no need of them, which was the reason they were dismissed, and that the cause “of his ruin.”

Thus the seat of power in the basin of the Eráwátí was once more fixed in the upper country, and with the capital at Ava; for the successor to the empire of Bureng Náung and the ancient Burman monarchy deemed Pegu to be too much exposed to the attacks of the western foreigners to be his residence.

*List of the Kings (or Emperors) of Pegu from the accession of the Thūngu dynasty, called by Europeans the
Brahma or Barma Kings.*

Names or titles of kings.	Commence- ment of reign.		Length of reign.	Relationship of each suc- ceeding king.	REMARKS.
	Year, A. D.	Years.			
1. Tabeng shwé hti,	1540	10			Conquered Pegu. Assumed the title of Emperor, having subordinated to him the kings of Ava, Prome, Thūngu, and Martaban.
2. Thamin-dwut,	1550	three months.			Styled by the Portuguese writers Ximi de Zatan.
3. Thamin-hián,	1550	1			Styled Xemindoo by the Portuguese. He was a son of Binya Rán, No. 15 of the kings of Pegu, descendants of Wáeru.
4. Bureng Náung,	1551	30			Styled Branginoco by the Portuguese. Was the general of the armies of Tabeng shwé hti, and claimed to be his lawful successor.
6. Nanda Bureng, or Ngá tsú dá-ra-ga, ...	1581	18		Son.	Dethroned and put to death by the king of Thūngu.

Essays in aid of a Comparative Grammar of the Gaurian Languages.—By
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(Continued from Journal for 1873, Pt. I., p. 108.)

V.—*Essay on the Inflectional Base of masc. and fem. nouns.*

In the former essay the Inflectional base of neuter nouns has been discussed. It has been shown that the *direct form* of the inflectional base of neuter nouns may have a two-fold ending, either in अ or in औ, ऐ, ऊँ, ई, ईँ ऊँ; and that the Gaurian ending अ represents the Sanskrit (monosyllabic) ending अन्, and the Prākṛit ending अं; whereas the other Gaurian terminations are contractions of some final Sanskrit or Prākṛit *dissyllable*, as Skr. ईयन्, अकन्, रकन्, उकन्, or Prāk. ईयं, अयं, रयं, उयं; and consequently, that if the Gaurian neuter noun ended in औ, ऐ, ऊँ, etc., but its corresponding Skr. neuter noun in अन्, the former cannot be *directly* derived from the latter, but in order to obtain the necessary terminal dissyllable, the base of the Skr. neuter must be increased by the addition of the peculiar Prākṛit affix क, and the Gaurian neuter directly derived from the Prākṛit neuter, thus amplified from the Sanskrit. Most of the Gaurian neuters in औ, ऐ, ऊँ, etc., come under the last category; i. e., all except the Infinitives and Gerunds and a few others. In general, the rule may be stated thus: that Gaurian neuters in अ are derived from the *general* base common to both Sanskrit and the Prākṛit, while the Gaurian neuters in औ, ऐ, ऊँ, etc., are derived from the *particular* Prākṛit base formed by the affix क (see IIIrd Essay, p. 154). Again, as regards the *oblique form* of the Gaurian neuter inflectional base, it was shown that it is merely a corruption or curtailment of the Prākṛit organic genitive.

The case of the inflectional base of masc. and fem. nouns in Gaurian is exactly analogous. To prove this will be the object of the present essay. I shall first investigate the inflectional base of the feminine, afterwards that of the masculine.

The *direct form* of the inflectional base of the Gaurian feminine nouns which are derived from a (Sanskrit) base in अ, may be, like that of the Gaurian neuters, of a two-fold kind, viz., it may either terminate in अ or in ई; e. g., *barren woman* is बाअ (Skr. वन्ध्या) or बाँअ (Skr. वन्धिका), of the base वन्ध; *sheep* is भेअ or भेँअ, of the base भेअ, etc. • These two forms do not always occur in the same word. Very often one form is peculiar to this feminine, the other to that; as, feminines in अ are, बात *word* (Skr. वार्ता), लाज *shame* (Skr. लज्जा); आठ *bed* (Skr. उद्गट), भीअ *alms* (Skr. भिक्षा) नींद *sleep* (Skr. निद्रा), etc., feminines in ई are, चडी *chalk* (Skr. चटिका), बरी

clock (Skr. घटिका), निची *earth* (Skr. जमिका), etc. Most Gaurian feminines, especially adjective feminines, are of the latter kind.

As regards the form in अ, the principle of its derivation has been already explained in Essay III., the regular feminine of bases in आ terminates in Sanskrit and Prākṛit in आ; (the few cases of a feminine in ई may be considered as exceptional; the feminine affix ई being by rule added to all bases consonantal or vocal, not ending in अ). The Gaurian feminine ending अ is a regular phonetic corruption of the (Sanskrit or) Prākṛit termination आ, according to Gaurian phonetic law which reduces all Prākṛit final long vowels or diphthongs to their constituent vowels. The other Gaurian feminine ending ई, on the other hand, cannot be a modification of the Skr. or Prāk. termination आ; for as compared with the Gaurian termination अ, it clearly represents *phonetic increase*, which, if it were the *immediate* resultant of the Skr. or Prāk. ending आ, would be contrary to glottic laws. How, then, is the Gaurian feminine ending in ई, which corresponds to the Skr. and Prāk. feminine ending अ of bases in अ, to be derived? If we consult the result of the previous enquiry (*viz.*, that the Gaurian neuter ending अ has a Prākṛit original अ, and the Gaurian ending आ, ई, etc., a Prākṛit original अक, इक, etc., or अच, इच, etc.), we shall conclude that the Gaurian feminine ending अ is a modification of an original Prākṛit ending आ, and the feminine ending ई a modification of the Prākṛit feminine ending इका or इआ, belonging to Prākṛit bases in अक or इक. Bases in अक and इक form in Sanskrit and likewise in Prākṛit their feminine in इका (cf. Panini, 46. 7, 4, 46, 47); e. g., Skr. बालकः, Pr. बालको *boy*, has fem. Skr. बालिका, Pr. बालिका; so घोडकः *horse*, Pr. घोडको has in the fem. घोडिका *mare* which in Prākṛit becomes घोडिआ and in Gaurian घोड़ी. If the previous enquiry regarding the Gaurian neuters be correct, it follows, that the Gaurian fem. in ई, which corresponds to the Gaurian neuter in ओ, ऐ, etc., (and masc. in ओ, आ) must be derived from a *particular* Prākṛit base in इका, formed by the affix क; while the Gaurian fem. in अ, which corresponds to Gaurian neuters in अ (and masc. in अ), are derived from the *general* base in अ (fem. आ); and again, while the Gaurian final अ of fem. nouns is a modification or corruption of the Prākṛit final monosyllable आ, the Gaurian final ई must be a modification of a Prākṛit final dissyllable इआ.

This presumption can be shown to be well founded by the following considerations. Just as occasionally in Sanskrit masculine and neuter bases in अक (*i. e.*, formed by the affix क which is of so frequent application in Prākṛit) occur, so are also feminine nouns in इका met with occasionally, and all such Sanskrit fem. nouns in इका end in Gaurian always in ई; e. g., Skr. घटिका *clock*, Gaurian घड़ी; Skr. जमिका *earth*, Gaurian निही; Skr. चटिका *chalk*, Gaur. चड़ी; Skr. जहिका *fly*, Gaurian जाही. Some of these feminine

nouns in ई have alternative forms in इया, clearly showing thereby that the termination of those nouns is a modification of इका; for the ending इया has resulted from इका by the elision of इ; ईका first becoming इया in Prākṛit, afterwards in Gaurian (by the Gaurian law inserting a connecting consonant between hiatus-vowels) इया. E. g., beside चङ्गी *chalk* there is चङ्गिया, beside मुङ्गी *handful* also मुङ्गिया (Pr. मुङ्गिया, Skr. मुङ्गिका). Of these alternative forms the longer ones in इया are merely Prākṛit which have been transferred as such into the Gaurian, while those in ई are the same Prākṛit words, only having become *proper Gaurian* by becoming subject to Gaurian laws; e. g., take the Skr. चङ्गिका *chalk*; in Prākṛit, it becomes चङ्गिया; next in passing into Gaurian, the Gaurian alternative law comes into play, of either inserting the connecting consonant य, or making *sandhi* of the hiatus-vowels. Hence in Gaurian, it becomes, either by inserting य, चङ्गिया, which is the *Prākṛitic* form of the word, or, making *sandhi*, it becomes subject to the disintegrating action of the further Gaurian law (explained in Essay III.) of reducing a final long vowel (in the present case ञा) to its inherent short vowel (i. e., here ञ), whereby it becomes a *proper Gaurian* word. Thus instead of चङ्गिया, we have now चङ्गिञ, and now (by *sandhi*) the final इञ becomes contracted to ई; just as Prākṛit पाणिञ *water* is contracted in Gaurian to पाणी or पानी; Pr. पौणिञ *thrust* (Skr. पौर्ण) Gaurian पौरी, etc. Thus we arrive at the present proper Gaurian form चङ्गी. The truth of this theory (that the fem. termination ई is a contraction of इञ) is born out by the fact, that in the old Hindi of Chand sometimes a final ई is found as a mere compendium scripturae for इञ, as the metre shows; e. g., in the verses

नाम समुद्र धरती ।

डाहि देवल सुरंग मढ ॥

यान यान नर उडे ।

चंद तस अप्पन पारय ॥ Devagiri Prast.

The metre requires eleven instants in the first and third line and the last syllable to be *short*; it is evident, therefore, that उडे is merely as it were a stenographic or modernised writing for उडर (as, indeed, it is still occasionally written), and likewise धरती for धरतिञ (or धरतिञ). Chand must have chanted उडर and धरतिञ, forms almost Prākṛit, or halfway between the old Prākṛit and the modern Gaurian forms.

While Sanskrit feminine nouns in इका end in Gaurian always in ई, on the other hand, Sanskrit feminines in ञा end in Gaurian sometimes in ञ, sometimes in ई. If we keep in view the fact, that in Prākṛit an amplified, but equivalent, or materially identical base is formed by the addition of the affix य, so that Skr. bases in ञ are represented in Prākṛit by the two equivalent base-forms in ञ and यञ, and the Skr. fem. in ञा by the equivalent

fem. in **या** and **इका**; it is evident that the Skr. fem. ending in **या** becomes in Gaurian **य** or **ई**, according as the Skr. fem. in **या** assumes in Prākṛit one of the two equivalent fem. forms in **या** or **इका** (**इया**). If the Skr. fem. in **या** retained in Prākṛit its form in **या**, it assumed in Gaurian the fem. form in **य**, but if it assumed in Prākṛit the feminine form in **इया** (**इका**), it changed in Gaurian to the form in **ई**; and if it had in Prākṛit either form in **या** or **इया**, it shows also in Gaurian either form in **य** or **ई**. Hence, e. g., the Skr. fem. **मेधा** *eve*, is in Gaurian both **मेड़** and **मेड़ी**; simply because in Prākṛit the word **मेड़ा** was current in both its equivalent forms **मेड़ा** and **मेड़िया**; on the other hand the Skr. fem. **वार्ता** may have been in Prākṛit current generally only in the one form **वर्ता**, and hence appears in Gaurian only in the form **वार्त**, but never in the form **वार्ती** or **वर्ती**;^{*} and again all Skr. adjectives (as **सत्या** *true*) were in the (colloquial) Prākṛit, generally at least, current in the amplified form in **इका** (as **सच्चिया** *true*); and hence appear in Gaurian generally as ending in **इ** (as **सची**).

This theory is clearly proved by a few exceptional forms occurring in High-Hindī. Exceptions, it may be remarked, as a general rule, are like archaic and poetical forms, invaluable for the determination of the origin of grammatical forms, the derivation of which has become obscured. There is a small number of Hindī masculine nouns in **या**, which form their feminines not, according to the rule, in **ई**, but irregularly in **इया**; e. g. **बूढ़ा** *old man* (Skr. **वृद्ध**; Pr. **वुड्ढया**) forms its feminine **बुड़िया**, not **बूढ़ी** *old woman*; **कुत्ता** *dog* has fem. **कुत्तिया**; **पुड़ा** *parcel*, fem. **पुड़िया**; **अंगा** *coat*, fem. **अंगिया**; **गड़िया** *doll*, etc.† Now **बुड़िया**, **कुत्तिया**, etc., clearly stand for the Prākṛit **बुडाइया** (Skr. **वृद्धिका**), **कुत्तिया**, etc. The masculine corresponding to **बुडाइया** would be **वुड्ढया**, which is represented on the one hand in Skr. by **वृद्ध**; on the other hand in Gaurian by **बूढ़ा**. But it is evident that the origin of the regular feminine in **ई** cannot be different in kind from that of irregular feminines in **इया**. Their difference simply consists in the degree to which phonetic corruption has gone in either, and the anomaly of those Hindī nouns which have a feminine in **इया**, is merely this, that while in the masculine they have assumed the *proper Gaurian* form in **या** (or **या**, i. e. **यकार**), in the feminine they retain the full *Prākṛit* form in **इया** (i. e. **इका**), instead of assuming like the others, also in the feminine the *proper Gaurian* form in **ई**. It follows, therefore, that the feminine ending in **ई** is a curtailment of the original Prākṛit ending **इया** (**इया**) or **इका**; and that all Gaurian

* The reason, probably, was to keep it distinct from the word **वार्ती** or **वर्ती** *light, candle*.

† The Bangālī has **बूढ़ी** *old woman*; and the low Hindī (Ganwārī) has also **बूढ़ी**, besides **बुड़िया**. In the Ganwārī every fem. in **ई** may have an alternative from in **इया**, to express contempt or emphasis and determinateness; see note on p. 94.—The Marāṭhī has **कुत्ती** not **कुत्तिया**.

feminines in ई, like their corresponding masculines in ओ, or आ, are derived from a *particular* Prākṛit base in इका, corresponding to the masculine अका and neuter अकं, formed by means of the affix क.

I have already briefly adverted to the phonetic process, by which the Prākṛit termination इआ (or इका) has become modified or corrupted into the Gaurian termination ई. Though the Gaurian is by no means adverse to the hiatus, when originated within its own sphere; it is, *as a rule*, intolerant towards those cases of hiatus which originated in the Prākṛit. There is a most obvious and natural reason for this tendency, without it the language would have destroyed itself. After the Prākṛit had thrown out the consonants, the vowels by themselves could not have long retained existence. The only way of preserving the word from complete annihilation was, either to insert consonants for the vowels to lean upon and to be protected by, or to contract them (by sandhi) into consonants or diphthongs (resp. vowels); e. g., the Sanskrit आगतः (*arrived*) becomes in Prākṛit आअओ; the form आअआ contracts in Gaurian to आओ, and this again might have been contracted into ओ, and thus altogether frittered away, if this process of corruption were not arrested by the Gaurian through the insertion of the connecting-consonant य, by which the form आओ is changed to आयो (in High-Hindī आय). Similarly, the Sanskrit उपविष्टः (*sitting*) becomes in Prākṛit उअइडो; and to save this almost entire conglomeration of vowels from destruction, the Gaurian makes *sandhi* of the hiatus-vowels, and changes the form उअइडो into डो (or डो High-Hindī). This Gaurian tendency comes into operation on the Prākṛit feminine termination इआ. Sometimes the Gaurian inserts the connecting-vowel य (thus इय); in that case, the semivowel protects the two vowels इ and आ, especially the final आ, which would otherwise be reduced to अ (by the other Gaurian law of shortening finals). In this way originated those Gaurian feminines which end in इया; and their manner of origination explains why in their case the *Prākṛitic* form of the word has been preserved (instead of the *proper Gaurian* form). Generally, however, the Gaurian has recourse to the other method, of making *sandhi*. First, the final Prākṛit आ is reduced to अ, according to the Gaurian law; next, the preceding इ is contracted with the following अ to ई by sandhi. Accordingly, the Prākṛit termination इआ changes to इअ or (with insertion of euphonic य) इय, and then to ई. E. g., Skr. खटिका *chalk* becomes in Prākṛit खडिआ, and in Gaurian either खडिया or (first खडिअ, finally) खड़ी; or again, Sanskrit कृता *done* becomes in Prākṛit कृआ; in Gaurian first कृअ (कय), finally की. That this is really the way in which the Gaurian feminine in ई originated, is proved by the fact, that the intermediate form in इय (for इअ) is still very commonly found in the oldest Hindī poetry of Chand, as the following verses may serve to show;

यक्षाती दिव पुत्रं पर ।

तिहि पुषी वर ठार ॥ i. e.

H. H. पामरी दिरं (उस ने) पुष को । etc.

Sasivrithá kathá XXV, 2 ;

Or नीलवरन वसुमनिय

पहिर आभन अलंकिय i. e.

H. H. नील रंग की है वसुमती ।

मानो भूषण पहनके सवारी ऊई ॥ XXV, 35.

Or कथा जंपि ससिहता किय ।

अब कहत कथा विस्तार किय ॥ i. e.

H. H. कथा बोलकर ससिहता की ।

अब कहता है कथा विस्तार की ॥ *ibid.* XXV, 41.

These verses contain examples of the feminine form in *रच* (रच) ; *vis.* *दिय* (Skr. दत्ता) वसुमनिय Skr. वसुमनिका (Pr. वसुमनिष्ठा), अलंकिय (Skr. अलङ्कृता, Pr. अलङ्किया) ; किय (Skr. कृता, Pr. कृदा or कृषा).^{*} The sandhi change of *रच* to *ई* may be considered to have taken place in this way, that as the final Prákrit *चा* was shortened to *च* and finally dropped, the preceding *र* was lengthened to *ई* by way of compensation. This view has in its favour the analogy of other similar cases in Gaurian, where the shortening of the final long vowel is compensated by lengthening a short penultimate vowel. There is, e. g., the case of the Maráthi feminine bases, formed by the Gaurian affix *ईण*, as *हनीण* fem. of *हनी* *elephant*. In Sanskrit the fem. would be *हस्तिनी* (of *हस्ती*), in Prákrit *हस्तिणी* (of *हस्ती*). According to the Gaurian law, the final long *ई* of the Prákrit *हस्तिणी* is reduced to *इ* ; thus making *हस्तिणि* ; and according to the other Gaurian law this resulted final *इ* becomes *quiescent*, and is not written ; thus making *हस्तिण* (just as *आग* *fire* is written for *आगि*, *कर* *having done* for *करि*, etc.) ; finally by way of compensating these losses, the penultimate short *इ* is lengthened to

^{*} To the word *किय* I beg to call special attention. I think it tends to prove my theory of the origin of the Hindi Genitive post position *की* (का, के) from the participle *कृत*. See Essay II, pp. 138, 139, where I thought it very probable that such forms would yet be discovered in the oldest Gaurian Hindi of Chand.—The Hindi Genitive position *की*, though identical in sound, is differently spelled from the feminine *किई* of the past part *किया* ; yet both represent the Skr. feminine *कृता*. The reason of the difference is this, the Skr. form *कृता* may assume in Prákrit two forms, with or without the affix *क* ; i. e. it may be either *कृषा* (*कृता*) or *किइषा* (= *कृतिकर*). By an identical phonetic process the form *कृषा* turns in Gaurian into *की*, and *किइषा* into *किई*. Now a little comparison of Gaurian past participles with Skr. and Prákrit ones will show, that, as a rule, Prákrit past participles, when they passed into Gaurian in their proper sense of a past part., passed into it in the *amplified* (particular Prákrit) form made by the affix *क*. Conformably to this rule, it was the Prákrit form *किइषा*, which gave to Gaurian the past participle *किई*, while the alternative Prákrit form *कृषा* sank down in Gaurian to be the post-position or affix *क*.

ई; thus we obtain the form वली or (according to Marāṭhī orthography) वली. That this is the true account of its origin is proved by its *oblique form* वल्लि (e. g. Gen. वल्लि वा), where the form of its Prākṛit original re-appears, namely, the originally short इ in the penultimate, and the original vowel ई in the final syllable.* This final ई of the oblique form proves that the inflexional base of the *direct form* originally ended in ई. The case is exactly the same as that of the feminine nouns in व (like वाम, etc.), which have an *oblique form* in ई; and which has been fully discussed in the 3d Essay, p. 159. The oblique form वल्लि, namely, is identical with the Prākṛit genitive वल्लिस्सु or वल्लिस्स. It follows from this derivation of the feminine affix ई that it can properly be added only to such nouns in ई as are derived by means of the Sanskrit affix इन्. But it is, irregularly, added also to such nouns in ई, as are derived (as will be proved further on) from a base formed by the affix इक; e. g., माली, fem. of माली gardener, and also to nouns in क (as परमो, fem. of परम) and व (as बाघी from बाघ tiger). That this is the true derivation of the feminine affix ई is confirmed by the Bangālī, which has, e. g., वल्लिनी as against the Marāṭhī वली, बाघिनी, as against the Marāṭhī बाघी; मालिनी, against the Marāṭhī माली. I suspect, however, that the irregularity, just noted, is only apparent; and that we have here two altogether different affixes which though identical in outward form, are widely different in origin. The affix ई, namely, as added to nouns of a Sanskrit base in इन् (as वली), contains the Skr. fem. affix ई, which by the action of the laws of phonetic decay has been altogether lost, while the remainder इ is really part of the original base and not any affix at all. On the other hand, the affix ई, as added to the other nouns, contains probably the Sanskrit feminine affix, वानी (as इन्द्राणी feminine, i. e. wife, of Indra), of which the final ई has also been lost, while the remaining vowel ई (i. e. ई minus व) is a modification of the original vowel वा; e. g. the feminine of बाघ was probably originally बाघाणी, in which form the vowel वा, perhaps under the influence of the final long ई was changed to इ (compare इका the feminine corresponding to the masculine affix इक); hence the Bangālī बाघिनी; again the final इ, as usual, was reduced, and on the other hand, the penultimate इ lengthened to ई, thus arose the Marāṭhī बाघी. Some confirmation of this theory may be found in the fact, that while such Bangālī nouns as कमार blacksmith form a fem. कमारनी (the Sanskrit equivalent of which would be कर्मकाराणी wife of a black smith), corresponding Marāṭhī words as लोहार blacksmith, form a feminine लोहरी.†

The Gaurian fem. ending ई, as we have now seen, is a modification of the Prākṛit fem. ending इवा (Sanskrit इका). This fem. termination इवा

* The penultimate इ reappears because the reason for its lengthening no more exists.

† It may be noted that if in these feminines, in which the penultimate has been lengthened in Marāṭhī, the antepenultimate is a long vowel, it is generally shortened;

corresponds to a masculine termination **अस्य** in Prākṛit, **अस्यः** in Sanskrit, and to a neuter termination **अस्यं** in Prākṛit, **अस्यम्** in Sanskrit. That is, the base-termination **अस्य** is weakened in the feminine to **इस्य**. It has been already stated in Essay IV, that the base **अस्य** may be modified not only to **इस्य**, but also to **उस्य**. A few instances of the latter modification occur already in Prākṛit, as regards the masculine and neuter;* but as regards the feminine, it is both in Sanskrit and the literary Prākṛit almost an exclusive rule to admit only the modification into **इस्य**. But in Gaurian, the modification into **उस्य** is not uncommon, and we may conclude from this fact that it was probably a modification peculiar to the vulgar or colloquial Prākṛit (as opposed to the more artificial scenic Prākṛit). For we must refer all Gaurian feminine nouns in **उ** to this base in **उस्य**. Their termination **उ** is the *proper Gaurian* modification of the Prākṛit **उया** or Skr. **उया**, exactly as Gaurian termination **ई** is the modification or corruption of the Prākṛit termination **इया**, Skr. **इया**. For the Prākṛit termination **उया** may become in Gaurian either, by inserting the connecting vowel **व**, **उवा**; or, by making *sandhi*, it may become in the first instance **उव**, and finally **उ**, the present form. Feminine nouns, terminating with the first of the two forms **उवा**, are, as we shall see later on, very common in Gaṇwāri Hindī, e. g. **जोड़वा** wife besides **जोड़**; etc. The second of the two forms **उ** occurs, as the termination of many feminine nouns, in Low and High Hindī, and in all other Gaurian languages; e. g., *sand* is in Gaurian **बालू**, in Sanskrit it is **बालुका**, in Prākṛit **बालुया**; the Gaurian reduces the final **या** of the latter to **व**, and then contracts (by *sandhi*)† the preceding **उ** with the final **व** to **उ**; thus giving us **बालू** the present Gaurian form. The process is in every respect like that by which the feminine termination **ई** is formed by the Gaurian (see above, p. 26). Again *leech* **जलू**; in Sanskrit it is **जलोका**; in Prākṛit **जलुया**, which changes in Gaurian through the intermediate form **जलुव** to **जलू**. Again *bear* **भालू**, in Hindī masc.; but in Marāṭhī also feminine (see Manual, p. 36. c.); in Sanskrit it is **भल्ल** or, with addition of the affix **क**, **भल्लक** or **भाल्लक**, and in the low form **भल्लुक** or **भाल्लुक**; all these forms occur; the fem. of them would be **भाल्लिका** or **भाल्लुका**; the latter would be in Prākṛit **भल्लुया**, in the intermediate form

e. g. *ठाकुरीण* feminine of **ठाकूर** not **ठाकूरीण**; *परिदोष* feminine of **परीड**; *अतिनीह* feminine of **आतीत**; *गरुडीण* feminine of **गरुड़**; *राजपुत्रीण* feminine of **राजपूत**, etc. See Dadola Pandurang's Mar. Grammar, pp. 36, 37. The reason, no doubt, is that the antepenultimate is not an originally long vowel, but only a Gaurian formation.

* See note 5, p. 105, in the 2nd Essay; Journal Asiatic Society, Bengal, Vol. XLII, Part I, 1873.

† The *sandhi* of **उ + व** to **उ** may also be explained, like that of **इ + व** to **ई**, by the lengthening of **उ** to **ऊ** as a compensation for the shortening and quiescence of final **व**.

मल्ल; and thus becomes in Maráthi मालू. Again, *palate* is तालू or डालू, masc. in Hindi, but fem. in Maráthi. In Sanskrit it is तालु which is neuter; but there is a bye-form-made by the affix क and this is also feminine, viz. तालुका; in Prákrit it becomes तालुका, and in Gaurian, through the intermediate form तालुका it becomes तालू or डालू. Again *chalk* is Sanskrit चटिका, in Prákrit it is चटिका, but also चटुका; for both forms occur as the bases of Gaurian formation. While the Hindí takes the form चटिका, and from it derives its form चट्टी, the Maráthi takes the form चटुका and from it derives the form चट्ट.

From what has been said regarding the origin of the feminine nouns in र and क, it follows that these terminations are *purely Gaurian* formations. With this agrees the fact that all feminine nouns in र and क belong to the *proper Gaurian* element in all Gaurian languages, in other words, do not admit of an oblique form. Only the Maráthi presents a very few exceptional cases of feminine nouns in क, which have an *oblique form* in वे. They are the following thirteen nouns, (see *Manual*, p. 36), बाक *woman*, क *louse*, जलू, *leech*, जाक *sister-in-law*, डालू *palate*, तालू *forehead*, दारू *spirits*, पिन्डू *flea*, पेलू *coil of rope*, मालू *bear*, बालू *sand*, साखू *mother-in-law*, सू *needle*. The probable origin of the final र of the *oblique form* of feminine nouns, I have already explained in Essay IV. Assuming that explanation to be correct, the *oblique form* in वे of those exceptional feminine nouns in क easily explains itself from the Prákrit. E. g., to बालू *sand* corresponds in Sanskrit बालुका, in Prákrit बालुका. Gen. of बालुका is बालुकायाः, in Prákrit बालुकायार. The latter form would change successively to बालुकायार, next to बालुका, finally to बालू, which is the present form. Again, जलू *leech* is in Skr. जलौका, Prákrit जलूका; the Gen. is Skr. जलौकायाः, in Prákrit जलूकायारे, and this would change successively to जलूकायार, next to जलूका, and finally to जलू which is the present Maráthi *oblique form* of the word.

On the other hand, as regards feminine nouns in रया and डया, this termination has much more the character of a Prákrit formation; still in the Hindí-class Gaurian languages which, as has been shown in Essay III, possesses only a very small number of *Prákritic* nouns, (viz., the masculine nouns in जा), all the feminine nouns in रया or डया belong to the *proper Gaurian* element, and do not admit of an *oblique form*. As they have retained their *direct form* their Prákritic character almost entirely, (the Gaurian having added merely the euphonic connecting consonants य, ड), there can be no doubt that they would have an *oblique form* in र in Maráthi. In Hindí, as I have just remarked, they are very common. In the Ganwári (or Low Hindí) especially, they may be heard as bye-forms of any feminine nouns in र or क, and there they are very frequently used; they are always employed when the thing expressed by the noun, is referred to as something *known* and *determined* (their use being analogous to that of the

articled noun); they are also employed to express contempt, or affection, or diminution.*

For this latter purpose only (with a very few exceptions enumerated above, as कृतिषा *bitch*, बुद्धिषा *old woman*, etc.), they are used in High-Hindī, where, therefore, their employment is very rare. E. g., जो बा, the bye-form of जो wife, is used in the Ganwāri in the place of जोर, but otherwise, if used at all it expresses a *contemptible* wife? So in High Hindī, लाठी means a *large stick*, a *pole*; but छड़ीया a *small stick*, and so forth. In erotic poetry, as may be expected, these feminine forms are very common; e. g., in the following verse of Akhtar,

मान फेर लिया करके बतियाँ ॥

अब काहे न लगावत रे बतियाँ ॥

गई तेरे फिराक में नौँद चाड़ियाँ

कहो कैसे कटे तुम बिन रतियाँ

Here बतियाँ, रतियाँ बतियाँ, are the diminutives (in the plural) respectively of the feminine nouns बात *word* (Prākrit वत्ता or वत्तिषा), छाती *breast* (Prākrit वत्ता or वत्तिषा); रात *night* (Prākrit रत्ती or रत्तिषा).

I proceed to the examination of the inflexional base of the masculine nouns. The *direct form* of the inflexional base of masculine nouns in अ, like that of the feminine and neuter nouns, may end in a twofold wise; viz. either in अ, as दूध *milk*, घास *heat*, etc., or in ओ, as कियो *done*, घोड़ा *horse*, etc. In High Hindī, Marāthi, Panjābī, and Bangālī, the termination ओ

* Of these three meanings that of *diminution* is no doubt the original one, as it easily explains the other two. For general experience shows that in all languages, nouns are used in preference, in their diminutive form, to express affection or contempt. Moreover, it may be observed that in the speech of the uneducated, the diminutives are frequently used *without any particular meaning attached to the diminutive form of the word*. If with this fact be put together the further fact, that in Sanskrit diminutives (expressive of affection) are formed by means of the affix क, and that Prākrit, the source of the modern vernaculars, is the speech of the uneducated, the frequent, apparently meaningless, use of words formed with the affix क in Prākrit, and the extensive use of nouns in ओ or आ, (औ) in Gaurian finds a natural solution, at the same time that the theory of the derivation of the Gaurian nominal termination ओ from the Prākrit termination अओ and the Skr. termination अक receives a strong confirmation. As examples of the ... क being used in Skr. to form diminutives of endearment, I may quote the following from the Uttara-Rāma Charita,

देव त्वर्यतां । सभावयतु देव्याः पुत्रकं देवः, i. e.

king haste thee, deliver the queen's pet.

or देव मोदस्व विजयिना देव्याः पुत्रकेषु, i. e.

king rejoice over the victory of the queen's pet.

Here पुत्रक is used with reference to an elephant, and alternates with the other word of endearment वत्स which is also applied to the elephant occasionally. See Uttara Rāma Charitra Act III, pp. 96, 97. See also Bopp, Krit. Gramm der Skr. Sprache, p. 327 (under अक and क), 2nd Ed. In the 4th ed., the reference to diminutives has apparently been withdrawn.

appears slightly modified as **बो**. In the Braj Bhāshā it is **बो**, which is not a mere modification of **बा**, but as I think (see below p. 37) rather a co-ordinate formation to **बो**. I have already noticed in Essay IV. that Sanskrit masculine nouns with a base in **बक** appear in Gaurian invariably with the termination **बो** (or **बा**), as Skr. **बोटकः**, Pr. **बोडबो**, Gaurian **बोडो** or **बोडा** or **बोड़ा**, etc., while Sanskrit nouns with a base morely in **ब**, appear in Gaurian now as terminating in **ब**, now in **बो** (**बा** or **बो**). And remembering that in Prākṛit any base in **ब** may, without change of meaning, add the affix **क**, and thus end in **बक**, we may conclude, that if a Sanskrit masculine noun with a base in **ब** ends in Gaurian in **बो**, it must have previously assumed in Prākṛit the base-form ending in **बक**; while if it ends in Gaurian in **ब**, it must have previously remained unchanged in Prākṛit; e. g., Skr. **बुगल** pair with a base **बुगल** (i. e. in **ब**) may assume in Prākṛit the simultaneous forms **बुगल** or **बुगलबो** (lit. **बुगलकः** : i. e. with affix **क**); the former becomes in Gaurian **जोड़**, the latter **जोड़ा** (or **जोड़ो**). Again, Sanskrit **बीज** seed may be in Prākṛit both **बीज**, or **बीजब**, (**बीजब**); the former gives us the (Gaurian) **बीज**, the latter the Gaurian **बीजा** or **बिया**. There is, perhaps, not a single Gaurian masculine noun in **बा** (that is, of course, only among those derived through the Prākṛit), which does not also occur (at least in Hindī) in the other form ending in **बा** or **बो** or **बो**. The latter forms very often are only Low Hindī, but in not a few instances both forms are used in High Hindī too; e. g. **भरोस** and **भरोसा** *trust*, **भौड़** and **भौड़ा** *earthen pot*, **भार** and **भारा** *load*, **जोड़** and **जोड़ा** *pair*, **पट्ट** and **पट्टा** *titled eal*, etc., etc. On the other hand, in some cases the form in **ब** is confined to the Low Hindī and that in **बा** chiefly to the High Hindī, as notably in the part. pres.; e. g., **कहता** *saying* is High Hindī, but **कहन** Low Hindī; High Hindī **लगता** *belonging*, Low Hindī **लगन**; High Hindī **आता** *coming*, Low Hindī **आवन**, etc. So also, as regards the adjectives, the High Hindī generally uses the ampler form in **बा**; but Low Hindī generally also the shorter form in **ब**; as Low Hindī **बड़** *great*, **जँच** *high*, High Hindī **बड़ा**, **जँचा**; but **सब** and **सबा** both in High Hindī, (Low Hindī **साब** or **साँब**) etc.

That the *direct form* in **बो**, or **बा**, or **बो**, of the inflexional base of Gaurian masculine nouns is derived from the Prākṛit nom. sing. of a base in **बक**, follows also as a result from our previous inquiry into the nature of the direct form of feminine and neuter nouns. For if the feminine termination in **ई** and the neuter termination in **ई** or **बो** or **जँ** of adjectives and of nouns generally, is a modification of the Prākṛit termination (resp.) **इबा** and **बब** (or **इब**), it follows of necessity that the masculine terminations **बा**, **बा**, **बो**, corresponding to those feminine and neuter terminations, must also be derived from a Prākṛit termination **बबो** (= **बकः**), e. g., *high* is in Marāṭhī **जँचा**, **जँची**, **जँच**, in Hindī **जँचा** (masculine and neuter), **जँची** (feminine). It is evident that if the Mar. and Hindī feminine **जँची**, is a

modification of the Prākṛit उववो, and the Mar. neuter ऊँवे of the Prākṛit उवव (उवव); the Marāṭhī and Hindī masculine ऊँवा must be a modification of the Prākṛit उववो. For this is the only Prākṛit form, which would yield us a Prākṛit feminine उववा and a neuter उवव.

This conclusion is confirmed by the fact, that Gaurian masculine bases in वो or वा, or वा, and neuter bases र, वाँ, ऊँ, etc., have an identical *oblique form*; viz., ending in वा in Marāṭhī, in र in Hindī, Bangālī, Sindhī, and in वा in Gujarāṭī, Marwāri, Naipālī. For as the *oblique form* is identical with the Prākṛit organic genitive, and as masculine and neuter bases of identical final sound have identical genitives, it follows that Gaurian masculine bases in वा, etc., and neuter bases in र, etc., must have the same *oblique form*, if they are derived both from an identical Prākṛit base. Now they have an identical *oblique form*, hence they must be derived from an identical base. As regards the neuters in र, etc., it has been shown that their (Prākṛit) base must be one in वव (= वव); hence the base of masculine nouns in वा, etc., must also be one terminating in वव (= वव). E. g., ऊँवा (masculine) and ऊँवे (neuter) have both the *oblique form* उँवा; the latter represents the Prākṛit form उववस्व which is the genitive singular of both उववो (masculine) and उवव (neuter). As उवव is the original of ऊँवे, it only remains that उववो must be the original of ऊँवा.

The termination वा is not the only modification of the Prākṛit termination ववो. As a rule, when Prākṛit has a hiatus, as in the case of ववो, Gaurian either inserts the semivowel व् or व्, or makes *sandhi*. In Hindī both alternatives occur; but the insertion of a semivowel is confined to Low Hindī and old Hindī, while the High Hindī knows only the *sandhi* form. Probably in other Gaurian languages, the forms with inserted semivowels may also be found. In Low Hindī, forms of both kinds occur; such as insert the semivowel व् and such as insert the semivowel व्. The former, as far as I know, occur only in Gaṇwāri, and, probably, in all Low Hindī dialects of its class. But there they are very common; of every masculine noun in व or वा a bye-form in ववा may be formed. E. g., we may say in Gaṇwāri वान or वानवा *heat*, वोड़ा or वोड़वा *horse*, and so forth. The two forms वानवा and वोड़वा are *formally* identical; simply because they are both derived from a *formally* identical Prākṛit base; viz. Sanskrit वनः becomes in Prākṛit वानो or वानवो, and these become in Gaurian वान and वानवा resp.; Sanskrit वोढकः becomes in Prākṛit वोड़वो, and this becomes in Gaurian either by *sandhi* वोड़ा, or, by insertions of व्, वोड़वा. The Prākṛit words वानवो and वोड़वो have a *formally* identical base; viz. वनक and वोढक, formed by the affix क; hence they are also *formally* identical in Gaurian वानवा and वोड़वा. These ampler bye-forms generally convey the sense of *definiteness* or *contempt*; and in erotic poetry also of affection; as in the following Baiswāri verses of Akhtar:

बइखोँ मै तोरे मंडरवा ॥
 रचँव रचँव मले लागूँ पहरवा ॥
 दतनी बर्ज मोरी नामो जी बइतर ॥
 वास ममद की मै चोरी पहरवा ॥

Or

मार्द री कहिँ कगवा बोले ॥
 राजा की बडरिया ॥ कगवा बोले ॥
 मियरा डोले रे ॥

Here मंडरवा is the bye-form of मंडर *hut*, (Prākṛit मंडलं or मंडलवा); पहरवा bye-form of पहर *hour*, (Pr. पहरो, or पहरयो, Sk. प्रहर or प्रहरकः); कगवा bye-form of काग *crow* (Pr. कागो or कागयो). It has been already remarked in treating of the feminine nouns in दया, that the final Prākṛit long वा is protected by the inserted semivowel य्. Another instance of this fact we observe here in the case of these Gauṛwārī masculine nouns in बवा, where the final वा (for the Prākṛit वो) has evidently been also preserved through the insertion of the semivowel व्. We shall have some more occasions to observe this effect of the insertion of the semivowels य् or व्, and to note the fact that an inserted य् or व् may protect a final Prākṛitic long vowel, or diphthong, against the operation of the Gaurian law of *reduction*. It does not do so necessarily. Strictly the law is this: when the semivowel is inserted before the Prākṛit final long vowel or diphthong, two alternative Gaurian forms are the result; one in which the final long vowel is preserved, and another in which it is reduced according to the ordinary Gaurian laws. Thus, if in the Prākṛit form बोडवो the semivowel व् is inserted, we get the two Low Hindī forms बोडवा or बोडव. In the form बोडव, according to a further Gaurian Law, the final व becomes quiescent, and the result of this change is the vocalisation of व to उ, which उ next combines (by *sandhi*) with the preceding वा to वौ; hence बोडव becomes बोडौ. Now these nominal forms in वौ are in Low Hindī well known and regular alternatives of the other forms in बवा. They may be formed of any noun whatsoever; e. g. राम *Rām*, bye-forms रमवा or रमौ; घर *house*, bye-forms घरवा or घरौ, etc. They must not be confounded with the common Braj Bhashā forms in वौ, from which they can easily be distinguished, because the Low Hindī bye-forms in वा are *always* accented on the ultimate, while the Braj Bhashā main-forms in वौ are *never* accented on the ultimate, but on the penultimate or antepenultimate; (2), because the Low Hindī forms in वा *always* shorten a long vowel in the penultimate syllable, while the Braj Bhashā forms *never* do so; (3), because the Low Hindī form corresponding to the Braj Bhashā main-form *always* ends in वा (or व); e. g., Braj Bhashā main-form घोड़ौ *ghórau*, Gauṛwārī main-form घोड़ा *ghórā*; but bye-form घोड़ा *ghórau*. It is mark-worthy that the changes of the forms in बवा and वा are clearly connected with the accent (that is not the Prākṛit accent, but the Hindī

accent, or the stress which is laid on a particular syllable in pronouncing a Hindî word; what in prosody is called the *ictus*). The forms in **अवा** namely are accented on the ante-penultimate; thus **रनवा** is pronounced with the airesis or ictus on the first **ā** and *thesis* on the last **ā**, but the forms in **आ** are accented on the ultimate, thus **रनौ** is pronounced **rāmaū**. The fact is that when the final **आ** of **रनवा** is reduced, the accent is thrown forward on to the penultimate, that is, **रनव** is pronounced **rāmāva**, and if the final **ā** be quiescent, the form becomes naturally **रनौ** **ramaū**, as any one can convince himself by actual experiment.

Instances of the other kind of masculine form, which inserts not the semivowel **व्**, but **व**, into the Prākṛit termination **अवा** (instead of contracting it by *sandhi* into **वो**) occur in the Braj Bhāṣha class of Low Hindî and in Marāṭhī. All the phenomena, which have been noticed in connection with the bye-form in **अवा** and **आ**, occur also in the case of these bye-forms in **अवा**; thus, e. g., the Prākṛit forms **रामवो**, with inserted **व्**, will give the Gaurian form **रमवा**, with the accent on the ante-penultimate (*i. e.*, *airesis* on the first **ā**, and *thesis* on the last **ā**), if final **आ** be retained. But there is an alternative form, in which the final **आ** is reduced to **अ**, thus **रमव**;^{*} here the accent falls on the penultimate **ā**, and the final **अ** becoming quiescent, the word becomes **रमे** **rama**, with the accent on the ultimate **ē**. Both these double forms in **अवा** and **रे** exist in Gaurian. But while the double forms in **अवा** and **आ** are both found in the Gaurian Low-Hindî, I believe it is only the form in **रे** which is found in the Braj Hindî, and on the other hand the form in **अवा** appears to be confined to Marāṭhī. The same name, e. g., which in Marāṭhī is **रमवा** (or **रमा** as it is customary to write), is in (the Braj) Hindî **रमे**; again Marāṭhī **कन्हवा** is in Hindî **कन्है** (Prākṛit **कन्हवो**, Sanskrit **कण्वकः**). I believe it is the custom in Marāṭhī, to suppress, in writing such word-forms, the initial **व** of the affix **अवा** and join the **व** on to the final consonant of the base; thus **रामव** for **रामवा**, **वाल्मा** for **वाल्मवा**, etc. This is merely a peculiarity of writing, which, in this case, is accommodated to the pronunciation; just as in Hindî some people write **जान्ना** for **जानता**, etc. In all Gaurian languages a short **अ** between two accented syllables (one *airesis*, the other *thesis*) is *quiescent*; and of course two different systems of writing may be followed, either the writing may be accommodated to the present pronunciation (as in Marāṭhī in this case), or to the etymology of the word. Perhaps it would be more consistent and more scientific to generally agree to follow the former method. There need be no fear of any obscuration thereby of the etymology of the word. But at all events uniformity should be observed; not some classes of words

* In all these bye-forms the Marāṭhī retains the Prākṛit ante-penultimate vowel unchanged, whereas in Hindî it is always shortened.

written by one method and others by another.* In Hindi (that is, modern Hindi), as I have already said, the bye-forms which insert the semivowel **व्**, appear always as ending in **रे**; as **रनै**, **कनै**, etc. But in the oldest Hindi of the bard Chand-Bardái, the intermediate and transitional form in **वय** (between **वया** and **रे**) is the only one which is met with, side by side with the neuter form in **वचं**, of which examples have been given in Essay IV. Exactly as there are neuters, like **जनचं**, **अग्यानचं**, in Chand, so has he also masculine nouns like **सोहय iron** (for High Hindi **सोहा**), **जनय series** (for High Hindi **जन**); as in the following verses—

* If a short **अ** standing between two accented syllables, is followed by an inserted euphonic semivowel **व्**, then it does not become altogether quiescent, but merely becomes attenuated to the indistinct neutral vowel, out of which all distinct vowels are supposed to have arisen and which is found in all modern languages, and, e. g., in English is generally written *e*; thus while Maráthí **रामया** or Brúj **रमया** is pronounced *Rámyá* or *Ramyá*, the Ganwári **रमवा** is pronounced *Ram'rá* or *Ramvá*. The observation of this rule, has led me to modify my opinion on the origin of the Maráthí Gen. Sing. in **या** and Hindi in **ए**, which I discussed in pp. 87 to 94 of Essay IV (J. A. S. vol. XLII, Part I, 1873.). I stated there that the original of those endings might be either **इया** or **अया**; and though the latter derivation appeared to be the more natural, I preferred the other, because it seemed to have more evidence in its favour. But the phonetic rule now noticed removes one of the chief difficulties in the way of **अया** being the original. And I would, therefore, now derive both the Maráthí gen. in **या** and the Hindi gen. in **ए** from an original form in **अया**. Thus the Prákrit gen. of **सोणयं** would be **सोनयाह** and in the original Gaurian **सोनया** (for **सोनयाह**), pronounced *sónayà*, (i. e. *airesis* on o, *thesis* on final à); here according to rule the medial **अ** becomes *quiescent*, i. e., the word is pronounced *sónyà* (**सोन्या**), which is Maráthí; next *yá* changes to **ए**, and thus we obtain the Hindi form *soné* (**सोने**). Now according to the Maráthí custom (as noticed in the text) the quiescent **अ** is, in this case, invariably suppressed in writing; Mar. writes **सोन्या**; but just as **राम्या** is a contraction of **रामया**, so **सोन्या** is a contraction of **सोनया**. On the other hand the fact that the Maráthí gen. in **या** may be spelled either as **वा** or as **ववा**, is also explained by the present rule. For before the semivowel **व्** the medial **अ** becomes merely *neutral* or indistinct, and therefore some will write it, others will omit it, according as it is more or less indistinctly pronounced by them. I may add here, another piece of evidence. A learned Maráthí (the Rev. Paṇḍit Nehemiah Goreh) writes to me: "If the name **राम** (or any name) belongs to a respectable man, then it is pronounced, as if it had no final vowel. But if it belongs to an inferior person, such as a boy or a servant, etc., then it is pronounced **रामा** or **राम्या**. In names of females, if the word ends in **वा**, then in diminutive forms the **वा** is changed with **ई**; as **दुगी** into **दुगीई**." Observe that all three forms are identical, diminutives or depreciatives; and derived from Prákrit bases formed with the affix **क्**, which also may have that meaning; now these Maráthí forms in **वा** and **ई** correspond to the ordinary Hindi forms in **वा** and **ई**; and, hence, the latter are also derived from Prákrit bases formed with the affix **क्**. These Hindi words, no doubt, have no diminutive meaning; but so have also those Prákrit bases generally no diminutive meaning.

साठि बंगुर लोहय किन्निय ।

सुकर सेसनागन सिर मुन्निय ॥ III, 66.

Again क्रमय समय विपरीत भय ।

उपयो अंतर वेद ॥ III, 52.

Again यो कार्वाहि प्रनय नय गुहय वानीय वंदे पयं । •

सिद्ध धारनधीरथं वसुमती लक्ष्मी चरनाश्रयं ॥ I, I.

Or कोकिल भंकार चंद वन करयं ॥

वर बंधू विरष्यं ।

कपातयं नैव कलयन्ति ॥ I, 18.

The two last verses contain the examples धारनधारयं (for High-Hindī धारनधार), and कपोतयं (for High Hindī कपोत, plural.)* The discussion of the oblique form of these masculine nouns in *अवा* and *अया* I shall defer, till after we have passed in review all Gaurian masculine nouns, the final of which is formed by inserting a semivowel before the Prākṛit termination *चो*.

It has been stated that the more usual way of treating the Prākṛit masculine termination *अच्चा* is not to insert the semivowel *य* or *व*, but to contract the words. This contraction (or sandhi) is made in a two-fold manner: either the vowel *अ* is dropped and thus the termination *अच्चो* reduced to *चो*, or the vowel *अ* is retained and thus *अच्चो* contracted to *चौ*. The latter method is peculiar to the Braj Bhāshā; the former is common to the other Low-Hindī dialects of that class. In High-Hindī both these harsh vowels (or diphthongs) are modified to the more agreeable long vowel *आ*; e. g., *gone* is in Braj Bhāshā गयौ, in Low-Hindī गयो, in High-Hindī गया, for Prākṛit गच्चो, Sanskrit गतकः; again Sanskrit कथितः or amplified कथितकः *snid* becomes in Prākṛit कच्चिअच्चो, and in the Braj Bhāshā कच्चौ, in Low-Hindī कच्चो, in High-Hindī कच्चा; or Sanskrit उच्चकः *high* becomes in Prākṛit उच्चो, in Braj Bhāshā उच्चौ, in Low Hindī उच्चो, in High Hindī उच्चा. This seems to me a truer and simpler explanation of the Braj Bhāshā termination *चौ* than that of taking it as a mere provincial broader pronun-

* The final *anuvāda* in these two instances indicates, I believe, the plural; just as in Marāṭhī the addition of a final *anuvāsikā* is indicative of the plural; e. g. घराचा *of a house*, but *घरांचा* *of houses*. If the semivowel *य* be not inserted, but sandhi made, we should have कपोतयं, contracted कपोतां, a form which also frequently occurs in the old Hindī of Chand, and is still the usual form in Marwārī; and which in the modern Hindī is modified to कपोतो. The final nasal of these plural forms is merely a deterioration of an original final *न* which is still preserved in the modern Low Hindī dialects; e. g.,

हन कही सब बनवसिंयन मिल मोहि तुम पे पढायौ है ॥ Rājānī, p. 30.

and occurs frequently in the old Hindī of Chand, beside the plural forms in *अयं* and *आं*; e. g.,

सम ब्रह्मरूप या संपद कऊं ।

कौं उचिह कवियन कहै ॥ I, 7.

i. e. "why should poets call it a *réchauffé*."

ciation of the common Low Hindî termination **बो**. For the Prākṛit termination **बो** of which both **बो** and **बो** are modifications, contracts, as any one can test himself, if quickly pronounced, to **बो**, and not immediately to **बो**; and if it is necessary to consider either **बो** or **बो** as a modification of the other, and not both as direct modifications of **बो**, it appears to me the form **बो** must be considered as the more original of the two, as the immediate modification of the Prākṛit **बो**, and **बो**, as a modification of **बो**.

In some Gaurian nouns the Gaurian termination **बो**, the contraction of the Prākṛit termination **बो**, is further reduced to the simple vowel **ऊ**; as in **तडू** *pony*, **वडसरू** *traveller*, **भडू** *rice*, **यावकरू** *traveller*, and others. This is apparent from the fact that in Marāṭhī these nouns have an *oblique form* nouns in **बा** which is identical with the *oblique form* of masc. nouns in **बो** or **बा** in Gujarātī, Naipālī, Marwārī, as will be shown below. It is also proved by the fact, that some of these masc. nouns in **ऊ** are also used, in Marāṭhī, as neuter nouns in **ऊँ**, as **तडूँ** neuter or **तडू** masculine; and it has been shown in Essay IV that the neuter nouns in **ऊ** which have, in Marāṭhī, an *oblique form* in **बा**, are derived from a Prākṛit original in **बब** (= **बक**); hence it follows that their corresponding masculine forms must be derived from a Prākṛit original in **बबो**. E. g., assuming that **वडसरू** stands for an original Gaurian **वडसरो** or **वडसरा**, and this for the Prākṛit **वडसरबो**, what follows? The gen. of **वडसरबो** would be **वडसरबसू** or **वडसरबास** or **वडसरबाह**; the latter, according to Gaurian rule of sandhi, would contract to **वडसरा** (originally **वडसरबाह**), which is actually the *oblique form* of **वडसरू**. Hence we may argue backwards that **वडसरू** is a contraction of **वडसरबो**. Similarly, Prākṛit **मडबो** (Sanskrit **मडक**: of **मड**) a *title of brahmans*, has genitive **मडबसू**, or **मडबास** or **मडबाह**; contracted in Gaurian **मडा** (originally **मडाह**), which is the *oblique form* of **मडू** (see Dadoba's Mar. Grammar, §. 223); it follows that **मडू** is a contraction of **मडबो**.* There are a few other nouns of this class (*viz.* ending in **ऊ**, which **ऊ** is a contraction of the Prākṛit termination **बबो**), which have an *oblique form* in **बा** or **बा**. This is to be explained thus: that instead of contracting the Prākṛit genitive termination **बबाह** by sandhi, the euphonic semivowel **व** has been inserted. E. g., Sanskrit **शालः** or amplified **शालक**: *brother-in-law*; Prākṛit **शालबो**; Gaurian first **शालो** or **शाला** (Hindī), next (reduced) **शालू** (Hindī) or **शालू** (Mar.). The gen. of the Prāk. is **शालबसू** or **शालबास** or **शालबाह**; the latter becomes in Gaurian, by inserting euphonic **व**, **शालवा** (originally **शालबाह**) or **शालवा**, which is actually the *oblique form* of the Marāṭhī word **शालू**, and thus proves the identification of **शालू** with the Prākṛit **शालबो**. Again, **साँजू** *bridge* (for original Gaurian **साँजो** or **साँका**) is a contraction of the Prākṛit **साँजो** or **साँको**, Skr. **सङ्गमः**; the gen. of the Prākṛ.

* The Mar. **मडू** is a diminutive term of contempt; just as the Skr. **मडक**:

is संकँबास or संकँबास or संकँबास; the latter becomes in Gaurian संकँबा* or संकँबा (originally संकँबास), which is the present *oblique form* of संकँबा. As noticed already, the medial अ before the व has a neutral sound, and hence the spelling varies; sometimes it is written, sometimes it is suppressed. As will be shown afterwards, Maráthí possesses also some other masculine nouns in क which have an *oblique form* in बा, which, however, are derived from Prákrit originals in उद्यो (= उद्यो); and thus they differ from the masculine nouns of which we are treating here, whose *oblique form* ends in बा, and which are derived from Prákrit originals in अद्यो. There is a further class of Maráthí masculine nouns in क which have no *oblique form* at all. Now since the reduction of the Gaurian termination यो (for Prákrit अद्यो) to क is an *altogether Gaurian one*, while the contraction of the Prákrit termination उद्यो to क is partly Prákrit,† I think, we may conclude that all Maráthí masculine nouns in क, which do not admit an oblique form, are derived from Prákrit nouns in अद्यो (or original Gaurian nouns in यो), and not from Prákrit nouns in उद्यो.‡

The oblique form of the Gaurian nouns in बा (बो or बी) ends either in बा or in बा or in र. The termination बा of the *oblique form* is common to the Gujaráti, Naipálí, and among Low-Hindí dialects, to the Ganwári and Marwári. The termination बा is peculiar to Maráthí; and the termination र to Sindhí, Panjábí, High-Hindí, and most Low-Hindí dialects of the Braj Bháshá class. E. g., घोड़ा or घोड़ा horse has in Gujaráti घोड़ा बो, in Mar. घोड़ा बा, in Hindí घोड़े का. The origin of these *oblique forms* has been fully discussed in Essay IV. Whatever has been said about the neuter *oblique forms* in बा, बा and र, applies of course, equally to the masculine *oblique forms*; viz., that they are derived from the Prákrit genitive of a base in अक, ending in अकस; so, however, that the *oblique form* in बा is derived from the Prákrit genitive termination अकस by means of *sandhi* and the *oblique forms* in बा and र (the latter being a mere modification of the former) by means of the insertion of the euphonic semivowel य. (See note on page 56.) I have, however, to add as a further argument, which escaped my attention there, in support of the theory that the High Hindí termination र is merely a phonetic modification of the Maráthí termination बा, the fact, that in Maráthí itself adjectives have a two-fold form of the

* In this case the व of the Gaurian form might also be merely a phonetic modification of the स in the Prákrit संकँबास; just as Gaurian कुवार prince for Prákrit कुमारो.

† There are a few isolated traces of the contraction of the termination उद्यो to क, in Prákrit already; as पवाक for पवादुद्यो; सखसू for सखदुद्यो; see note 5 to Essay IV, p. 105.

‡ Such *proper Gaurian* (not *Prákrit*) nouns in क are more common in poetry; e. g., चिदू (for चित्तयो) friend, in Chand's verse:

रस देत सीध तुहि चिदू दोर ॥ XXVIII, 63.

termination of the *oblique form*, viz. in चा and in ए; e. g., to a good boy is चाँगला or चाँगले लुगला ला (See *Manual* § 75, 3. p. 39.) It will be sufficient here, merely to illustrate the theory by a few examples. Sanskrit वोटकः has the genitive वोटकस्य; Prākṛit वोटकस्य or वोटकास or वोटकाह; in Gaurian the latter form is either contracted by *Sandhi* into वोडा (originally वोडाह), which is the *oblique form* in Gujarātī, Naipālī, Maṛwārī; or by inserting ए it becomes वोडया (originally वोडयाह) or, as spelled in Marāṭhī (on account of the quiescence of the medial ष) वोड्या (originally वोड्याह); and this, finally, contracts into वोडे, the *oblique form* of the word in Hindī. Again Sanskrit वाटसरः or amplified वाटसरकः *traveller* is in Prākṛit वाटसरसो, and in Gaurian contracted वाटसर. The genitive of the Prākṛit base is वाटसरस्य or वाटसरकास or वाटसरकाह. The last form contracts by *sandhi* to वाटसरा (originally वाटसराह), which is the present Marāṭhī *oblique form* of the word. Again, Sanskrit कृतः or amplified कृतकः *done* is in Prākṛit किदसो or किषसो or केलसो; in Gaurian (with inserted euphonic य्) कियो (Braj Bhāshā), कियो (Maṛwārī), किया (High Hindī), केल्या (Marāṭhī). The genitive of the Prākṛit base is (किषस्य or किषकास or) किषकाह or केलकाह; in Gaurian either 1., the euphonic य् is inserted, thus किषया (originally किषयाह) or केलया (originally केलयाह); the latter is the present Marāṭhī *oblique form* (with the peculiar Marāṭhī spelling) केल्या; the former contracts the termination सया to ए, thus किर, which is the present Hindī *oblique form* (generally with the euphonic य्) किये; or 2., Gaurian makes *sandhi* of the Prākṛit form किषकाह; thus किया (originally किषाह), which is the present Maṛwārī *oblique form* (with euphonic य्) किया.

It is peculiar to Panjābī, that it possesses a number of masc. nouns of the category, now under consideration, which end in चाँ, instead of चा, as in all other Gaurian dialects. Similarly, the *oblique forms* of these Panjābī nouns end in एँ instead of ए, the termination common to all the Gaurian languages; e. g., *shopkeeper* is in Panjābī बाहीचाँ, while in Hindī it is बाहिया or बहिया.* The *oblique form* in Panjābī is बाहीएँ, in Hindī बाहिये. The Panjābī shows this final *anunāsikā* occasionally also, in other kinds of nouns, both masc. and fem.; e. g., माँठ or माँऊ *mother*, माँई *cow*, काँई *crow*. This *anunāsikā* is, no doubt, identical in nature with the *anunāsikā* which we have seen is found in the termination of the *oblique form* of Gujarātī neuter nouns in ई. It may either be a mere provincialism and inorganic addition, or, as suggested in a note appended to Essay IV, it may be a sort of compensation for the elision of a consonant; e. g., in बाहीचाँ for the elision of क contained in the original बाहिकको; in माँऊ or माँक either for the consonant

* In Marāṭhī बाही; the difference is this: the Hindī and Panjābī are derived from the Skr. बाहिककः, Prāk. बाहिकसो; contracted to बाहीका or बाहिका; but the Marāṭhī form is derived from the Skr. बाहिक, Pr. बाहिसो, contracted into बाही; see below page 42, 5.

त् or क् of the original माहवा (see below page 42, 4.); in मार्व, of the consonant क् of the original मविवा; in काव of the consonant क् in the original काक, though in the latter word perhaps the anunāsikā might be a substitute for the nasal ए of the noun काव, which also means *crow*.

In Essay IV, it has been stated that the termination अक of bases formed with the affix क्, is sometimes modified into इक, and sometimes to उक, and it has been shown how by these means some Marāṭhī neuter nouns in ई* and ऊ arose. By an exactly analogous process of base-modification, masculine nouns in ई and ऊ seem to have arisen. The principle which I shall attempt to illustrate is, that the Gaurian termination ई of masc. nouns is derived from the Prākṛit termination इयो; and the Gaurian termination ऊ of masc. nouns from the Prākṛit termination उयो. But both Prākṛit terminations इयो and उयो may arise in various ways: 1. The termination अक (*i. e.* अ + क) of a base may be modified to इक or उक, whence the nom. sing. would be in Skr. इकः or उकः, in Prāk. इयो or उयो; thus: Skr. प्रतिवासक (amplified from प्रतिवास) becomes प्रतिवासिक; nom. sing. प्रतिवासिक; Pr. पड़वासियो; Gaur. पड़ोसी (Hindī).* Again, Skr. पिङ्गाकारक becomes पिङ्गाकारिक; nom. sg. Skr. पिङ्गाकारिकः, Pr. पिङ्गाधारियो or पिङ्गारियो; Gaur. पिङ्गारी Mar.† Again Skr. प्रहारे watchman; nom. sg. प्रहारकः, Pr. पहारयो Gaur. पहरा, (Hindī) or पहरा (Mar.); but the base becomes also प्रहारिक, nom. sg. प्रहारिकः, Pr. पहारियो; Gaur. (Low Hindī) पहरी (or पहरियो); moreover the base becomes also प्रहारक; nom. प्रहारकः, Pr. प्रहारयो, Gaur. (Hindī) पहर (or पहरवा or पहरवा). Again, स्नापक barber (Skr. नापित); nom. sg. स्नापकः, Pr. स्नावयो, Gaur. (Hindī) स्नावा; the base becomes also स्नापिक, nom. sg. स्नापिकः, Prāk. स्नावियो or नावियो (see Subhā Chandra III, 50. Hema Chandra I, 230.) or नावयो; Gaur. (Mar.) स्नावी, or (Hindī) नार्द; the base becomes moreover स्नापुक, nom. sg. स्नापुकः, Prāk. स्नावयो or नावयो or नावयो; Gaur. (Mar.) स्नाक, or (Hindī) नाक.‡ Compare Skr. लड्डुकः a kind of sweetmeat, in Prāk. लड्डुवा, which is in Gaurian (Hindī) लड्डू or (Mar.) लाडू.

2. The base may be one formed by the affixes इक or उक (which, however, are probably mere modifications of the affix अक, so that the examples

* See Hema Chandra I, 26, Subhā Chandra II, 43, where प्रतिवृत् is said to be in Prākṛit पड़ुवृत्; Pr. Pr. IV, 15, has पड़ुवृत्.

† Or Skr. पिङ्गाकारक, Pr. पिङ्गाधारियो or पिङ्गारियो; Gaur. पिङ्गारी or पिङ्गारा (Hindī).

‡ The derivation of this word from the Skr. स्नापक is quite clear from the Prākṛit initial स्ना. The servant who attended his master at his bath and shaved him, was called स्नापक. The Skr. नापित is probably a clumsy transliteration of the Prākṛit title नावियो; or else a corruption of the base स्नापिक, which would be an equivalent of स्नापक, as suggested in M. Williams' Skr. Lexicon.

under this head, would in reality not differ from those under the former). Thus **नालिक** from **नाला+इक** *gardener* (commonly **नालिन्**); nom. sing. **नालिकः**, Pr. **नालिषो**; Gaur. **नाली**. Again **नाम्बूलिक** from **नाम्बूल** *betel* + **इक** *vender of betel*; nom. sing. **नाम्बूलिकः**, Pr. **नांबूलिषो**; Gaur. **नांबूली** (or **नांबोली**). Again **तेलिक** from **तेल+इक** *oilman*; nom. sing. **तेलिकः**, Prák. **तेलिषो** (see Śubha Chandra IV, 95. Hema Chandra II, 98.); Gaur. **तेली**. Hereto might also be referred the Hindi **पड़ोसी** *neighbour* from Skr. **प्रतिवासिक** (for the more usual **प्रतिवासिन्**), and **पहरी** *watchman* from Skr. **प्रहरिक** (for the more usual **प्रहरिन्**), which have been already noticed under No. 1. Again **हसिक** *scorpion*, nom. sing. Skr. **हसिकः**, but Prák. **विंशुषो** or **विष्णुषो** (see Pr. Pr. I, 15.) or **विंशुषो**; Gaur. (Hindí) **विंशू**, or, (Mar.) **विंशू**, or (Nai-pálí) **विंशी**. Similarly **प्रवासिक** *neighbour* Skr. **प्रवासिकः** (more usually **प्रवासी** of **प्रवासिन्**); but Prák. **पवाचुषो** (Śubha Chandra II, 53.) or **पवाचू** (see Śubha Chandra II, 8. Hema Chandra I. 44.) Again, **चुलुक** *handful* (of **चुल+उक**), nom. sing. Skr. **चुलुकः**, Pr. **चुलुषो**; Gaur. **चुलू**.

3. Just as the affix **क** may be added to bases in **च**, so it may be added also (though less usually) to bases in **इ** and **उ**; hence a base in **इक** or **उक** arises; e. g., **कवि** or amplified **कविक** *poet*, nom. sing. **कविकः**, Pr. **कविषो**; Gaur. (Hindí) **कवियर**. Again, **गुरु** or amplified **गुरक** *teacher*; nom. sing. **गुरकः**, Prák. **गुरषो**; Gaur. (Gaurw.) **गरवा**. Again, **कटु** or amplified **कटुक** *pungent*, nom. sing. **कटुकः**, Pr. **कडुषो**, Gaur. **कडुवा** (or **कड्वा**). In Hindí these forms are almost altogether confined to the Low-Hindí dialects, and are always formed by inserting the euphonic semi-vowel in the Prákrit termination. The Gaurian contracted forms in **ई** and **ऊ** of this kind of nouns hardly ever occur. In High Hindí these nouns are used almost always in their simple form, without the affix **क**; thus **कवि** *poet*, nom. sing. Sk. **कविः** Pr. **कवी**, Gaur. (reducing final long **ई**) **कवि**; **गुरु** *teacher*, nom. sing. Skr., **गुरुः**, Pr. **गुरुः**; Gaur. **गुरु**, etc.

4. The Prákrit affix **क** may also be added to bases in **च**. The vowel **च** changes in Prákrit to **इ** (according to the general rule, Pr. Pr. I, 28. and special rule, Śubha Chandra II, 90. Hema Chandra I, 135.), whence we obtain Prákrit bases in **इष**; or it changes to **उ** (see special rule, Śubha Chandra II, 88. 89. 90. Hema Chandra I, 131, 134, 135.), whence we get Prákrit bases in **उष**. Thus Skr. **भ्रातृ** or amplified **भ्रातृक** *brother* nom. sing. **भ्रातृकः**; Prák. **भ्राइषो** (*i. e.* **भातिको**), or **भाउषो** (*i. e.* **भातृको**); Gaur. (Hindí) **भाई** or (Mar.) **भाऊ**. Again Skr. **मातृ** or amplified **मातृक** *mother*; nom. sing. **मातृकः**; Prák. **माइषा** (*i. e.* **मातिका**) or **माउषा** (*i. e.* **मातृका**), Gaur. (Hindí, Panjábí) **मादू**, or (Panjábí) **माऊँ**. Again Skr. **पुत्रपु** or amplified **पुत्रपुक** *grandson*; nom. sing. **पुत्रपुकः**; Prák. **पुत्तुषो**; Gaur. **पुत्तू** (Mar.).

5. There are miscellaneous Sanskrit bases which, though they contain some other consonant (not **क**), also yield in Prákrit a base in **इष** or **उष**;

e. g., Skr. बाहिज, nom. sing. बाहिजः, Prāk. बाहिजो; Gaur. बाही (Mar.). Again, गेऊन, nom. sing. गऊनः, Prāk. गेऊनो or गेऊनो; Gaur. गेऊ.

It will have been seen from these examples that the Prāk. nom. sing. in इओ or उओ of the bases in इअ and उअ, assume in Gaurian a double form; viz. either a form in ई and ऊ, or one in इया and उया. For here again, as everywhere, the two Gaurian phonetic laws come into play; viz. of obviating the Prākrit hiatus either through the insertion of the connecting semi-vowels य् or य्; or through the contraction of the two hiatus-vowels in sandhi. Those forms which are made by inserting the connecting semi-vowels य्, or य्, are very common in Ganw. and in the Low Hindi generally, where they may be formed as alternative forms of any noun in ई or ऊ, very often without any difference in meaning. The connecting semi-vowel य् is used for nouns in ई, and the connecting semi-vowel य् for nouns in ऊ.* E. g., *gardener* is in Ganwārī both माली and मलिया,† i. e. the Prākrit is मालियो, in which the Gaurian inserts य् between इ and ओ, and thus protects and preserves the Prākrit final ओ (or यो). Again, *watchman* is पहर or पहरि or पहरया or पहरिया; i. e. the Prākrit is पहावयो or पहारियो, and the Gaurian, by inserting य् and य्, पहरया and पहरिया. Then again, the inserted semi-vowels य् and य् protect the final Prākritic यो.‡ So again *brother* is both भाई and भाइया. Sometimes these nouns in इया and उया (like the feminine nouns with the identical termination) imply, as distinguished from the nouns in ई and

* Rarely, also य् is inserted in the Prāk. termination उअ; e. g., मुदयं in the opening line of Chand's Epic, योँकार बाहि प्रमय नय मुदयं वानीय वंदे पयं ॥

† The antepenultimate is shortened according to a peculiar Ganwārī law.

‡ In poetry the final long यो is often found shortened for metre's sake; e. g., in the following verse (kavitta) of Chand,

कहे कनि सम केन । तन पावन बड़ कविय ॥
तन मन उचार । देवि दरसिय मनि हविय ॥
तन बीर उघन । रंग राजत सुष दाहय ॥
बाल केल प्रत्यंग । सुरनि उदरि कविताहय ॥ I, 7,

We have here कविय for कविया (Pr. कवियो, Skr. कविकः); हविय or हविया (Pr. हवियो, Skr. हविकः); दाहय for दाहया (Pr. दाहयो, Skr. दाहकः); कविताहय for कविताहया. The full form is also met with, when the metre admits, as in the following (दमरी) of Akhtar—

निर्दय ग्राम ने झूय लिई । पनघट पै डाडी गूजरिया ॥
पम घरत घरत छट पल्लट गयो ॥
कूर पर गागर उल्लट गयो ॥
कर पकरत कंगन उल्लट गयो । सन भार दे सखतर दौ करिया ॥

Here कौकरिया (Pr. कौकरियो, see Pr. Pr. IV, 15) *false* has kept the final long यो to rhyme with the femin. गूजरिया.

ऊ, definiteness or affection or contempt. In High Hindī, they are rarely used, and when used, then only to express contempt or affection (as *भइया dear brother*) or diminution (as *लुटिया a small pot.*) There are, however, a small number of masc. nouns in इया, which are, altogether incorporated into the High Hindī, and of which no alternative form in ई exists at all; as *भइया wolf* and a few others.* Otherwise, the usual form of such nouns in High Hindī as well as in the other (literary) Gaurian languages, is that in ई and ऊ.

The process by which the Prākṛit terminations इयो and उयो are turned into ई and ऊ in Gaurian, is one altogether analogous to that by which the Prākṛit feminine terminations इया and उया are turned, in Gaurian, into ई and ऊ. It has been already fully explained. Its application to masc. nouns will be best shown by a few examples; e. g., Skr. इक्षिकः *scorpion* becomes in Prākṛit विंक्षुयो or विंक्षुयो or विंक्षुयो; in Gaurian, by one of its laws, the final यो is reduced to उ or अ, thus विंक्षुअ or विंक्षुअ or विंक्षुअ; next, by another Gaurian law, the final hiatus-vowels are contracted by sandhi; thus we have the forms विंक्षू (Hindī), विंक्षू (Mar.), and विंक्षी (Naip.) Again, Skr. भ्राता or amplified ब्राह्मकः *brother*; Prāk. भाइयो or भाउयो; in Gaur., through the intermediate stage of भाइअ and भाउअ, they become भाई and भाऊ. Again, Skr. पहरि, Pr. पहरियो or पहरयो; in Gaur. first पहरिअ and पहरअ, next पहरि and पहर, etc.

The correctness of this theory of derivation of the Gaurian masculine nouns in ई and ऊ, receives strong support from the *oblique form*, which most nouns in ई and a few nouns in ऊ admit in Marāṭhi. Most nouns in ऊ do not admit an *oblique form*; while most nouns in ई do admit one. This is quite in order; for, as I have shown in a former place, the termination ऊ is generally an *altogether Gaurian* formation, being a reduction of the original Gaurian termination यो, itself a contraction of the Prākṛit termination ययो. On the other hand, the Gaurian termination ई is a partly Prākṛitic formation, being an immediate contraction of the Prākṛit termination इयो. Similarly, the Gaurian termination ऊ in those few nouns which admit an *oblique form*, is a partly Prākṛit formation, being an immediate contraction of the Prākṛit termination उयो.

The oblique form of the masculine nouns in ई terminates in या; that of the masculine nouns in ऊ in वा; e. g., *गाडी gardener* has genitive *गाडीया*; *भाडी barber*, genitive *भाडीया*; *भाऊ brother*, genitive *भावा वा*; *विंक्षू scorpion*, genitive *विंक्षुया*, etc. It has been stated already, that the Skr. इक्षिकः becomes in Prākṛit विंक्षुयो; the genitive is in Sanskrit इक्षिकस्य, in Prākṛit विंक्षुयस्य or विंक्षुयस्य or विंक्षुयस्य; in Gaurian the latter becomes

* The reason of this exception is plain; it is simply to avoid confusion; e. g., *भइडी wolf*; the short form of *भइडिया* could not be distinguished from *भइडी sheep*, except by the gender the former being masc., the latter feminine. *भइडिया* means literally the *sheep-catcher*.

contracted by sandhi (according to Gaurian law) to **विंवा** (originally **विंवाह**) or, as it is spelled in Maráthí (according to a peculiar Maráthí phonetic law*), **विंवा**. Again, Sanskrit **लघुकः** *sweetmeat*, Prákrit **लघुषो**, has in the genitive Sanskrit **लघुकस्य**, Prákrit **लघुषस्य** or **लघुषास** or **लघुषाह**; in Gaurian the latter is contracted to **लावा** (originally **लावाह**). From the analogy of these, we may conclude that other nouns in **क** which have an *oblique form* in **वा**, must also be derived from Prákrit nouns in **उषो** (*i. e.* bases in **उक**); and their *oblique form* in **वा** is merely a phonetic modification of the Prákrit genitive. Thus the oblique form **भावा** must be derived from a Prákrit noun **भाउषो** *brother* (for **भातुषो**, Sanskrit **भाटक**); the genitive of **भाउषो** is **भाउषस्य** or **भाउषास** or **भाउषाह**, the latter contracted in Gaurian becomes **भावा** (originally **भावाह**); similarly, **पल्लू** must be derived from the Prákrit noun **पल्लुषो** (for **पल्लनृकः**); the genitive of it is **पल्लुषस्य** or **पल्लुषास** or **पल्लुषाह**, which in Gaurian is contracted to **पल्ला** (originally **पल्लाह**), the present Maráthí *oblique form* of the word. Now we know from the Prákrit grammarians that these Prákrit nouns **भाउषो**, **पल्लुषो**, etc., really do exist. Thus also Sanskrit **गेधूमः** *wheat*, Pr. **गेऊषो** (or **गेऊमा**); Gaurian **गेऊ** (Hindí) or **गऊ** (Maráthí); genitive Prákrit **गेऊषस्य**, or **गेऊषास** or **गेऊषाह**; Gaurian contracted **गऊ** (originally **गऊाह**), which is the present oblique form of the Maráthí word. All these *oblique forms* are occasionally spelled so, as to separate the semivowel **व्** from its conjunct consonant; thus **विंवा** or **विंववा**; **पल्ला** or **पल्लवा**; **गऊ** **गहवा**; because in the case of the semivowel **व**, there is a tendency in all the Gaurian dialects, to sound the neutral vowel before it. It should be noted, moreover, that in the case of all *oblique forms* in **वा** of such nouns in **क**, the termination **क** of which is a modification of the Prákrit termination **उषो**, the *conjunction* of **व्** with the base consonant is the more original and correct spelling. But in the case of all *oblique forms* in **वा** of such nouns in **क**, the termination **क** of which is a modification of the Prákrit termination **उषो**, the *separation* of **व्** from the base consonant is the better way of spelling.

The analogy of the masculine nouns in **क** leads us further to conclude that also the masculine nouns in **ई** which admit an *oblique form* in **वा**, must be derived from a Prákrit base-form in **इष** (**इक**), the genitive of which, ending in **इषस्य**, or **इषास** or **इषाह**, is modified into the *oblique form* in **वा**, and the nominative of which ending in **इषो**, is modified into the *direct form* in **ई**. To this may be added a further argument, that the genitive of the only other kind of Sanskrit or Prákrit base which might have come into con-

* Maráthí has generally an unaspirate mute consonant, where the Hindí and Prákrit show an aspirate one; e. g., Skr. **हली**, Prak. **हली**, Hindí **हाली**, Mar. **हाली**; Skr. **सिक्खं**, Prak. **सिक्खं**, Hindí **सीख**, Maráthí **सीत**; Skr. **हृदिकः** Pr. **विंहुषो**; Hindí **विंहु**, Mar. **विंहु**, etc.

sideration (*viz.*, the base in **इन्** with a nominative in **ई** and genitive in **इन्ः**) cannot well be the original of the *oblique form* of the nouns in **ई**. E. g. **माही** *gardener*, might at first sight be supposed to be identical with the Sanskrit and Prākrit noun **माही**, nominative singular of the base **मालिन्**; but then, the genitive of that noun is Sanskrit **मालिनः**, Prākrit **मालिणो**, which form (*i. e.* **मालिणो**) could not well have been the original of the *oblique form* **माही** (Mar.) of the Gaurian noun **माही**; for it would be necessary to assume the elision of the nasal **ञ्** and the change of the final **ओ** to **आ**, both phonetic modifications, otherwise without precedent.* But besides **मालिन्**, the Sanskrit and Prākrit have another base with the identical meaning, *viz.* **मालिक**. The genitive of this base would be Skr. **मालिकस्य**, Prāk. **मालिकस्स** or **मालिक्का** or **मालिक्का**; Gaur. (contracted) **माही** (orig. **मालिक्का**), which is the present *oblique form* of the Gaurian noun **माही**. Hence it follows necessarily that the Gaurian *direct form* **माही**, must be also a modification of the nom. sing. of the base **मालिक**, *i. e.* Skr. **मालिकः**, Prāk. **मालिणो**. Similarly the Gaurian noun **तेही** *oilman* must be derived from the nom. sing. **तेहिणो** (Skr. **तैलिकः**) of the base **तलिक**; for its *oblique form* **तेही** leads us back to a Prāk. genitive **तेहिक्का** or **तेहिक्का** or **तेहिक्का**, belonging to the nom. **तेहिणो** (not to **तेही** of **तैलिन्**).

It remains to examine the oblique form of those masculine nouns which by means of inserting the semivowel **य्** or **व्** have preserved the Prākrit termination **ओ**, and therefore terminate in **अया**, **अया**, **इया**, **उया**.

In High Hindī (not in Low Hindī, where they may be used without any appreciable modification of meaning) and in Marāṭhī, these nouns are commonly used to express *smallness* (and hence affection or contempt†).

* Prākrit final **ओ** is in Gaurian always reduced to **अ** or (quiescent) **अ**; but Prāk. **अया** (**अकः**) contracted to Gaurian **ओ** or **आ**.

† In the manual these nouns are not noticed at all. Dadoba in his grammar notices those in **या** (*i. e.* **अया**) only, see page 274. But the others do also occur occasionally. Molesworth in his Mar. dictionary mentions, e. g., **विंशवा** (*i. e.* **विंशुवा**) *sharp, a small dagger* (of **विंशु** *scorpion*), corresponding to Hindī **विंशुवा** or **विंशुवा**. Another means of forming these affectionate or contemptive diminutives is the affix **हा**, **ही**, **हे** (Mar.) or **रा**, **री**, **रे** (Hindī). So, e. g., in the Low Hindī verse —

माई री कहीं कगवा बोले ॥
राजा की अटरीया ॥
कगवा बोले ॥
जीयरा डोलेरे ॥

Here we have the diminutives **कगवा** *crow* (**काग**) and **अटरीया** *pinnacle* (**अटरी**), of the one kind; and **माईरी** *mother* (**माई**), **जीयरा** *soul* (**जीय** or **जी**), **डोलेरे** *palpitates* (**डोले**), of the other kind. Regarding the Mar. diminutives in **हा**, see Dadoba, p. 272. Manual, pp. 113, and 34.

Their *oblique form* ends in High Hindí and the Low Hindí dialects of the Braj Bháshá class in ए; that is, their termination changes to आवे, आवे, हवे, आवे; e. g., कड़वा *bitter*, gen. कड़वे का;—भेड़िया *wolf*, gen. भेड़िये का;—पहरवा *watchman*, gen. पहरवे का,*—कामवा *small crow*, gen. कामवे का;—खुटिया *small pot*, gen. खुटिये का;—चिड़िया *small dagger*, gen. चिड़िये का. But in Maráthí and in the Low Hindí dialects of the Gaṇwárí class the *oblique form* of these nouns end in चा, that is the termination remains unchanged to outward appearance; e. g., the Mar. राम्या *small Rám*; gen. राम्या चा (i. e. राम्या चा); Gaṇw. घोड़ावा *horse*, gen. घोड़ावा कै; खोटिया *drinking pot*, gen. खोटिया कै; पहरवा *watchman*, gen. पहरवा कै, etc. This circumstance, however, should not mislead to the conclusion that the *oblique* and *direct* forms are (formally) identical; that is, that in Gaurian these nouns belong to the *proper Gaurian* element. That this is probably not the case, but that the identity of the terminations of the *oblique* and *direct* forms is merely the accidental result of phonetic modifications, is sufficiently indicated by the fact that those terminations are different (i. e. चा and ए) in the other Low Hindí dialects. According to the method previously explained, these *oblique forms* would originate thus; e. g. the genitive of the Prákrit भेडियो would be भेडियस्सु or भेडियास् or भेडियाह; the latter form becomes in Gaurian, by inserting the euphonic semivowel य, भेडिया (originally भेडियाह), which is the *oblique form* of the word in Gaṇwárí; next, the final चा is contracted into ए, thus भेडिए or (with euphonic य inserted) भेडिये, and this is the *oblique form* of the word in High Hindí and Braj Bháshá.

In conclusion, I will again add tables, exhibiting at a glance the results arrived at in this essay and the previous one.

In the next essay (VI), I propose to examine an old Hindí *oblique form* of an altogether different kind from those hitherto discussed; viz. the oblique forms in दि and च.

* These three nouns are also High Hindí, and not diminutive; भेडिया is derived by means of the affix रुक् from भेड़ *sheep*; just as साली *gardener* from साला *garland* and रुक्.

I.—TABLE.*

On bases in अ, इ, उ;

Showing the phonetic changes of nominal terminations in Sanskrit, Prākṛit, and Gaurian.

A.—*Maeculina*.

Nominative or Direct Form.			Genitive or Oblique Form.		
Skr.	Prāk.	Gaurian.	Skr.	Prākrit.	Gaurian.
अः	अो	{ उ S. and poet. H. { अ H. M. G. P. N.	अस्य	अस्य, अय, अय,	(अय), अय M.
इः	इं	{ इ old H. { अ H. M. G. P. N.	इः	इस्य, (ईय, ईव)	(ईय), ई M.
उः	उ	{ उ old H. { अ H. M. G. P. N.	[अोः]	उस्य, (उय, उव)	(उव), उय M.].

* H. = Hindī; M. = Marāṭhī; P. = Panjābī; G. = Gujarātī; N. = Nāipālī; S. = Sindhī; Br. = Brāj Bhaśā; Mr. = Marwāṭī; Gw. = Gūgarī; A. = Alwarī. All forms inclosed in brackets are theoretical and hypothetical.

B.—Feminina.

आ	आ	अ H. M. P. G. N.	आयाः	आर, आर	र M.
ई	ई	(र), अ H. M. P. G. N.	याः	ईर, ईर	ई M.
ऊ	ऊ	(उ) अ H. P.	(वाः	ऊर, ऊर	ऊ M. hypoth.
ऋ	ई	(र) अ H. M. P. G. N.	रः or याः	रर, (ईर, ईर) ईर, ईर	(ईर) — } ई M.
ॠ	ऊ	(उ) अ H. P.	((षोः or वाः)	उर, (ऊर, ऊर) ऊर, ऊर	(ऊर) — } ऊ M. hypoth.

C.—Neutra.

अम्	अं	अ H. M. P. G. N.	अस्मि	अस्मि, आर, आर	(आर), आ M.
इ	ई	इ old. H. अ H. M. P. G. N.	(रः	रर, (ईर, ईर)	(ईर) ई M.
(उ)	उं	(उ) अ	उतः	उर, (ऊर, ऊर)	(ऊर), ऊ M.

II.—TABLE.

On bases in ॐ , ॐ , ॐ ;

Showing the derivation of Gaurian nominal terminations from Prákrit and Sanskrit.

A.—*Masculina*.

Nom. or Direct Form.			Gen. or Oblique Form.		
Gaurian.	Prák.	Skr.	Gaurian	Prákrit.	Skr.
ॐ	ॐ	ॐ:	ॐ (ॐॐ)	ॐॐ, ॐॐ. ॐॐ	ॐॐ
H. P. G. N. ॐ	ॐ	ॐ:	ॐ	—	—

B.—Feminina.

M. वा, (र)	ई	रः	ई, (ईव)	(ईव, ईव), रस	रः	fem. in Gauṛian, but masc. in Skr. and Prāk.
H. P. G. N. वा (र)	ई	रः	व	—	—	
H. P. वा, (व)	उ	उः	व	—	—	
M. वा (र)	ई	रः	ई (ईव)	{ (ईव, ईव), रस or ईव, ईव }	रः वाः	fem. in Gauṛian, as well as in Skr. and Prāk.
H. P. G. N. वा (र)	ई	रः	व	—	—	
H. P. वा (व)	उ	उः	व	—	—	
M. वा	वा	वा	र	वा. वा	वावाः	
H. P. G. N. वा	वा	वा	व	—	—	
M. वा (र)	ई	ई	ई	ईव, ईव	वाः	
H. P. G. N. वा (र)	ई	ई	व	—	—	
H. P. वा (व)	उ	उ	व	—	—	

C.—Neutra.

M. वा	वा	वा (वाव)	(वाव, वाव) वस	वस	neutr. in Marāṭhi, but masc. in all other Gauṛian dialects.

III.—TABLE.

On bases in ँ, ए, उ.

Examples to Tables I and II.

A.—*Masculina.*

Nom. or Direct Form.				Genitive or Oblique Form.			
No.	Base.	Skr.	Prák.	Gaurian.	Skr.	Prák.	Gaurian.
1.	वर्त्त in ८	वर्त्तः	वर्त्तो	वार्त maso.	{ वर्त्तसु — }	{ वर्त्तासु वर्त्ताव वर्त्ताव — }	(वार्ताव), वार्ता M. वार्त H. P. G. N.
2.	वर्त्ति in ८	वर्त्तिः	वर्त्ती	(वर्त्ति) वार्त fem.	{ वर्त्तुः — }	{ वर्त्तिसु (वर्त्तीव) (वर्त्तीव) — }	(वार्तीव), वार्ती M. वार्त H. P. G. N.
3.	वार्त्त in ८	वार्त्तः	वार्त्त	{ — M. (वार्त्त) वार्त्त H. fem. }	वार्त्तः —	{ वार्त्तसु (वार्त्तव) (वार्त्तव) — }	वार्त्त hypoth. M. वार्त्त H. P. G. N.

B.—*Feminina.*

1.	जिका in वा	जिका	{ जीवा or (जिक्का)	जीव	{ जिक्का (जिक्का)	जोसे M. जीस H. P. G. N.
2.	सजिनी in ई	सजिनी	सरकी	{ गकीस M. वचिन H.	{ सरकार सरकोर	वचिनी M. वचिन H. P.
3.	सू in ऊ	सू	ससू	{ — M. सास H.	{ ससूर ससूर	सास hypoth. M. सास H.
4.	मिनि in र	मिनि	मिनी	भोंत	{ मिनि etc. { मिनीर मिनोर	{ (मोंतीच) मोंती M. — मोंत H.
5.	रु in उ	रु	{ उरू उरू उरू	उर M. उरू H. रंच P.	रुको or रुका	{ उरू उरू theor. M. उरू H. रंच P.

C.—*Neutra*.

1.	एर in ३	एर	एर	{ एर एर एर }	(एर) एर M. एर H. P. G. N.
2.	एरि in ३	एरि (एरि)	(एरि) एरि fem.	—	एरि H. (not used in M.)
3.	Examples of bases in ३ wanting.				

Notes to Tables I, II, III.

Note 1.—Observe that the final of every noun, whatever its gender or termination in Prákrit (or Sanskrit) may be, becomes in Gaurian ३. This circumstance and the confusion to which it must necessarily have given rise, explains the two following facts: viz. (1) almost all masc. and neuter nouns with a base in ३ or ३ and fem. nouns with feminine bases in ३ or ३, which came into the Gaurian through the Prákrit, have *now* disappeared from the Gaurian, and have been re-introduced into it *directly* from the Sanskrit. When thus introduced, they retain their final ३ or ३ (only rejecting the visarga or anuswára), and ३ or ३ and this can easily be distinguished from other nouns. Thus we have in Gaurian the *Sanskritic* nouns एरि *poet*, एरु *lord*, एरु *sound*, एरि *river*, एरु *wife*, etc., instead of the Prákritic ones एर, एर, एर, एर, which have disappeared. The old Hindi of Chand has still एरु for एरु, and एरु is preserved in एरि *daughter-in-law*, for एरु.

2.—Those *few* masc. and neuter nouns with a base in ३ or ३, which have one into the Gaurian through the Prákrit and still remain in it, have changed their gender, namely, they have become feminine. Such are the *Prákritic* nouns एरि *fire* (base एरि), fem. in Gaurian, but masc. in Prák. and Skr.; एरि *eye* (base एरि) fem. in Gaurian, but neuter in Prák. and Skr.; एरि *arm* (base एरि) fem. in Gaurian, but masc. in Prák. and Skr., etc. It may be asked, how is it, that in order to obtain uniformity of gender, all masc. and neuter nouns turned into fem., instead of all fem. and neuter nouns

turning into masc., which at first sight might appear the more natural course. The reason, I believe, is that by far the greatest majority of bases in ॠ and ॡ are feminine (e. g., all those in ॠ), while there are comparatively only very few masc and neuter bases in ॠ and ॡ. Hence the preponderating influence of the fem. nouns assimilated the gender of the few masc. and neuter nouns. A similar result happened in the case of the neuter nouns in ॠ, ॡ, ॢ; when these dropped (as in the modern Hindi, Panjābi, etc.) their final *anunasikā*, and thus their termination (ॡ, ॢ, ॢ) became identical with those of masc. and fem. nouns, the influence of the latter assimilated their gender; thus we have Hindi ॢ (for ॢ) *theft*, feminine for the Prākṛit neuter ॢ (Skr. ॢ); or ॢ (for ॢ) *water* (for ॢ) masculine for the Prākṛit neuter ॢ (Skr. ॢ).

Note 2.—Feminine nouns in ॡ, derived from masc. or fem. bases in ॡ, or from fem. bases in ॢ, are very rare in Marāṭhī. There most of these nouns exist only with the amplified base, made by the affix ॢ; thus while Hindi has ॢ *body* (base ॢ feminine), the Marāṭhī has ॢ from base ॢ; while Hindi has ॢ *arm* feminine (from base ॢ masc.), Marāṭhī has ॢ; while Hindi has ॢ *mother-in-law* from base ॢ, Marāṭhī has ॢ from base ॢ, etc. In Marāṭhī, it appears, those exceptional feminine nouns in ॡ form their *oblique form* anomalously in ॡ, following the analogy of the Marāṭhī masc. and neuter nouns in ॡ, and forgetting that their original (Sanskrit) base was not one in ॡ, but in ॢ; thus, ॢ *sugarcane* has gen. ॢ just as ॢ *leaf* has gen. ॢ, as if its original base had not been ॢ, but ॢ. To judge from the analogy of the Marāṭhī fem. nouns in ॡ with bases in ॢ, the *oblique form* of fem. nouns in ॡ with bases in ॢ, if regular, ought to have ended in ॢ; thus ॢ ought not to have an *oblique form* ॢ, but ॢ, Prāk. ॢ, ॢ, ॢ or ॢ.

Note 3.—The termination ॢ of the oblique form of Marāṭhī fem. nouns in ॡ with bases in ॢ, is to be explained thus: take, e. g., ॢ of base ॢ *jujube tree*; the gen. would be in Sansk. ॢ, in Prāk. ॢ or ॢ; the final ॢ of the latter form is, in Gaurian, contracted by sandhi to ॢ, thus we obtain the present Gaurian (Marāṭhī) form ॢ. Similarly, the termination ॢ of the oblique form of Marāṭhī feminine nouns in ॡ with bases in ॡ, may be explained. E. g., ॢ with base ॢ *tongue*; the genitive would be in Sansk. ॢ, in Prāk. ॢ or ॢ; the final ॢ of the latter form is, in Gaurian, contracted by sandhi to ॢ; thus we obtain the present Gaurian (Marāṭhī) oblique form ॢ. Or its origin may be explained as in Essay IV., p. ७३.

IV.—TABLE.

On bases in बक, रक, उक,

Showing the phonetic changes of nominal terminations in Sanskrit, Prākṛit, and Gaurian.

A.—*Masculine*.

Nominative or Direct form.			Genitive or Oblique form. •	
Skr.	Prāk.	Gaurian.	Skr.	Prākṛit. Gaurian.
बकः	बको	{ बौ BR. बौ G. N. Mr. A. बा H. M. P. क M. H. P. G. N. बा P. बवा Br. M. रे Br. बवा GW. Br. बौ GW.	बकस्य	{ (बाब) बा M. G. N. Mr. (बवाब, बवा) बा M. र H. P. रे P. बवे Br. (बवाब), बवा, बा M. बवे Br.
रकः	रको	{ (रब) रे M. H. P. G. N. रवा GW. Br.	रकस्य	{ (याब), या M. (रवाब) रवा GW. रवे Br.
उकः	उको	{ (उब) क M. H. P. G. N. उवा GW. Br.	उकस्य	{ (बाब) बा, (बवा) M. (उवाब) उवा GW. उवे Br.

B.—Feminina.

इका	इथा	{ (इथ) ई M. H. P. G. N. ई° P. इथा H.	इकायाः	इथार	(इथर), ये M.
उका	उथा	{ (उथ) ऊ M. H. P. G. N. ऊ° P. उथा H.	उकायाः	उथार	(उथर) ये M.

C.—Neutra.

अकम्	अथं	{ थो° BR., थो° MR. B. ऊ° A. M. ऊ° G. उ N. थथ° old H. ई° M. (थथं, थो°, ऊ°, उ° ?)	अकस्य	अथार, अथार	{ (आथ), आ M. G. N. MR. (अथार, अथा) थो° M. र H. (अथार) अथा, आ M.
इकम्	इथं	(इथं), ई° M.	इकस्य	इथार, इथार	(आथ) या M.
उकम्	उथं	(उथं), ऊ° M.	उकस्य	उथार, उथार	(आथ) वा M.

V.—TABLE.

On bases in वक्, रक्, उक्,

showing the derivation of those Gaurian forms which are made from the Prākrit by means of *sandhi*.A.—*Masculina.*

Nominative or Direct form.					Genitive or Oblique form.		
No.	Language.	Gauṛian.	Prāk.	Skr.	Gauṛian.	Prākrit.	Sanskrit.
1.	M.	वा	ववो	वक्:	वा, (वयाव)	ववाव, ववाव, वरसु	ववस्य
2.	H. P.	वा	ववो	वक्:	र, (रव, वयाव)	ववाव, ववाव, ववसु	ववस्य
3.	P.	वो	ववो	वक्:	रं, (रंव, वयाव)	ववाव, ववाव, ववसु	ववस्य
4.	M.	वा	ववा	वक्:	वा, (वाव)	ववाव, ववाव, वरसु	ववस्य

5.	G. MT. N.	बो	बबो	बकः	बा, (बाव)	बबाव, बबाव, बबस	बकस
6.	old. M.	बो	बबो	बकः	बा, (बयाव)	बबाव, बबाव, बबस	बकस
7.	B. A.	बो	बबो	बकः	व, (वव, बयाव)	बबाव, बबाव, बबस	बकस
8.	M.	बो	बबो	बकः	बो	—	—
9.	Br.	बो	बबो	बकः	व, (वव, बयाव)	बबाव, बबाव, बबस	बकस
10.	M.	ई, (वव)	इबो	इकः	वा, (वाव)	इबाव, इबाव, इबस	इकस
11.	P. H. G. N.	ई, (वव)	इबो	इकः	ई —	—	—
12.	M.	ऊ (बो)	उबो	उकः	बा, (बाव)	बबाव, बबाव, बबस	बकस
13.	M.	ऊ (बो)	उबो	उकः	वा, बवा, (बयाव)	बबाव, बबाव, बबस	बकस
14.	M. H. P. G. N.	ऊ (बो)	उबो	उकः	ऊ	—	—
15.	M.	ऊ (उव)	उबो	उकः	वा, बवा, (वाव)	उबाव, उबाव, उबस	उकस
16.	H. P. G. N.	ऊ (उव)	उबो	उकः	ऊ	—	—

B.—Feminina.

Nominative or Direct form.				Genitive or Oblique form.			
No.	Language.	Gaurian.	Prāk.	Skr.	Gaurian.	Prākrit.	Sanskrit.
1.	M.	ई, (एव)	एवा	एवा	वे, (ए, एवर)	एवार	एवावाः
2.	H. P. G. N.	ई, (एव)	एवा	एवा	ई	—	—
3.	P.	ई° (एव)	एवा	एवा	ई°	—	—
4.	M.	उ, (उव)	उवा	उवा	वे (उ, उवर)	उवार	उवावाः
5.	H. P. G. N.	उ, (उव)	उवा	उवा	उ	—	—
6.	P.	ऊँ (उँव)	उवा	उवा	ऊँ	—	—

C.—*Neutra.*

1.	B. M.	बोँ	बयं	बकम्	र, (रह, बयाह)	बयाह, बयाह, बयस	बकल
2.	Mr.	बोँ	बयं	बकम्	बा (बाह)	बयाह, बयाह, बयस	बकल
3.	Bf.	बोँ	बयं	बकम्	र (रह, बयाह)	बयाह, बयाह, बयस	बकल
4.	M.	रँ (बयं)	बयं	बकम्	या (बया, बयाह)	बयाह, बयाह, बयस	बकल
5.	M.	रँ (रयं)	रयं	रकम्	या (याह.)	रयाह, रयाह, रयस	रकल
6.	M.	जँ (बोँ)	बयं	बकम्	बा (बाह)	बयाह, बयाह, बयस	बकल
7.	M.	जँ (बोँ)	बयं	बकम्	बा, बया (बयाह)	बयाह, बयाह, बयस	बकल
8.	A.	जँ (बोँ)	बयं	बकम्	र, (रह, बयाह)	बयाह, बयाह, बयस	बकल
9.	M.	जँ	उयं	उकम्	बा (बाह), बया	उयाह, उयाह, उयस	उकल
10.	G.	उँ (जँ, बोँ)	बयं	बकम्	बाँ. (बाँह)	बयाह, बयाह, बयस	बकल
11.	N.	उ (उँ)	बयं	बकम्	बा, बाह	बयाह, बयाह, बयस	बकल

VI.—TABLE.

● On bases in व, र, ल, ड, ङ,

showing the derivation of those Gaurian forms which were made from the Prákrit by inserting the euphonic semi-vowels व or र.

A.—*Masculina.*

Nom. or Direct form.				Genitive or Oblique form.			
No.	Language	Gaurian	Prák.	Skr.	Gaurian.	Prákrit.	Sanskrit.
1.	M.	या (वया)	वयो	वकः	वया (वयार)	ववार, ववार, ववस	वकस
2.	Br.	वया	वयो	वकः	वये (वयार)	ववार, ववार, ववस	वकस
3.	Br.	रे (वय)	वयो	वकः	रे	—	—
4.	GW.	ववा	वयो	वकः	ववा (ववार)	ववार, ववार, ववस	वकस
5.	Br.	ववा	वयो	वकः	वये (वयार)	ववार, ववार, ववस	वकस
6.	GW.	वौ (वव)	वयो	वकः	वा	—	—

7.	GW.	रया	रबो	रका	रया (रयाव)	रबाव, रबाव, रबसु	रकसु
8.	BR.	रया	रबो	रका	रवे (रयाव)	रबाव, रबाव, रबसु	रकसु
9.	GW.	उवा	उबो	उका	उवा (उवाव)	उबाव, उबाव, उबसु	उकसु
10.	BR.	उवा	उबो	उका	उवे (उयाव)	उबाव, उबाव, उबसु	उकसु

B.—*Feminina.*

1.	H.	रया	रबा	रका	रवा	—	—
2.	H.	उवा	उबा	उका	उवा	—	—

C.—*Neutra.*

Maráthí neuters in र (Table V, No. 4) and Maráthí neuters in उ (Table V, No. 7) might be also enumerated under this head.

VII.—TABLE.
Examples to Tables I, II, III.

Masculine.

Nominative or Direct form.				Genitive or Oblique form.		
No.	Affix.	Skr.	Prāk.	Gaurian.	Skr.	Prākrit.
1.	बक	बोटकः	बोटको	{ वे डौं Br. बोडो Mr. G. N. बोडा H. P. M. बोडवा, बाडो GW. }	बोटकस्य	{ बोटकस्य बोटकाय बोटकाय }
	ब + क	{ रातः शालः }	{ रामको शालको }	{ रामा M. * रामया M. रसय, रसै Br. रसवा GW. }	रामस्य शालस्य	{ रामकस्य रामकाय रामकाय }
	{ बक for रक }	मुषिकः †	मुषको	{ मसा H. P. M. G. N. मुसवा GW. }	मुषिकस्य	{ मुषकाय etc. मुषकाय मुषकाय }

* These forms can only be made of nouns expressing rational beings in Marāṭhī; but in Gaṇwārf of every noun.

† See Hema Chandra, I, 88.; but there is also a Skr. noun मुषकः

2.	इक इ+क	मादिक (मादी)	मादिबो	{ मादा H. P. G. N. मलिवा Gw. कविवा Gw. old H. मादा H. मादी M. नार H. माद M. नाज H. मादक; etc.	{ मादिकस मादिबाव मादिबाव	{ मादिबस मादिबाव मादिबाव	{ (मादाव) मादा M. (मलिवाव) मलिवा Gw. (कविवाव) कविवा Gw. (मादवाव, माव्वा) मावे H. (मादाव) मादा M.
	इक for इक	कवि: स्त्रापक: (नापित)	कविबो { मादबो मादबो मादबो		कवे: स्त्रापकस	कविबाव etc. मादबाव etc. मादिबाव etc.	
	इक for इक	see	No. 3,				
3.	उक उ+क	उमुक: मुव: see	उमुबो मुवबो No. 2, विमुबो विमुबो विमुबो	{ उमु H. लाहू M. G. उमुवा Gw. मुवय old H. मुववा Gw. स्त्रापक; etc. विमु M. विमु H. P. विमुवा Gw. विमु M. मादि H. P. मादवा Gw. माज M.	{ उमुकस उमुबाव उमुबाव	{ उमुकस उमुबाव उमुबाव मुवबाव etc. मुवबाव etc.	{ (मादाव) मादा (मादवा) M. (उमुवाव) उमुवा Gw. (मुवबाव) मुववा Gw. (विमुबाव) विमुवा (विमुवा) M. (विमुवाव) विमुवा Gw. (मादवाव) मादवा Gw. (मादाव) मादा M.
	उक for उक	उमुक: मुव: see	उमुबो मुवबो No. 2, विमुबो विमुबो विमुबो		उमुकस	उमुबाव etc.	
	उक for उक	उमुक: मुव: see	विमुबो विमुबो विमुबो		उमुकस	विमुबाव विमुबाव विमुबाव	
	उक for उक	उमुक: मुव: see	मादवा मादवा		मादकस	मादबाव etc. मादबाव etc.	

Continuation of VII.—TABLE.

B.—*Feminine*.

Nominative or Direct form.				Genitive or Oblique form.			
No.	Affix	Skr.	Prāk.	Gaurian.	Skr.	Prākrit.	Gaurian.
1.	इक (बीजं) (बीजिका)	बीजं बीरबा	बीजं बीरबा	बी M. { बोली M. H. P. G. N. बोडिबा GW.	{ बीजस्य बीजिकायाः	बीबाय, बीबाय बीरबार	(बीबाय, बीबा) (बीबाय, बीर) } बिबे M. P
2.	उक उ+क उक for इक उक for एक	बाबुका बबू नेरिका	बाबुबा बाबुबा { नेरिका नेरबा }	{ बाबू M. H. बबूबा GW. बाबू M. नेरो M. नेक M. H. नुबवा GW.	बाबुकायाः बबूबाः	बाबुबार बाबुबार	(बाबुबार) बाबू M. (बाबुबार) बाबू M.
		माडका (माना)	{ माडबा माडबा }	माई H. मरबा GW. माऊ M.			

Translation of an Arabic Pamphlet on the History and Doctrines of the Wahhábis, written by 'Abdullah, grandson of 'Abdul Wahháb, the founder of Wahhábism.—By J. O'KINEALY, C. S., Calcutta.

This pamphlet* contains a complete description of the taking of Makkah, and shews that the Wahhábis looked on it in the same light as the Crusaders did the taking of Jerusalem. They entered the holy city not as warriors, but as pilgrims. It is interesting from a historical point of view, as it is a means by which we can test the conflicting statements of Burckhardt and Corancez ; but what is of far greater interest is, that it proves, beyond all possibility of doubt, the identity on all important points of Wahhábí doctrines in Arabia with Wahhábí doctrines in India, and confirms the prevalent view that one is the offshoot of the other. Many parts corroborate the statements of Palgrave as to the intolerance of the sect, and there will be found towards the end a list of mortal sins, which are almost the same as those given in his book.

'Abdullah with several other Wahhábís of Najd was put to death in 1818 by Ibráhím Páshá, when the latter took Daráyah. His grandson 'Abdur-Rahmán, and his great-grandson 'Abdul Latíf were both alive when Palgrave visited that city in 1862.

TRANSLATION.

In the name of God, the Compassionate and Merciful !

Praise be to God, the Lord of the Universe, and blessing and peace be upon our prophet Muhammad, the faithful, and on his people and his companions, and those who lived after them, and their successors of the next generation ! Now I was engaged in the holy war, carried on by those who truly believe in the Unity of God, when God, praised be He, graciously permitted us to enter Makkah, the holy, the exalted, at midday, on the 6th day of the week on the 8th of the month (Muharram), 1218, Hijrí. Before this, Sa'úd, our leader in the holy war, whom the Lord protect, had summoned the nobles, the divines, and the common people of Makkah ; for indeed the leaders of the pilgrims and the rulers of Makkah had resolved on battle, and had risen up against us in the holy place (haram), to exclude us from the house of God. But when the army of the true believers advanced, the Lord filled their hearts with terror, and they fled hither and thither. Then our commander gave protection to every one within the holy place, while we, with shaven heads and hair cut short, entered with safety, crying

* The original is preserved among the Government Dihlí MSS. (Arabic MSS., No. 861).

"Labbaika," without fear of any created being, and only of the Lord God. Now, though we were more numerous, better armed and disciplined than the people of Makkah, yet we did not cut down their trees, neither did we hunt, nor shed any blood except the blood of victims, and of those four-footed beasts which the Lord has made lawful by his commands.

When our pilgrimage was over, we gathered the people together on the forenoon of the first day of the week, and our leader, whom the Lord save, explained to the divines what we required of the people, and for which we would slay them, *viz.*, a pure belief in the Unity of God Almighty. He pointed out to them that there was no dispute between us and them except on two points, and that one of these was a sincere belief in the unity of God, and a knowledge of the different kinds of prayer of which *du'a* was one. He added that to shew the significance of 'shirk,' the prophet (may he be blessed!) had put people to death on account of it; that he had continued to call upon them to believe in the Unity of God for some time after he became inspired, and that he had abandoned shirk before the Lord had declared to him the remaining four pillars of Islám. The second point related to actions lawful and unlawful as prohibited. He said that as regards these they retained but the name, while the use, nay any vestige of them, had altogether disappeared.

Then they jointly and severally admitted that our belief was best, and promised the Amír to be guided by the Qorán and the Sunnat. He accepted their promise and pardoned them. Neither did he give any of them the least annoyance, nor cease to treat them with the greatest friendship, especially the divines. And he spoke to them of our faith, publicly and privately giving them proofs of what he believed. We, too, asked them to discourse and confer with us and to speak the truth without reservation. Moreover, we explained to them what the Amír had spoken to them publicly, and pointed out the proofs of it in the Qorán and the Sunnat, and in the conduct of our spotless ancestors, such as the orthodox Caliphs who ruled over their followers. For the prophet had said, "upon you be my Sunnat, and the Sunnat of the orthodox Caliphs after me." We also gave them proofs from the four Imáms, Doctors of Divinity, and those who were instructed by them up to the third generation after the prophet, according to his saying: "Well, for you is my generation, next that which follows, and after it the succeeding generation." Again we pointed out to them that we were searchers after truth wheresoever it might be, and obeyed those proofs which were clear and open without caring whether they were opposed to what our ancestors had or had not done. In fine, they were not able to chide us for a single thing, while we showed them their errors in asking help in their necessities from the dead; and as they had still some a few doubts about it, we removed them by relevant proofs from the Qorán and the Sunnat. They

then acknowledged our belief, and there was not one amongst them who doubted or hesitated to believe that that for which we condemned men to death, was the truth pure and unsullied. And they swore a binding oath, although we had not asked them, that their hearts had been opened and their doubts removed, and that they were convinced whoever said, 'Oh prophet of God!' or 'Oh Ibn 'Abbās!' or 'Oh 'Abdul Qādir!' or called on any other created being, thus entreating him to turn away evil or grant what is good, (where the power belongs to God alone,) such as recovery from sickness, or victory over enemies, or protection from temptation, &c.; he is a 'Mushrik,' guilty of the most heinous form of shirk, his blood shall be shed and property confiscated. Nor is it any excuse that he believes the effective first cause in the movements of the universe is God, and only supplicates those mortals, who are between death and resurrection, to intercede for him or bring him nearer the presence of God, so that he may obtain what he requires from Him through them or through their intercession. Again, the tombs which had been erected over the remains of the pious, had become in these times as it were idols whither the people went to pray for what they required, they humbled themselves before them, and called upon those lying in them, in their distress, just as did those who were in darkness before the coming of Muhammad.

Among those present were Muftī Shaikh 'Abdulmalik ul-Qalā'ī, a Hanafite, Husain ul-Maghribī, a Mālikī Muftī, and 'Uqail bin Yahyā al-'Alawī.

When this was over, we razed all the large tombs in the city which the people generally worshipped and believed in, and by which they hoped to obtain benefits or ward off evil, so that there did not remain an idol to be adored in that pure city, for which God be praised. Then the taxes and customs we abolished, all the different kinds of instruments for using tobacco we destroyed, and tobacco itself we proclaimed forbidden. Next we burned the dwellings of those selling *hashish*, and living in open wickedness, and issued a proclamation, directing the people to constantly exercise themselves in prayer. They were not to pray in separate groups according to the different Imāms; but all were directed to arrange themselves at each time of prayer behind any Imām who is a (muqallid) follower of any of the four Imāms (may the Lord be pleased with them!). For in this way the Lord would be worshipped by as it were one voice, the faithful of all sects would become friendly disposed towards each other, and all dissensions would cease.

We appointed a ruler over them, 'Abd ul-Mu'in, the Sharif, and his rule was established without shedding of blood, and without dishonoring or annoying any person. Praised be the Lord of the Universe!

Afterwards, we gave them a pamphlet, composed by Shaikh Muhammad.

on the Unity of God, which contains all the arguments supported by their sentences bearing on it, in the Qorán and the Hadís which are *munawátir*, so that the souls might be comforted. And we compiled from extracts of it a smaller pamphlet fit for the common people which we commanded be distributed in their places of meeting, read in their assemblies and explained to them by the divines, so that by learning the doctrine of the Unity of God, and seizing it with a firm grasp, they might awake to the knowledge of shirk, and become careful. The pamphlet is as follows :

In the name of God, the Merciful and Compassionate !

Know that God has been kind to you, inasmuch as you are the best of the race of Abraham, and worship God in a pure manner. The Lord commanded all mankind to do so, and it was for this purpose He created them, as He said, "I only created the Jins and mankind to worship." Then know that God created you to worship Him, and know that there cannot be worship without belief in the Unity of God, just as He will not listen to a prayer unless offered up after purification. When shirk enters into any form of worship, it vitiates it, as is related in the Hadís. Also He has said, "Mushriks are not in a position to worship the Lord, since they testify against themselves that they are infidels. Their acts shall not avail them, and they shall burn for all eternity." Therefore, whoever calls upon other than God entreating him to grant something which is only within His power, such as obtaining a benefit or avoiding a misfortune, he, indeed, is guilty of *shirk* in his worship, as the Lord has said, "Those who go astray and call upon others beside the Lord, shall not be answered, even until the day of judgment; and those on whom they call, shall not heed them; and when mankind shall rise again from the dead, they will look upon their supplicators as their enemies, and their worship as infidelity." Again, the Lord has said, "Those whom you supplicate other than Me, can avail you nothing. When you supplicate them, they will not hear your supplication, and even should they hear you, they will not answer, and instead of speaking in your favour, they will adjudge you infidels on the day of judgment." In short, the Lord exalted and blessed has declared that entreating others than Him is shirk; therefore, whoever says, "Oh prophet of God," or "Oh Ibn 'Abbás," or "Oh 'Abdul Qádir," or "Oh beloved," &c., thinking that the person supplicated is a way unto the Lord, or an interceder with Him, or a means to Him, he is a Mushrik: his blood shall be shed, and his property confiscated unless he repent. And in the same way, whoever kills an animal in the name of other than God, or makes a vow to him or puts trust in him, hopes to be benefited, or fears to be injured by him, or asks him for assistance in those things which belong to God alone, he is a Mushrik, of whom the Lord has said, those who are guilty of shirk

towards Him, shall not be pardoned ; but except these the Lord will pardon whomsoever He wishes ! These also are as it were the Mushriks of Arabia, against whom the prophet (may he, &c. !) stood up in battle and commanded to worship with a pure heart. This is evident for four reasons given by God in the Qorán :

1st. It is known that the infidels against whom the prophet (may he &c. !) made war, had admitted that the Lord was the Supporter, the Creator, the Giver of life and death, the Ruler over all things. The proofs of this are the words of the Lord : " Say, who gives you food from the heavens and the earth ? who is the Master of hearing and seeing ? who calls forth life from death, and death from life ? who rules events ? " They will quickly say, ' God '. Then answer, " but you do not fear him."

And the Lord has said, " Say, if you know, whose is the earth and what is in it ? " They will answer, ' it belongs to God ; ' then say, " is it not that you do not remember Him ? " Again, " say, who is the Lord of the seven heavens, and Lord of the great ' *Arsh* ? ' They will answer, ' God.' Then say, " is it not that you do not fear Him ? " Say, " if you know, who is he in whose hands is dominion over everything ? who can compel, yet not be compelled ? " They will quickly answer, ' God.' Then answer, " is it not that you do not fear Him ? " After you have known this, and found it difficult to understand, how people who accept the scriptures, can supplicate others than God, turn to the second reason which is as follows :

They say, " we only turn towards and supplicate those departed, that they may intercede with God for us. We ask not from them, but from God, through their intercession." The proofs against this opinion are the words of God, " They worship other than God, that can neither harm nor profit them, and say, " these have interceded for us with the Lord." Answer, " can you inform God of anything either in the heavens or the earth of which He has not knowledge. He is more holy and high than those whom you give Him as companions."

Those who have adopted not God, but others as a patron say, " we only worship them, that they may propitiate us with the Lord ; for of a certainty He will decide favourably in matters with which they are concerned." They also hold as opposed to us that God will not point out the way of salvation to infidels or liars." Having understood this, turn towards the third reason, *viz.*, that he who calls on an idol to intercede for him, and he who though abandoning idols yet depends on holy persons, such as Christ, or His mother, or the angels, is in the same position. The proof of this is in the words of the Lord, " Those who seek a means to God, are they nearer Him ? They hope for His mercy and fear His punishment, and certainly the punishment of your Lord is severe." And the prophet (may he be &c. !) has said, " There is no difference between those who

worship idols, and those who worship holy persons. They are both infidels." Moreover, we fought with them, until they all turned towards God.

The fourth reason is : The people the prophet speaks of, when in distress, took refuge with God and, forgetting their past conduct, abandoned shirk ; while the people of our times, when in difficulties, seek refuge in supplicating their Pírs. The Lord has said, " when they mount their ships, they supplicate God, taking refuge with Him besides God." Now, if you understood this, you will perceive that the Mushriks in the time of the prophet (may he be &c. !) were not guilty of such heinous shirk as the wiser Mushriks of our times. The former sought refuge with God in their distress ; the latter call upon their Pírs. The Lord is omniscient.

And among the persons who presented themselves before us with the people of Makkah and witnessed our victory in discussion, was Husain ul-Airat'ul-Hazrami, afterwards al-Hayani. He continued to visit us and sit with Sa'úd and others of the force who were well learned in the scriptures, and he asked us of those matters other than the intercession of Saints, for which our swords were unsheathed. This he did fearlessly, and without any dread, as he was guiltless of any thing wrong in our eyes. So we informed him of our belief which is as follows : We believe, our sect holds the real true religion, is the sect of the Ahl-us-Sunnat and al-Jamá'at, and that our way to salvation is that of the pious ancient departed, most easy and excellent, and opposed to the doctrines of those who hold that the modern way is the best. We construe the Qorán and Hadíses according to the meaning apparent on the face of them, and leave the interpretation of them to God, for He is the Ruler. And for this reason that the divines who have passed away, so acted in answering the question as to whether the highest heaven is level or not, which arose out of the words of the merciful God, " The '*Arsh* is level ; " they held that " level " was well known, and as it was predicated of '*Arsh*, it was lawful to believe in it, and heretical to question it. We believe that good and evil proceed from God, the exalted ; that nothing happens in His kingdom, but what He commands ; that created beings do not possess free will, and are not accountable for their own acts ; but on the contrary they obtain rank and spiritual reward, merely as an act of grace, and suffer punishment justly, for God is not bound to do anything for His slaves. We believe that the faithful will see Him in the end, but we do not know under what form, as it was beyond our comprehension. And in the same way we follow Imám Ahmad Ibn Hanbal in matters of detail ; but we do not reject any one who follows any of the four Imáms, as we do the Shi'ahs, the Zaidiyyahs, and the Imániyyahs, &c., who belong to no regular churches. Nor do we admit them in any way to

act openly according to their vicious creeds ; on the contrary, we compelled them to follow one of the four Imáms. We do not claim to exercise our reason in all matters of religion, and none of our faith demand such a position, save that we follow our judgment where a point is clearly demonstrated to us in either the Qorán or the Sunnat still in force, and though there has been no special command in favour of it, yet there is nothing of weight against it. As a rule, we hold the same as the four Imáms ; but we reject all sects in connection with property inherited by our ancestors, and hold them preferred, although it is opposed to the Hanbalí sect. We do not enquire to what sect a person belongs, neither do we abandon the forms prescribed by the four sects, except where we find a clear decision contrary to any of them and the matter is merely an outward observance, such as the action of an Imám at prayers. Hence we direct Malakís and Hanafís equally to collect themselves an instant, when standing or sitting before prostrating themselves at prayers, for on this point the evidence is clear. On the other hand, we do not prohibit the saying of " Bismillah " in a loud voice, as is the custom among Sháfi'ís, neither do we direct it to be said inwardly. Where two contrary practices were in force, and the evidence in connection with each is strong, we declare both allowable, even though this is contrary to any sect. But this occurs only very rarely. The exercise of our reason in some matters of religion is not prohibited, nor can such be deemed contradictory to repudiating the right to exercise our reason in all religious matters ; for above all the four Imáms followed their own will in some minor religious observances, even so far as to act contrary to the rules of the sect which they founded.

We make use of the usual orthodox commentaries in striving to understand the Qorán, such as the Tafsír Jarír and its compendium by Ibn Kaşir the Sháfi'í, and so also the Baghawí, Baizáwí, Kházin, Haddád, Jalálain, and other commentaries. We also use the commentaries of the well known Imáms to explain the Hadíşes, viz., 'Asqalání, Qustulání on Bukhárí, the Nabawí on Muslim, Manáwí on Jámi'uççaghír, and Mukhawwaç on collections of Hadíşes, as the Umahát us-sittah, or 'the six mothers,' their commentaries, the different books of all sects in all sciences, all ordinances, histories, grammar, and all sciences, helpmates to other sciences. We do not command the destruction of any writings except such as tend to cast people into infidelity to injure their faith, such as those on Logic, which have been prohibited by all Divines. But we are not very exacting with regard to books or documents of this nature, save if they appear to assist our opponents, we destroy them. As to the destruction of certain books belonging to the people of Táif by the Badawís, that proceeded from their ignorance, they were punished for it and so were others for the same thing. We do not consider it proper to make Arabs prisoners of war, nor have

we done so, neither do we fight with other nations. Finally, we do not consider it lawful to kill women or children.

As to those liars and concealers of the truth who say, that we explain the Qorán according to our own views and only hold those traditions which agree with our opinions, without having recourse to the well known commentaries on the one or taking into consideration the narrators of the other; that we lower the dignity of our prophet Muhammad (may, &c.) and say that he has rotted in his grave, and that any one of us would derive more advantage from his staff than from him; that he cannot intercede for us; that pilgrimage to his tomb is improper; and that he was so ignorant, as not to know positively "There is no God except God" until he became inspired;—we answer, 'only consider that this sentence "There is no God but God" was given forth in Madínah.' Moreover, they say, we do not attend to the sayings of the learned and destroy the writings of those adhering to any one sect, because though partly true, they are also partly false; that being numerous, we proclaim as infidels not only the people of our time, but all since the beginning of the tenth century (Hijrah), except those who hold as we do; that we do not enrol any person in our sect until he admits that he was a Mushrik, and his father died one; that we prohibit the invocation of our prophet (may, &c.) and pilgrimage to his grave even in cases where it is lawful; that whoever joins us, is considered as free of all incumbrances, *even his debts*; that we do not allow the Ahl-ul-bait (may the Lord be pleased with them!) any superior rights; that we compel them to marry inferiors, and that we force those who are old to put away their young wives, in order to marry them to young men among us, although no suit for a divorce has been instituted before us, nor is it desired by the parties. All this is simple nonsense, and when we are asked about them, we only answer in the words of the Qorán, "Praised be you. These are great calumnies." In short, whoever asserts any such thing of us, lies against us. He who has seen how we order our lives, has visited our meetings, or knows what we hold, can affirm that all these have been made up, and that the disseminators of them are enemies of religion, brothers of the devil, who lure men away from offering up their prayers to God, the exalted, in perfect accord with His Unity, and prevent them from abandoning those different kinds of shirk of which the Lord has declared that He will never forgive, though He will forgive whatever else He wishes. We believe that whoever commits a mortal sin, such as putting a Muslim to death, fornication, taking interest, drinking wines, or whoever repeats such, does not cease to be a Muslim, nor will he suffer eternal punishment, provided he dies entertaining a true belief in the Unity of God.

We believe that our prophet Muhammad (may he, &c.) is more exalted by God than any other created being; that he is alive, lives in his grave

a life quicker than that declared by revelation unto martyrs, and that he can hear the salutations of those who salute him. We consider pilgrimage is supported by legal custom, but it should not be undertaken except to a mosque, and for the purpose of praying in it. Therefore, whoever performs pilgrimage for this purpose, is not wrong, and doubtless those who spend the precious moments of their existence in invoking the Prophet, shall, according to the Hadís, obtain happiness in this world and the next, and he will dispel their sorrows. We do not deny miraculous powers to the saints, but on the contrary allow them. They are under the guidance of the Lord, so long as they continue to follow the way pointed out in the laws and obey the prescribed rules. But whether alive or dead, they must not be made the object of any form of worship. This does not prevent us from asking them or any other Muslim if living to supplicate on our behalf. Thus it is related in the Hadís that Al-mar-ul-Muslim asked that his brother might be accepted by God, and 'Omar directed 'Alí to ask Uwais to supplicate that he might be pardoned, and he did so. According to what has descended to us, our prophet Muhammad (may he, &c.) is empowered to intercede for us on the day of judgment, and so also are all prophets, angels, saints, and children. And we shall ask it of the Lord God, the Ruler over it, the Granter of it to whomsoever He pleases to those who are amongst the best of men, the believers in the Unity of God. Thus one of us entreating the Lord God Almighty shall say, O Lord, you have empowered our prophet Muhammad (may he, &c.) to intercede for us, &c. (in the form handed down by tradition), or we shall ask it of the Lord God, the Granter of it to us on the day of judgment. "O God, you have appointed your pure slave (mortal or angel, as may be) to intercede." Thus we shall ask God for those things which must be demanded from Him and not from them. And as regards the things over which God alone has power, no one will cry out "O prophet of God", or "O Saint of God, I ask your intercession," nor will any one say to this "help me", or "intercede for me", or "assist me." Since calling in this manner on those who are dead, but as yet not risen to judgment, is a form of shirk. There is nothing in its favour, either in the Qorán or the Sunnat. The pious departed have not urged it. On the contrary, they have decided that it is shirk of the most aggravated form, on account of which the prophet warred with the world.

To determine the effect of taking an oath in the name of other than God, it is necessary to look to the intention of the swearer. If he intends by the oath to give that respect which is due to God, or more, as happens among certain violent Mushriks of our time, who swear by their Shaikhs—their gods on whom they rely, such false oaths will not be accepted like those sworn in His name, and the swearers are, according to the general opinion of Muslims, Káfirs, guilty of the most heinous form of shirk, ignorant of

the most simple elements of their religion. When an oath is lightly taken, it is not an aggravated form of shirk ; but such a habit must be sternly checked and the swearer directed to beg pardon of God.

As to conjunction with God, we hold that when one says, "O Lord, I shall obtain conjunction with you through the majesty of Muhammad," or "through our prophet," or "through the Majesty of your pure servants," or "through your servant so and so," this is a sort of worship, sinful in its nature, (especially as there has been no decision in favour of it), like the practice of invoking the prophet (may he, &c.) in a loud voice, at *Azán* time.

Now as regards the Ahl-ul-bait, a similar question, *viz.* the lawfulness of marrying a Fāṭimite, was asked of the people of Daráyah, and they answered in accordance with former decisions regarding them. It is right to be friendly and on good terms with them, as is stated in the Qorán and the Sunnat. But we must remember that *Islám* is the line of separation between us and the rest of mankind ; and that there is neither grace nor goodness without piety which carries with it honor, respect, and reverence. All learned people are guided by it in the question of precedence, between persons nearly equal in age or knowledge, or in advancing to meet such when escorting them to the place of honor. But the custom which is prevalent in some cities, of honoring those who are young and ignorant, even so far that they are angry, beat, wound, or at least quarrel with those who do not kiss their hands instead of shaking them, is not based on any decision, nor is there any evidence in its favour. On the contrary, it is forbidden and should be abolished. If one person kisses the hand of another returning from a long journey, or if he does it to honor him for his learning, or after a long absence, it is harmless in itself, but is objectionable, as it becomes known to those who put faith in such things and creates a custom among proud people. Hence we absolutely prohibit it, especially on account of those of whom it is said as a warning : "It is not possible to close all the places where hunters watch." For this very reason we razed the house of the noble Khadijah, the wife of our Prophet, the dwelling in which the prophet was born, and other places dedicated to certain Saints in Makkah, so that the people might be warned and flee from shirk, inconsistent with His exaltedness, and which He will never forgive. Shirk is worse even than saying God has a son ; the latter makes Him superior to all created beings, the former does away with this superiority. For the Lord has said, "A parable is propounded to you about yourselves : "What your right hands have obtained, is it for you or for your companions ?"

The marriage of a Fāṭimite to a person not a Fāṭimite is not inconsistent with the conduct of Muslims, nor is it wrong. 'Alí and 'Omar-

ibn-ul-Khaṭṭāb so married. These two examples suffice. Sakinah, daughter of Husain-bin-'Alí, married four times, and none of her husbands was a Fáṭimite, or of the tribe of Banú Háshim. Such was the custom of our ancestors, beyond all cavil. We do not compel any person to marry his slave until she demands it, or he is unable to marry his equal. Arabs are all equals for Arabs, and the contrary custom which prevails in many cities, is simply a proof of pride and a desire to exalt one's self, which, as has been foretold, is a certain cause of great evil.

A marriage with an unequal is lawful. Thus Zaid who was a slave married Zainab, the mother of the faithful, a daughter of the Qoraish tribe. This is well known to all sects and is conclusive.

Suppose it is objected by a person not desirous of embracing the truth, that according to our argument, *viz.*, whoever says, "O Prophet of God, I ask you to intercede for me," is a Mushrik, his blood shall be shed, applies to the mass of Muhammadans of modern times, and above all to the Divines who have believed this, and even despoiled those who opposed it. We answer, that it does not follow. The necessary consequence of a sect is not the sect itself, as is well known. So it is not necessary that we must be Mujassimah, though we speak of the "form" of God, but on the contrary we consider whoever dies in that persuasion is lost. We brand as *Káfirs* only those who having heard our call to the true faith, are deaf to it, and who having heard the proofs in its favour, obstinately reject it. These are the predominant sects, these we war with, so long as they remain in wickedness, prohibit lawful acts, or assist others in committing grievous offences. The non-predominant sects we war with only when they assist the former, are pleased with them, or join them, and thus increase their numbers, becoming as it were predominant with them. Warring with them is commanded. We excuse the past generations. They were not protected from error, and their errors are excusable. And as to those who despoiled of their property such persons as did not agree with them, they were mistaken, and making a mistake is no harm. Indeed, better than they have made mistakes, as we know from the tradition of the woman and the decision about dower. History gives other examples. The companions of the prophet erred, when assembled together, with the prophet in their midst. But his glory penetrated them, and they said to a date tree "give us a sign," and it responded. We say, this is the position of those persons who having fallen away from the right way, subsequently awake to their errors; but not of those who are aware of proofs, know the words and practice of the Imáms, and yet remain persistently opposed to them till they die. We say that there is no harm in excusing persons in the first state, nor do we hold them *Káfirs*, simply because they were in error, or even because they continued so. For none of their time opposed their doctrines either by words,

or the sword and spear. They knew of no proofs to the contrary and saw no clearer way. The greater number of the Musalmáns referred to by our opponents, neglected the advice of those who followed the Sunnat. As a rule they had totally forgotten the Sunnat, and even the few who were enlightened turned away from it before it could make any impression on their heart. The nobles persistently prohibited the multitude from hearing it, and the monarchs tortured those in whose heart its faintest trace could be found, except the few whom the Lord protected. Thus Mu'áwiyah and his friends opposed and fought against the Commander of the Faithful, 'Alí-ibn-Abí-Tálib. They were wrong and continued so to their deaths. Yet, though they were in error, as we clearly learn from the Ahl-ul-bait, that none of our pious ancestors considered them Káfirs according to Ijmá', or even very wicked; on the contrary they judged them worthy the reward of warriors in the cause of religion. So when we find a man orthodox in matters of faith, pure, pious, clean of heart, and seeking to benefit his sect by devoting his time to learning the useful sciences, or writing about them, we do not call him a Káfir, though he may hold wrong opinions on these or other points. This was the position of Ibn Hajar ul Haisamí, yet we consider his writing as well ordered, do not deny his knowledge for a single instant, but on the contrary take great care of some of his books, such as the Sharh ul-Arba'in, the Alzawájir, &c., believe what he has copied, and though in error in one point, he is one of the Divines of Islám with whom we hold. Any person of experience and wisdom, who is just and free from any leaning towards hard-heartedness or oppression, looks more to what is said than who says it. Again, the customs and habits of people in authority are obligatory. It matters not whether they are just, or unjust, exact imitations of those of whom God has said, "We found our fathers among them following their religion, and we, coming after them, imitate them in their customs and vices," who form a decision of what is right from the individual and not of the individual from his acts. With these last we seek no conversation; but we use the sword until they are truly and sincerely converted.

And, praised be the Lord, the army of the true believers in the Unity of God was victorious, its standards were unfurled under most auspicious circumstances, and "soon shall those in darkness see what turn their affairs shall take." Moreover, we were the more numerous, and God has said "our armies shall be greater in number," and so we were bound to assist the faithful and reward the religious.

As regards Bid'at,* our doctrine is that Bid'at is whatever has been introduced after the third generation from Muhammad and is absolutely sinful. This is contrary to the doctrines of those who divide it into good and bad, and those who divide it into five kinds, unless as appears probable they mean to consider as "good" the acts of the pious departed which were optional,

mandúbah, and obligatory, and call it "bid'at," while "bad" refers to those acts which are unlawful or prohibited. There is no harm in so grouping them.

Among the forms of sinful bid'at which we prohibit, is raising one's voice at Azán time, on Friday night, during the Ramazán, or at either of the 'Ids (in Makkah we set aside every thing connected with *tazkir* and *tarkhim* as sinful according to the Divines of every sect), also reading the Hadíses of Abú-Hurairah before the Khatib on Fridays, which is denounced as Bid'at in the Jámi'-uṣṣaghir; assembling on certain particular occasions to read the story of the prophet's birth and believing that it is a special kind of prayer, even though the members of the assembly have no knowledge of history. There is no precedent for this. Again, we forbid people taking to themselves Pírs, or assembling to invoke their Pírs; calling on their Pírs with a loud voice, offering *fátihahs* to them, or seeking to obtain important advantages through them. For example, we prohibit the *rátib-us-Samán* and the *rátib-ul-haddúd* as included in the more heinous form of shirk, for which we are ready to battle.

If any person abandon the right way, follows customs which are not Sunnat but Bid'at, and subsequently refuses to give them up, he is punished by the Magistrate, such punishment as shall seem fit until he repents.

We do not prohibit people from reading frequently pamphlets composed from extracts of the Qorán and Sunnat; and as to blessing the prophet, repeating his name, &c., begging pardon from God, reading the Qorán, &c., all these are commanded by the Law. Whoever exerts himself in such duties will be rewarded, and as his prayers increase, his reward increases in a greater proportion,—provided he offers them up according to law, without changing the words or the form of them. For God has said, "Call on your Lord secretly as a suppliant." And again, "God has beautiful names, call on him by them." The Kitáb-ul-Izkár is full of praises of God, whoever is a seeker of his God can be so with this book, which is in itself sufficient for religious people.

Among those things which we prohibit is the custom of reciting verses in praise of the prophet, and at the same time blessing him, that of repeating his name or reading it after Taráwih prayers under the belief that it is a form of prayer. Indeed, multitudes are under the idea that this is a custom undoubtedly handed down from our ancestors, and hence we forbid it. But the Taráwih itself is Sunnat, and there is nothing wrong in assembling to read it, or even in repeating it very often. Another form of Bid'at is the custom of reading the five prayers, which are *farz* after the close of Friday in the Ramazán. This has been prohibited by Ijmá', and we punish it most severely. There are other forms of Bid'at, such as taking the name of God in a loud

voice, when lifting a corpse or when sprinkling the grave with water. No authority for such has descended from the pious departed. In conclusion, it is as well to point out that Shaikh Al-Ṭarṭúsí-al-Maghribí has written a book called 'Al-báís fi-inkár-il-bida' wal-hawádiq, and that Abú Shámah al Muqrí has compiled from it a shorter pamphlet, which should be in the hands of all who are earnest in their faith.

We prohibit those forms of Bid'at that affect religion or pious works. Thus drinking coffee, reciting poetry, praising kings, do not affect religion or pious works and are not prohibited, so long as they are not mixed up with acts of the nature above described, neither do we prohibit *I'tikáf* in a mosque in the belief that it is a pious act. Thus Hasan told 'Omar ibn al Khaṭṭáb, Commander of the Faithful, that he had sung before one who was better than he, and 'Omar allowed him to sing.

All games are lawful. Our prophet (may, &c.) allowed Al-Habshí to play in his mosque on the 'Id day. So it is lawful to chide and punish persons in various ways; to train them in the use of different weapons; or to use anything which tends to encourage warriors in battle, such as a war-drum. But it must not be accompanied with musical instruments. These are forbidden, and indeed the difference between them and a war drum is clear. However the Daff is allowed at marriages. The prophet (may, &c.) has said, "Impurity has descended to us with purity." And again, "tell the Jews that our faith is not difficult."

We hold that Imám bin Qayam and his Shaikh are true Imáms, followers of the Ahl-us-Sunnat, and we hold their writings in the greatest respect, save that as regards them we are on every point *ghair-muqallid*, and every one of us is allowed to accept or reject their opinions, or the opinions of any person except those of the Prophet. It is well known that we hold opinions opposed to the Imáms on several points. Thus as regards giving three divorces in one assembly, in one sentence, we hold it obligatory following the four Imáms. We hold waqf proper, vows allowable, and their proper performance obligatory. Among the many forms of *bid'at* which we forbid, is offering up Fátihahs to Pírs after the five daily prayers; lauding them immoderately, and seeking conjunction with them after the manner in many cities.

Consolidating prayers, though considered by some as a most pious act, is as a rule a temptation towards shirk, though persons do not perceive it. For shirk is so imperceptible, that people are often unwittingly guilty of it. If not, why should our prophet (may, &c.) have sought protection from it, *viz.*, "O Lord, you have guarded me against knowingly committing shirk. Pardon me, if I have done it unwittingly. To you are known the most secret things." It is absolutely necessary that people should hold to these words, and avoid shirk as much as possible. And 'Omar ibn ul Khaṭṭáb

said, "The handle of Islám, that best of handles, will be broken." Then they asked "when," and he answered, when some Moslems know not the state of ignorance before the Prophet, &c. For these will do shirk and yet believe that it is a pious act. O God, guard us from backsliding and grant that our faith may not be impaired!

This is a short account of the heads of the conversation which, as^a already mentioned, we held with Husain ul-Airat'i. He often asked us to put it in writing, and as he was importunate, I have done so, but without referring to our religious books, as I have been busily employed in superintending matters connected with the Holy War. But whoever is desirous of knowing our belief, let him come to us at Daráyah, and he will see what will gladden his heart, and his eyes will be pleased in reading the compilations on the different kinds of knowledge, especially the Tafsirs and Hadíges. He will see God praised in a pleasing manner; the assistance He gives in establishing the true faith; the kindness, which He exerts among the weak and feeble, between inhabitants and travellers.

We do not deny the doctrines of Cúfis, nor the purification of a person's soul from the stains of sin in deed or thought, provided the person who holds them is firm in his religious observances, and treads the straight road as marked out. But we do not undertake to carry it out in all our acts and deeds. Nor do we turn towards, ask assistance, or beg for aid from other than the Lord God, to whom alone we turn in all our acts. He is our Agent, our Master, our Deliverer. May peace and the blessing of God be upon our prince Muhammad and on his family and his companions!

'Abdullah, son of Muhammad, son of 'Abdul-Wahháb, wrote this in Muharram, 1218. [April, 1803, A. D.].

Notes on Sunárgáoṇ, Eastern Bengal.—By DR. J. WISE, Dháká.

[With a plan and a plate.]

Sunárgáoṇ, or, as the Hindús called it, Subarnagrám, was the capital of a Hindú principality anterior to the invasion of Muhammad Bakhtyár Khiljí, A. D. 1203. At the date of the invasion, Lakshman Sen, of the Vaidya caste, was on the throne. He had made Nadiá his capital. Defeated he fled to the residence of his ancestor Ballál Sen in Bikrampúr, and either from there or Sunárgáoṇ he ruled over the eastern districts. The natives of Bikrampúr still point out with pride the square moat of his palace, which is called "Ballál Bárf."

The next thing we hear of regarding this part of the country, according to Mr. Taylor,* is that it was governed by Muhammadan Qázis. One

* Topography of Dacca, page 67.

resided at Bikrampur, a second at Sunárgaon. The only one whose name has survived, is Pír Adam, or, as he is called by the Muhammadans of Dháká, Adam Shahíd.*

Local tradition represents Ballál Sen as ruling at Rámpál, about a mile from where the tomb now is, when Pír Adam suddenly appeared with an army and caused pieces of cow's flesh to be thrown into the palace, which so enraged the monarch, that he marched against his enemy and killed him while at prayers on the spot where the masjid now stands.

The Hindú army is further stated to have been totally defeated at 'Abdullahpúr, a few miles to the west. It would appear that this tale has some foundation of truth. If there were two Ballál Sens, the later one the son of Lakshman Sen, the difficulties connected with this part of the history of Bengal disappears. That shortly after the invasion of Bakhtyár Khiljí officers of his penetrated into and subdued Eastern Bengal is certain; for if we follow Muhammadan historians, we find that in A. D. 1279 Tughril, or, as he styled himself, Sultán Mughisuddín, was Governor of Eastern Bengal, and his seat of government was Sunárgaon. At that date he invaded Jájnagar† or Tiparah, and having carried off much treasure, he refused to remit any of it to Dihlí.

The reigning monarch Ghiyásuddín Balban sent an army against his insubordinate deputy. It was defeated. A second shared the same fate. The emperor then marched in person against the rebel, and occupied Sunárgaon, having been joined in his advance by Dhinwaj Rái,‡ zamíndár of the city, with all his troops. Tughril fled, but was overtaken and slain, A. D. 1282. Having heard of the death of his enemy, Balban returned to Sunárgaon, and put every one of Tughril's family and his principal adherents to death. Not content with this barbarity, the historians record that he executed a hundred faqírs with their Qalandar, because they had instigated Tughril's rebellion, and had accepted from him three *mans* of gold to maintain their society.

Balban, having subdued the district, conferred the ensigns of royalty on

* His tomb at a village called Qází-qacábá, south of Riqábí Bázár in Bikrampur. It was surrounded by a wall and put in thorough repair about a hundred years ago. For centuries a lamp was placed every night on his grave; but the greater enlightenment of the present day, under Farázi instruction, has put a stop to such profane rites. Adjoining is a six-domed masjid, with beautiful carved stone and brick-work in the interior. The inscription bears the name of Jalaluddín Fath Sháh, and the date is A. H. 888 (1483); *vide* J. A. S. B. for 1873, p. 286.

† The *modern* tradition in Tiparah is that the old name of the district was Jaház-nagar, or the "city of ships." This is evidently founded on the circumstance that, at a much later period, the revenue for the support of the nawárá, or imperial fleet, was derived from lands in this district.

‡ This is probably the same person as Dhinaj Madhub, who is believed to have been a grandson of Ballál Sen.

his second son Bughrá Khán, or Náçiruddín Mahmúd, and returned to Dihlí, where he soon afterwards died.

Bughrá Khán was succeeded in the government of Bengal by his sons, who resided chiefly at Lak'hnauti. About A. D. 1318, Shihábuddín Bughrá Sháh obtained the throne. His reign is believed to have been short. His brother Ghiyásuddín Bahádur deposed him, and assumed the title of Bahádur Sháh. The deposed monarch retired to Dihlí, and secured the intervention of Ghiyásuddín Tughluqsháh on his behalf. In 1323, the emperor in person advanced with an army to Sunárgáo. The usurper submitted, and was sent with a rope round his neck to Dihlí. An adopted son of the emperor, Fath Khán, was left in charge of Sunárgáo with the title of Bahrám Khán. He is said to have ruled his province "with much equity and propriety" for fourteen years. His death, which occurred at Sunárgáo, is fixed at A. H. 739 (A. D. 1338). From other sources, however, we learn that Bahádur Sháh struck coins at Sunárgáo in A. D. 1327, on which he acknowledges himself a vassal of Muhammad Tughluq. Two years afterwards, the coins bear the impress of his own name. It is conjectured that on the accession of Muhammad Tughluq, A. D. 1325, he reinstated Bahádur Sháh in the government of Sunárgáo, and that having rebelled again he was again defeated, and this time put to death. His dead body, Ibn Batúṭah tells us, was flayed, his skin stripped, and in this state circulated in all the provinces of the empire as a warning to other governors. It was probably at this later date that Bahrám Khán was elevated to the government of Sunárgáo.

In the following year, Bengal revolted from Muhammad Tughluq. The revolt was headed by Fakhruddín Mubárák, who had been 'siláhdár' or armour-bearer, to Bahrám Khán, and who now assumed the title of Sháh. Qadar Khán, Governor of Lak'hnauti, by order of the emperor, advanced towards Sunárgáo and totally defeated Fakhruddín, and took possession of Sunárgáo. Fakhruddín, though a fugitive, did not remain idle. He sent emissaries into the city who bribed the soldiers to kill Qadar Khán under the promise of distributing the treasure among them. The soldiers murdered their commander, and Fakhruddín returning put to death the wives and dependents of his rival. From A. D. 1339 to 1349, Mubárák Sháh held undisputed rule over Sunárgáo. He was succeeded by Ikhtiyáruddín Ghází Sháh, of whom nothing is known.

In 1341, Ibn Batúṭah travelled in Bengal, and visited Sunárgáo, but he gives us no description of the city. He narrates that Shaidá, formerly a faqír, having been appointed náib of Sátgáo, revolted and fled to Sunárgáo. Fakhruddín sent an army to besiege the city; but the inhabitants, afraid for their lives, seized the unfortunate Shaidá, and sent him prisoner to the king who put him to death.

Ghází Sháh succumbed to Shamsuddín Ilyás Sháh, who struck coins in Sunárgáon from 753 to 758 A. H. (A. D. 1352 to 1356). It was during his reign that the independence of Bengal was for the first time recognised at Dihli.

On the coins Sunárgáon is designated "*Hazrat i Jalál*," a title afterwards given to Mu'azzamábád,* which was made the mint city, probably in the reign of Sikandar Sháh, son of Shamsuddín. The name of Mu'azzamábád is found on coins from 1358 to 1379; but others with the name of Sikandar Sháh, and stamped at Sunárgáon, with the years from 1355 to 1362 marked on them, have been deciphered.

In 1367, Ghiyásuddín, son of the reigning monarch, rebelled and fled to Sunárgáon; there he collected an army and marched against his father. The two armies met at Gowálpára, near Ja'farganj, in the Dháká district, and nearly opposite the junction of the Ganges and Jabuná. The father was carried off the field mortally wounded. Eighty years† ago, his tomb was still pointed out in the neighbourhood. Ghiyásuddín, whose title was A'zam Sháh, ascended the throne. He is chiefly famous for his correspondence with the poet Háfiz, whom he tried to induce to come and reside at his court. It is this monarch's tomb that is still shown at Sunárgáon (*vide* below and pl. VIII).

Sunárgáon in the 14th century seems to have been renowned for holy and learned men, and history informs us that Jait Mal (Jaláluddín), when he abandoned the Hindú religion, summoned from Sunárgáon Shaikh Záhid, to instruct him in the doctrines of Islám and direct him in the management of his kingdom.

It was probably about this time that Sunárgáon swarmed with pírs, faqírs, and other religious mendicants, to a greater extent perhaps than any other Indian city. Amidst the ruins and forest of modern Sunárgáon natives assert that at least 150 "gaddís" of faqírs are distinguishable. Why they should have resorted to this distant city, is difficult to explain.

In 1582, the khálichah, or exchequer, lands of Bengal were settled by

* About twelve miles north-west of Sunárgáon, on the opposite bank of the Brahmaputra, is an old village, which gave its name to one of the parganahs of Sirkár Sunárgáon, called Mu'azzampúr, which Mr. Blochmann identifies with Mu'zzamábád. The only old building there now is the Dargáh of Sháh Langar. It attracts Muhammadan pilgrims from long distances, who make offerings on a stone which is believed to bear the holy man's foot-print.

† The tomb of this monarch is, I believe, still shown in the famous Adfnah mosque at Panduah, built by him. The tradition, however, in this District is that he was buried where he fell. On the west of Ja'farganj, where the Jabuná flows at the present time, stood a village called Goárah, where a Dargáh of Sikandar Sháh, and a langarkhánah, or hospital, erected by Jahángír, are said to have been. The "oldest inhabitant" is positive, however, that this dargáh was that of a faqír, and not that of a king.

Rájah Todar Mal. The ninth sirkár was Sunárgáoṇ. Its boundaries were the Brahmaputra on the west, Silhaṭ on the north, and the then independent principality of Tiparah on the east. It included the present large parganah of Bikrampúr in Dháká, Baldák'hál, Dak'hin Shabbázpúr, Dándará, Chhandpúr in Tiparah, and Jogdiah in Noákhálí.

It is noteworthy that the city of Dháká was included in the seventh sirkár, that of Bázáhá.

In 1586, Mr. Ralph Fitch visited Sunárgáoṇ. He is the only English traveller who has left any description of it. He found the country in a very unsettled state. The great city of Sripore* at the junction of the Megna and Padda or Kirtumnásá was in rebellion under its chaudharí or chief-magistrate against the reigning monarch "Zibaldim Echebar" (Jaláluddin Akbar).

From Sripore Mr. Fitch proceeded to Sunárgáoṇ, which was only five leagues distant. "King Isacan" ('Isá Khán) then ruled the city.

Owing to the incursions of Portuguese and Mag marauders, the seat of the Muhammadan government was transferred from Rájmahall to Dháká in 1608. It is interesting to mark how the name of Sunárgáoṇ now disappears from the writings of the early European travellers, and that of Dháká takes its place. It is not named by Linschoten (1589), and Sir T. Roe (1615) mentions that the chief cities of Bengal were "Rajmahall and Dekuka." Sir J. Herbert (1630), however, includes Sunárgáoṇ with Bucola, Seriepore, and Chatigam, among "the rich and well-peopled towns upon the Ganges." Mandelsloe (1639) writes of "Rájmahall, Kaka or Daka, Philipatum, and Sati-gam." In the "Cosmographie" of Peter Heylyn, published in 1657, Sunárgáoṇ is placed on an island in the main stream of the Ganges.

Of the subsequent history of the city little is known, but the following fact I have ascertained. Sayyid Ghulám Muṭṭafá, the representative of a family which has held "lákharáj," or rent-free, land at Sa'dípúr close to Sunárgáoṇ for several centuries, possesses a most interesting document which affords insight into the fate of the city. This document, or 'mahzarnámah,' is a petition from his ancestor to the emperor, soliciting a renewal of the sanad by which the property was held. It is signed by several of the inhabitants of Sunárgáoṇ, and endorsed with the seals of two Qázis of the city. The witnesses testify from their own observation that Sunárgáoṇ was pillaged by the Mags, and that all the papers belonging to the Sa'dípúr family were carried off. Unfortunately this petition has no date to it; but the sanad sent in reply,

* Near Rájábárí, where these two great rivers meet, an island called Srípúr has always existed. There is still a tradition that it was formerly a place of great trade. At the present day, this island has joined on to the main land and is called Srípúr Tek, i. e., Srípúr Point. There was formerly a custom-house here, where *sáyir*, or transit duties were collected by the government.

signed by Sháh Jahán, bears the date A. H. 1033 (A. D. 1623). As Jahán-gír was then reigning, his son Sháh Jahán probably signed for his father. This supposition is confirmed by the words "A'lá Hazrat," which are used to distinguish the monarch.

From that date until the present, nothing is recorded of Sunárgáon. In Major Rennell's "Memoir," published in 1785, he describes the city as having "dwindled to a village." In 1809, Dr. Buchanan came to this part of the country with the intention of visiting Sunárgáon. The parganah* he found was called Sunárgáon; but he was told that its proper name was Udhabganj.† He was also informed that Subarnagrán, or Sunárgáon, had been swept entirely away by the Brahmaputra, and had been situated a little south from where the custom house of Kálágáchhí now stands. This information was very incorrect. The city that tradition places south of Kálágáchhí was Sripúr, and is nearly fifteen miles south-west of Sunárgáon.

Sunárgáon is often mentioned by Muhammadan historians; but Mr. Blochmann informs me that it is not described by any of them. By Ibn Baṭūṭah it is designated as "impregnable," or, as the word may be also rendered, "inaccessible." On his arrival at Sunárgáon, Ibn Baṭūṭah found a junk preparing to sail for Java, which proves that even in the 14th century it must have been a mart of some importance.

It is to Mr. Ralph Fitch, "Merchant of London," that we are indebted for the only extant account of the city. He writes: "Sunárgáon is a town five leagues from Sripore, where there is the best and finest cloth made of cotton that is in all India. The chief king of all these countries is called Isacan, and he is chief of all the other kings, and he is a great friend to all Christians. The houses here, as they lie in most part of India, are very little, and covered with straw, and have a few mats round about the walls and the door, to keep out the tigers and the foxes; many of the people are very rich. Here they will eat no flesh, nor kill no beast; they live on rice, milk, and fruits. They go with a little cloth before them, and all the rest of their body is naked. Great store of cotton cloth goeth from hence, and much rice, wherewith they serve all India, Ceylon, Pegu, Malacca, Sumatra, and many other places."

About the same period, according to the *Xín-i-Akbarí*, sirkar Sunárgáon was renowned for the very beautiful cloth called khácah, fabricated there, and also for a large reservoir of water in the town of Kayárah Sundar, which gave a peculiar whiteness to the cloth washed in it.

Modern Sunárgáon.—The following account of the old buildings of Sunárgáon was the result of a visit made in January, 1872. It includes a description of all that are known to the residents.

* Montgomery Martin's *Eastern Bengal*, vol. III., page 43.

† Udhabganj is a village, about a mile east of Sunárgáon on the Mínákhálí River.

I.—*Páñch Pír Dargáh, in Mahallah Bág'halpúr.*—It is in a very ruinous state. The wall surrounding the enclosure has fallen down in places, and several large jungle trees grow close to the tombs, and will ultimately destroy them. The sepulchres of these five Pírs are placed parallel to one another, and are raised about four feet from the ground. The river Brahmaputra must in former days have flowed past them. It was at one time intended to cover the tombs with a roof, but the pillars never rose higher than a few feet. The age of those graves, the names of the holy men, and the country whence they came, are unknown to fame; the natives are satisfied by telling that they came from the 'pachhim,' i. e., west, and they cannot understand why anybody should wish to know more. At the south-west corner of the enclosure is a small uninteresting mosque, which, like the tombs, is rapidly falling into ruin.

This dargáh is considered so sacred that even Hindús *salaam* as they pass, and Muhammadan pilgrims resort to it from great distances. There are only two other shrines to which Muhammadans make pilgrimages in Eastern Bengal—one is the tomb of Sháh 'Alí at Mírpúr, a few miles north of Dháká; the other is the dargáh of Pír Badr Auliya at Chátgáon. The latter is the patron saint of all Hindú and Muhammadan boatmen and fishermen in Eastern Bengal.

II.—About five hundred yards south-east, on the edge of a filthy trench called "Mag Dighi," is the tomb of Ghiyásuddín A'zam Sháh, king of Bengal, and correspondent of the poet Háfiz. This tomb has fallen to pieces. The iron clamps that bound the slabs together have rusted, and the roots of trees have undermined the massive stones. This mausoleum formerly consisted of a ponderous stone which occupied the centre, surrounded by pillars about five feet in height. These stones are all beautifully carved, and the corners of the slabs and the arabesque tracery are as perfect as the day they left the workman's hands. The stones are formed of hard, almost black, basalt. *Vide* pl. VIII.*

At the head is a prostrate sandstone pillar half buried in earth. It was apparently used, when erect, as a *chirághdán*, or stand for a light.

This tomb might be easily repaired, and the cost of doing so would be inconsiderable. There is no old building in Eastern Bengal which gives a better idea of Muhammadan taste than this ruined sepulchre; and there is none, when properly repaired, which would so long defy the ravages of time. The Muhammadans of Sunárgaon are too poor to reconstruct it themselves. They take great pride in showing it, although they know nothing about it but the name of the Sultán who is buried there, and they take every care that none of the stones are carried off. Unless Government undertakes the re-erection of this handsome tomb, it is not likely that anything will ever be done.

* The lithograph was made from a photograph taken by Mr. W. Brennand, Principal of the Dháká College.

What increases the surprise of the visitor at seeing this tomb is the contrast between these beautifully carved stones strewn the bank of a filthy hole and the wild luxuriance of the surrounding forest. In close proximity are various tombs, reported to be those of the monarch's ministers. The roots of trees have destroyed them, and nothing now remains to mark the spot except the brick "pushta," which preserves the mounds from being washed away.

III.—The village of Magrápára is considered by the natives of Sunárgaon to be the site of the ancient city. It has in its immediate neighbourhood several undoubtedly old buildings, and within a short distance is an eminence which still bears the name of "Damdamah," or fort. This mound, which has a magnificent tamarind tree growing on its top, is circular, but no traces of fortifications are visible. It has been used for many years by the Muhammadans as their ' 'Áshurkhánah' during the Muharram. On the tenth day, all the garlands and ornaments that are made in place of *ta'ziyahs* are here collected and admired by the people.

In the small market of Magrápára is the tomb of Munná Sháh Darwish. At the foot, a light is always burned at night. Every orthodox Muhammadan as he passes the tomb stops and mutters a prayer. This saint, about whom nothing is known, is said to have lived at the same time as the more famous Pír whose tomb stands a little to the north. This latter is called the dargáh of Khúndkár Muhammad Yusuf. It contains the tombs of the saint, of his father, and of his wife. It consists of two elongated dome-roofed buildings, each surmounted by two pinnacles covered with or formed of gold.

If any attempt is made to steal the balls, the residents assert that the thief will certainly be struck blind. Some hardened sinner, however, has of late years succeeded in cutting off one, but the believers in this tale cannot tell what his fate was. These tombs are destitute of any ornament inside. They are kept scrupulously clean, and are covered with sheets, on which devotees throw a few pith-necklaces. When a ryot has reaped an unusually abundant harvest, he, in gratitude, presents a few bundles of ripe rice at the tomb. If any calamity, as the illness of a member of his family, is threatening, he brings rice, or "batásá," and prays the saint to avert the affliction. Hindús are as confident of the efficacy of this propitiatory offering, and as frequently employ it as the Muhammadans.

Close to the tombs is a modern Masjid with a "kitábah," or inscription, dated A. H. 1112 (A. D. 1700). It was probably erected by the Pír Muhammad Yúsuf. Facing the mosque is a small grave-yard, enclosed by a brickwall. The graves are numerous, but none are of any celebrity. Inserted in the wall at the left-hand side of the entrance is a large, black stone (2 feet by 1½). The natives believe that if a person has lost any

property, he has only to put a coating of lime on this stone and he will infallibly get the property back. It was covered with an inch and three quarters of lime at the date it was examined. On scraping off the plaster a beautiful Tughrá inscription was found, with the name Jaláluddín Fath Sháh, A. H. 889 (A. D. 1484).* This is the oldest inscription discovered in the Dháká district, with the exception of the one on Adam Shahíd's tomb in Bikrampur, which bears the same king's name and the date, A. H. 888.

On the roadside near Magrápára are two other inscribed stones. The writing on both is continuous. It includes the name and title of 'Alá-ud-dín Husain Sháh, A. H. 919 (A. D. 1513) †

Close to the tomb above mentioned is a ruined gateway called the "Naubatkhanah," where musical instruments were sounded morning and evening to announce to travellers and faqirs that a place of shelter was at hand. At the back of the mosque are the ruins of a house called the "Tahwil," or treasury, where, within the memory of many living, feasts were given by the superintendent, or mutawallí, of the mosque. The present holder of this post is too poor to entertain any body. Still further to the north-west are the ruins of the dwellings of the Khúndkára. It is only within late years that this building, which had an upper room at each end, has become uninhabitable. The last residents taught boys to recite the Qorán. Now-a-days no education is given in any part of Sunárgáo to Muhammadans.

In the Mahallah north of Magrápára, called Gohatta, is the tomb of a very celebrated Pir, known as Sháh 'Abdul 'Ala, *alias* Ponka Diwán. It is narrated that he retired to the forest, where he sat for twelve years so absorbed in his devotions that he was unconscious of the lapse of time. When found, he had to be dug out of the mound the white-ants (ponka) had raised around him, and which reached to his neck. The same story is told of Valmiki the sage, and of others. This Pir must have died near the end of the last century, as his son Sháh Imám Bakhsh *alias* Chulu Miyán came, within the recollection of many living, from Silhat to die at Sunárgáo. Father and son lie buried close together. At the head of the former is placed the lattice-stone on which he spent his memorable twelve years. The tombs are otherwise of no interest. They are merely mud heaps kept carefully clean and covered over with a grass thatch.

In this same quarter a very large mosque formerly stood which was believed to have been built by the kings. It fell into ruins, and the proprietor sold the bricks to Hindús of Nárayanganj. Muhammadans extenuate this offence by asserting that the proprietor, who was a pensioned deputy-magistrate, was insane when he did it. The foundations even are being dug up. The walls had been eight feet thick. The remains of one of the

* *Vide* J. A. S. B., 1873, Part I, p. 285.

† *Vide* J. A. S. B., 1872, Part I, p. 333.

"mihrás" still standing, proved that the interior had been ornamented by carved bricks; no inscription was to be found.

IV.—On the road side east of *Magrápárá* is a small mosque, called the *Yúsufganj Masjid*. It is rapidly going to pieces, as the dome is covered with masses of pipal trees, whose roots have penetrated into the interior. Its walls are 6 feet $1\frac{1}{2}$ inches thick, which accounts for its standing erect so long.

V.—Beyond the village of *Habíbpúr*, on the right hand side of the road, is the tomb of "*Paglá Sáhib*," a very insignificant building. Various stories are told of the reason this *Pír* received such a singular name. One is that he became "*mast*," or light-headed, from the intensity of his devotions. Another, that he was a great thief-catcher, that he nailed every thief he caught to a wall, and then beheaded him. Having strung several heads together, he threw them into an adjoining "*khál*," which has ever since been known as the *munda málá*, i. e. necklace of heads. This tomb is so venerated that parents, *Hindú* and *Muhammadan*, dedicate at the tomb the "*chonṭí*," or queue, of their child when dangerously ill. A little further on, the road crosses a *nálah* by a very fine *Muhammadan* bridge of great age. It is generally called the *Kampaní ke ganj ká pul*.

VI.—In a quarter near this, called *Bárá Makhlas*, is a comparatively modern mosque, erected by *Shaikh Gharíbullah*, a former *janchandár*, or examiner of cloth, to the Company. It bears the date A. H. 1182 (A. D. 1768), and it is still used by the *Muhammadans* living in the neighbourhood. Its pinnacles are made of glazed pottery, but the building generally is plain and devoid of interest.

VII.—*Painám*, although a most singular village, possesses few ancient buildings. There is, however, a fine *Muhammadan* bridge of three arches, called the *Dallálpúr pul*, over which the road goes to the *Kampaní ká koṭ'hí*. The roadway is very steep. It is formed of bricks arranged in circles of about five feet in diameter. The adjoining bridge leading into *Painám* village is made in the same way. These circles of bricks are kept in place by several large pillars of basalt laid flat at the toe or rise of the bridges.

The old *Kampaní ká koṭ'hí* is a quadrangular two-storied, native, brick building, with an arcaded court-yard inside. It was a hired house, and is now occupied by *Hindú karmakars*, or smiths.

In the one street of *Painám* is a modern and very ugly temple of *Shiva*, ornamented with numerous pinnacles.

In *Amínpur* the ruins of the abode of the royal *krorí*, or tax-gatherer, is shown. Like all old ruins, it is said to contain fabulous treasures protected by most venomous snakes. A descendant of this family still resides in the neighbourhood. Close to his residence are the ruins of an old *Hindú* building, the only one existing in *Sunárgaon*. It is called "*jhikoti*," a

term applied to a building with an elongated dome roof formed of concrete, and with the walls pierced with numerous openings. It was formerly used for religious purposes.

VIII.—In the division called Goáldih, which consists of dense and impenetrable jungle traversed by a few foot-paths, are two mosques. The first is called 'Abdul Hamíd's Masjid. It is in good preservation, being a comparatively modern structure. Its "kitábah" bears the date A. H. 1116, (A. D. 1705).

About a hundred yards to the south is the oldest mosque in Sunárgaon. The residents call it the *purána*, or old, Goáldih mosque. Its *kitábah* had fallen out, but had been carefully preserved in the interior. On this stone is inscribed the name of 'Alá-uddín Husain Sháh, A. H. 925 (A. D. 1519).*

This curious old mosque is fast going to ruin; pipal trees are growing luxuriantly on the dome, which is cracked, and will soon fall in, and creepers are clinging to the outside walls and aiding in the destruction.

It is built of red brick. Its exterior was formerly ornamented by finely carved bricks in imitation of flowers, but neglect and the lapse of centuries has left few uninjured. The interior is 16½ feet square. The square walls, as they ascend, become transformed into an octagon. At each corner are quarter domes or arches, and from the intermediate space or "pendentive" the dome rises. As usual there are three "mihrábs." The centre one is formed of dark basaltic stones, beautifully carved and ornamented with arabesque work. The two side ones are of brick, boldly cut and gracefully arranged. The bricks in the archways have been ground smooth by manual labour, and have not been moulded. The pillars at the doorways are sandstone, evidently the plunder of some Hindú shrine. Until twenty years ago this mosque was used for worship. The khádim, or servant, having died, no care was taken of the building, and the dome threatened to fall in, so that worshippers migrated to the modern mosque.

As they do at all the old buildings in Sunárgaon, Hindús *salaam* as they pass this Masjid.

IX.—Beneath a "gúlar," or wild fig tree, near Sa'dípúr is a mound with a large stone inscribed in Tughrá characters. Where it came from, or to what it belonged, no one knew. In the inscription the name of Sultán Náṣiruddin Nuṣrat Sháh, A. H. 929 (A. D. 1523), is written.†

This stone was carefully removed and deposited in a place of safety at Sa'dípúr.

X.—The only other memorial of former days worth mentioning is the large Khácnagar tank, south of Painám. It covers 9½ acres. The age of this reservoir is unknown. A few bricks on the west side are evidently

* *Vide* J. A. S. B., 1873, Part I, p. 295.

† *Vide* J. A. S. B., 1872, p. 338.

the remains of a ghát. This tank has been gradually silting up, and in the month of April there is only six feet of water in it. In former days its banks were covered with the huts of weavers, who found that its water made their muslins remarkably white. The weavers have died out; but the dhobís who wash clothes in the tank now, assert that the purifying quality of the water surpasses that of any other tank or well.

Regarding the site of the old fort of Sunárgáoṇ the residents can give little information. They state that a fort and a mosque, with its dome made of lac, formerly stood on the east of the modern village of Baid Bázár, where the Megná now flows. This is the most likely place for it to have stood, as it would have protected the city from the incursions of piratical ships coming up the river on the east.

Any account of Sunárgáoṇ would be imperfect that did not mention the changes in the course of the Brahmaputra, which must have had a most important influence in the selection of the site and on its prosperity. It is a curious fact that the Kalika Puráná poetically relates, that when Balarám cut through the Himálayas with his axe to allow a passage for the pent up waters of the Brahmakunḍ, the goddesses Lakhya and Jabuná both sought to marry the youthful Brahmaputra. The god made choice of the former, and their streams were blended into one. Within the last century, however, the waters of the Lakhya have been gradually drying up, while the main stream of the great river has joined with that of the Jabuná.

In the neighbourhood of Sunárgáoṇ are two places connected in story with the earliest Hindú epics. Nangalband, *i. e.*, the place where the plough stopped, is the spot where Balarám checked his plough when he undertook to plough the Brahmaputra from its source. Near this is Pancho-mi Ghát, where the five Pándú brothers, while in their twelve years' exile, are traditionally said to have bathed. At both of these places thousands of Hindús annually resort to bathe, when the moon of the month of Chait is in a certain lunar mansion. These ancient legends appear to point to a period when the cultivated land terminated at Nangalband. The red laterite soil, which extends from the Gáro Hills through the Bhowál jungles, crops up here and there in the northern parganahs. In Sunárgáoṇ, however, no traces of it are visible. That the alluvium washed down from the hills should first of all be deposited at the termination of this hard formation is most probable, and it was perhaps on this account, as well as on the inaccessibility of the place itself, that the Hindú princes expelled from Central Bengal were induced to found a city here.

In the distribution of the sirkárs of Bengal by Rájah Todar Mall, the Brahmaputra* is said to have bounded Sunárgáoṇ on the west. It does so at the present day; but the stream that bears that name is a shallow

* Ibn Batúta calls the Brahmaputra *Al-nahr al-asraq*, 'the blue river'.

one. On the north-west of Sunárgáon, however, the dry bed of a river, which at one time must have been three or four miles broad, is still distinct. The Minákháli river, which now-a-days connects the Megná and Brahmaputra, was probably the course that the former took at some early date on its way to join the Lakhya opposite Náráyananj. This supposition is supported by the fact that when Islám Khán built forts to prevent the Mag marauders from passing up the rivers, the site of one was Hajíganj; of a second, "Trivení," the confluence of three streams, (which could only be the Megná, Brahmaputra, and Lakhya); and of a third, Munshiganj; that this was the course of the Brahmaputra in former days seems certain. The old bed of the Brahmaputra still exists at Munshiganj, and on its banks is held the time-honoured fair of the Baruní, or Varuní, in the month of Kártik. The spot where this religious festival is held in honour of "the god of water," is where the Brahmaputra and the Burhíganga meet. The Burhíganga, or Dhaká River, was the old bed of the Ganges, when it flowed through the great swamps still existing between Nátor and Ja'farganj. Old Sunárgáon would in this case be favourably situated, being protected from the incursions of the hated Muhammadans by the Ganges and Brahmaputra on the west, and from the inroads of the savage hill tribes by the Megná on the east.

In Rennell's maps, published in 1785, the main stream of the Brahmaputra joins the Megná at Bhairab Bazar, as a small branch does at the present day. Seventy years ago, this was, I understand, the route followed in the hot season by all boats going to and from Asám and Calcutta, and it is not two generations since the Balesar k'hál, which runs through Sunárgáon, was navigable all the year round.

Although it is impossible to fix the date of any of these changes, yet there is every probability that in the days when Sunárgáon was a royal city, its walls were washed by one or other of these great rivers. A visit to the jungle of Sunárgáon, intersected as it is by trenches of stagnant water and obstructed by raised mounds, suggests the idea that formerly the abodes of the people were elevated above the highest tides, and that the city was traversed by numerous canals and natural creeks. No situation could have been better adapted for a conquered people, whose safety lay in the rivers by which they were surrounded and in the boats which they possessed.

The site of the ancient Sunárgáon is covered by dense vegetation, through which a few winding footpaths pass. The inhabitants are few. The children are all sickly and suffering from spleen disease. The men are generally puny, and so apathetic, that they have not the energy to cut down the jungle, in the midst of which their houses are buried. In the rains all locomotion is by boat. The stagnant holes and swamps of the

cold season are then practicable, and the small native boats are punted throughout the jungle between the artificial mounds. In the cold season, these holes contain the most offensive water, laden with decaying vegetable matter. On the banks the largest alligators are seen basking contentedly. The trees are chiefly mangoes, the remains of former prosperity. One decayed stump at Sa'dípúr is still shown as the identical tree of which the unfortunate Sháh Shujá' ate while he halted at Sunárgaon. This variety is still called "Shujá'-pasand." Throughout the jungle wild guava, bel, almond, and ber trees are found. It is told by the residents with pride—as if the fact reflected honour on Sunárgaon—that one "khirmi" tree (*Mimusops Kauki*) grows there, while in Dháká only two specimens exist. The "guláb jáman" that grows here is reputed to be of unusual delicacy. Sunárgaon pán is celebrated. It is known as "káfúrí," from the aroma it gives off when chewed, and is sold at the price of two birás (96 leaves) a rupee, while the next quality, "sachí," sells at six *paisá*, and the "sádah" at four to five *paisá*. The "mung dāl" is also highly esteemed, and it surpasses in quality that grown in any other part of Eastern Bengal.

"Sárhí bhaja," or fried cream, is not prepared in any other place of this district, although it is, I believe, a common article of diet in Patna. The method of preparing it is only known to the manufacturers. A celebrated kind of *dahí*, or curd, is also made here. It is known as that of "Hari Dás Khání." It sells for four times the price of the country *dahí*.

The manufacture of the fine muslins, for which Sunárgaon was famous in former days, is now all but extinct. English thread is solely used by the weavers, and the famous "phúti kapás" is never cultivated. In the Báqirganj district, I believe, a little is still grown, but it is only used in making Brahmanical threads, for which English cotton is inadmissible. The only muslin now manufactured by the Hindú and Muhammadan weavers at Sunárgaon is "malmal." Jámadání, or embroidered cloth, is no longer worked at Sunárgaon, although it is at Dhámraí, Uttar Sháhpúr, and Qadam-Rasúl, in the neighbourhood. The art of weaving the still finer muslins, such as "tan-zib," "shabnam," and "áp-rawán," is unknown at the present day.

The decay of the cotton manufactures of Sunárgaon dated from the end of last century, when the Company ceased to purchase muslins. Before this change, as much as a lách of rupees was annually distributed from the factory of Sunárgaon to the weavers, and it is estimated that there were then 1,400 families of Hindú and Muhammadan weavers in and around Dallálpúr. In the whole of Sunárgaon it is said that not more than fifty looms are now at work.

Another cause of the falling off in the manufacture of the finest muslins was the stoppage of the annual investment, called "malbús i kháç."

The zanánah of the Dibli emperors was supplied with these delicate cloths of Sunárgáoñ and Dháká; and in Aurangzib's reign a lákh and thirty thousand rupees were yearly expended under this head.

The unhealthiness of Sunárgáoñ has been another cause of the decline of the cotton trade, but the most influential of all has been the introduction of cheap English thread, which can be woven into cloth at a much lower price than the native can. A great trade in cotton cloth, chiefly English piece-goods, is carried on at Painam. The majority of the residents are prosperous merchants, who make extensive purchases in Calcutta and Dháká, which are disposed of in the villages around.

The separation at the present day of the Muhammadan and Hindú population of Sunárgáoñ is unusual. In all the mahallahs to the north and west of Magrápára, nine-tenths of the villagers are Muhammadans, while in those to the east the Hindú greatly preponderate. In Painam again there is not a single Muhammadan. The householders are chiefly ta'luqahdárs, who pay the Government revenue direct to the Dháká treasury. There are ninety of them in this village. There is also a superfluity of Brahmans. In Painam the castes are as follows—thirty houses of Brahmans, sixty-five of Saos, five of Bhúimálís, and the remainder of Barbers, &c. At Amínápúr there is a Government school where the children of these families receive education. The Muhammadans of Sunárgáoñ are contented to remain uneducated; very few can even read the Qorán, and they have consequently all become Farázís. There are no pírs or faqírs resident at Sunárgáoñ now. The superintendent of the mosque at Magrápára is a native of Medínápúr, who has not as yet acquired the respect of the people. The one man to whom every one resorts for advice and help, and who is regarded as the most holy pír in Eastern Bengal, is Sháh Karim 'Alí. He was born in Silhat, and his residence for many years has been Jagannáthpúr in the Tiparah district. He is popularly believed to have the power of raising from the dead, and of causing rain to fall at his pleasure.

Sunárgáoñ is too poor to support saints now, so the saints have migrated to places where the alms of the rich will furnish them with the luxuries which in this degenerate age they find to be necessary.

The Muhammadan women of Sunárgáoñ are all “pardah-nishín.” With the changes in the course of the rivers they have been put to much inconvenience and expense. They are no longer able to visit their friends by stepping into a boat and being rowed to the house. They have either to stay at home, or make the trip in a pálkí.

There are several families in Sunárgáoñ who claim to be descendants of the old Qázis, but there are none who call themselves Mughuls. Only one man, who is still looked up to as the descendant of an official of the days when Sunárgáoñ was a royal city, has the unmistakable colour and features of the high-born Tátár race.

Note on a new gold coin of Mahmūd Sháh bin Muhammad Sháh bin Tughluq Sháh, of Dihlí.—By J. G. DELMERICK, Esq., Dihlí.

(With a woodcut.)

Muhammad bin Tughluq Sháh died, according to Zia i Barani, near Tattah, on the 21st Muharram, A. H. 752 ; and three days after his death, Shams i Siráj relates that Firúz Sháh assumed the robes of sovereignty in camp, and shortly after marched via Dípálpúr and Sirsá to Dihlí.

In the meanwhile, at Dihlí, Khwájah Jahán, a relation of the late king and Governor of the Capital, on hearing of the death of Sultán Muhammad, placed a boy, aged six years, a son of the late king, upon the throne. The name of this son is not given by either Ziauddin Barani or Shams i Siráj, who both write of him as a pretended or supposititious son. Several other Historians whose works I have consulted, are also silent as regards his name or title, but both are correctly given in the Khulácat ut-Tawárikh of Suján Rái K'hatri, a comparatively modern compilation. My edition of Firishtah erroneously calls him Muhammad, the same as his father. Firishtah, however, thought that there was strong reason for believing that the child set up at Dihlí by Khwájah Jahán was actually a son of Muhammad bin Tughluq.

Firúz Sháh marched to Dihlí, and on his approaching the city, Khwájah Jahán finding that nearly all the adherents of the young king had forsaken him, and joined the popular aspirant, went out himself to Fathábád to meet Firúz Sháh and to obtain forgiveness.*

Firúz Sháh personally wished to forgive him, for he was a very old man ; but it was deemed impolitic to do so by the royal advisers, and he was therefore decapitated.

The fate of the child, the hapless pageant of royalty, is unknown and has not been recorded ; but it is not improbable that he, too, like his aged relative, Khwájah Jahán, met with a tragic end.

Firúz Sháh entered Dihlí on the 22nd Rajab, 752.



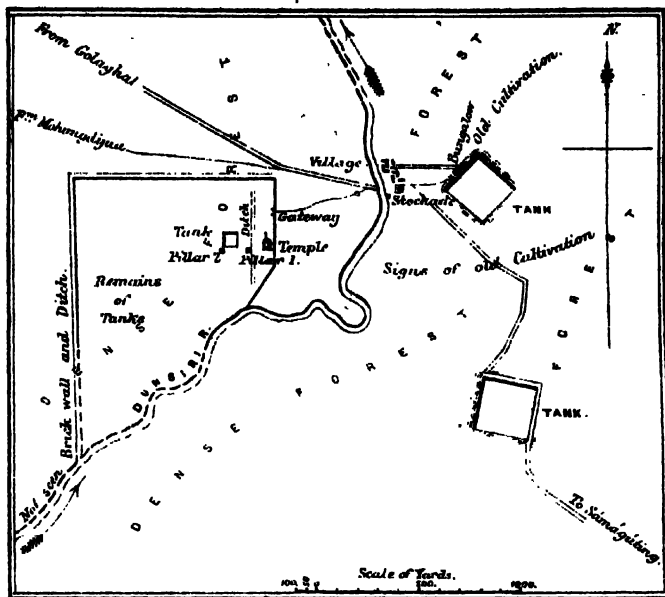
GOLD COIN. Rare, A. H. 752.* Weight, 170 grains.

OBVERSE— يمين امير المؤمنين غياث الدنيا والدين

REVERSE— محمود شاه بن محمد شاه بن تغلق شاه السلطان

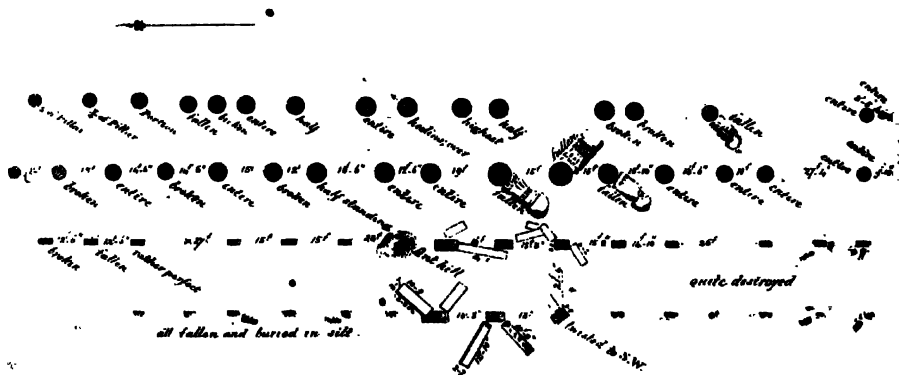
۷۵۲

* When the coin was exhibited at the April Meeting of the Society, Mr. Blochmann took the date of the coin to be 754, A. H., and interpreted the issue as pointing to an unsuccessful rebellion in Dihlî during the absence of Fîrûz Shâh in Bengal; *vide* Proceedings, April, 1874. He also stated that another specimen was in the possession of General Cunningham, C. S. I., who, in 1872, had described it in one of his letters to the Society. Mr. Delmerick has now procured a third specimen, the date of which is distinctly 752 A. H. THE EDITORS.

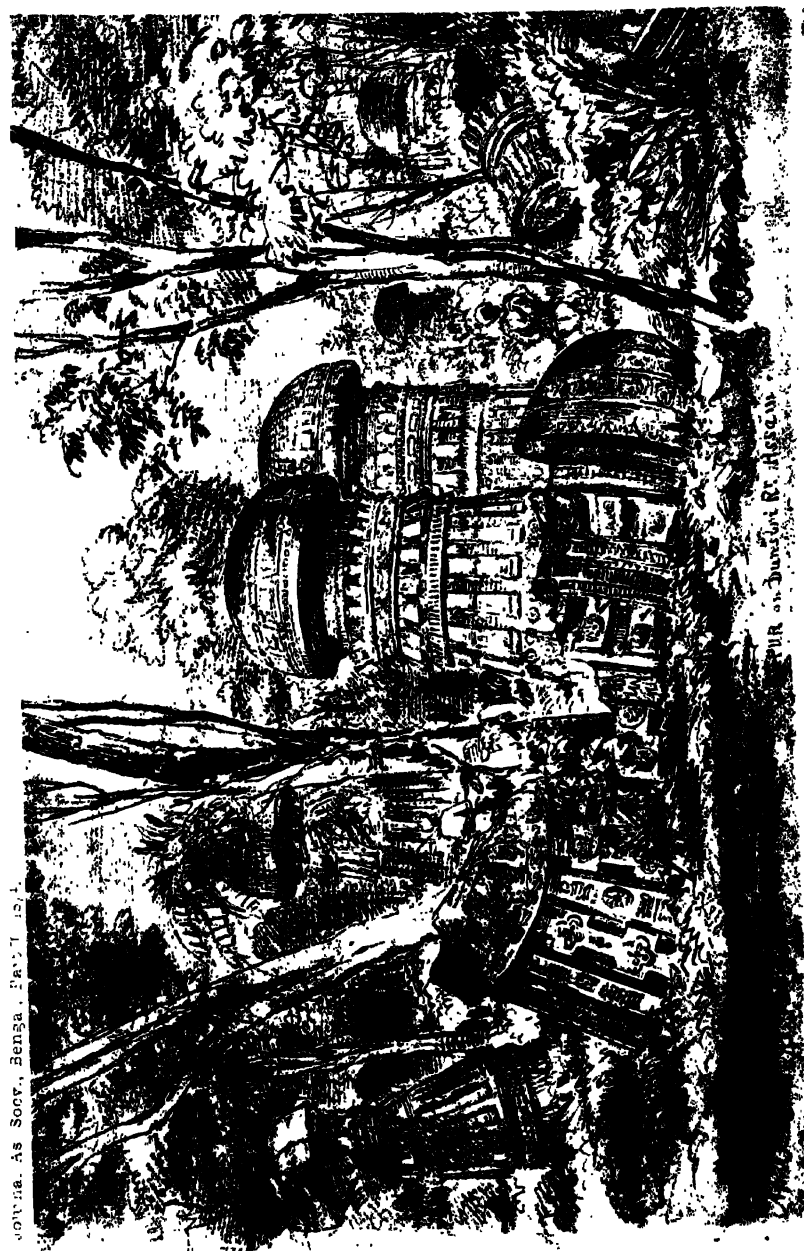


PLAN OF DIMAPUR

on the Dunsiri River, 'ASSAM.



PLAN OF TEMPLE



Journal. As Socy. Benga. Part I. 1841.

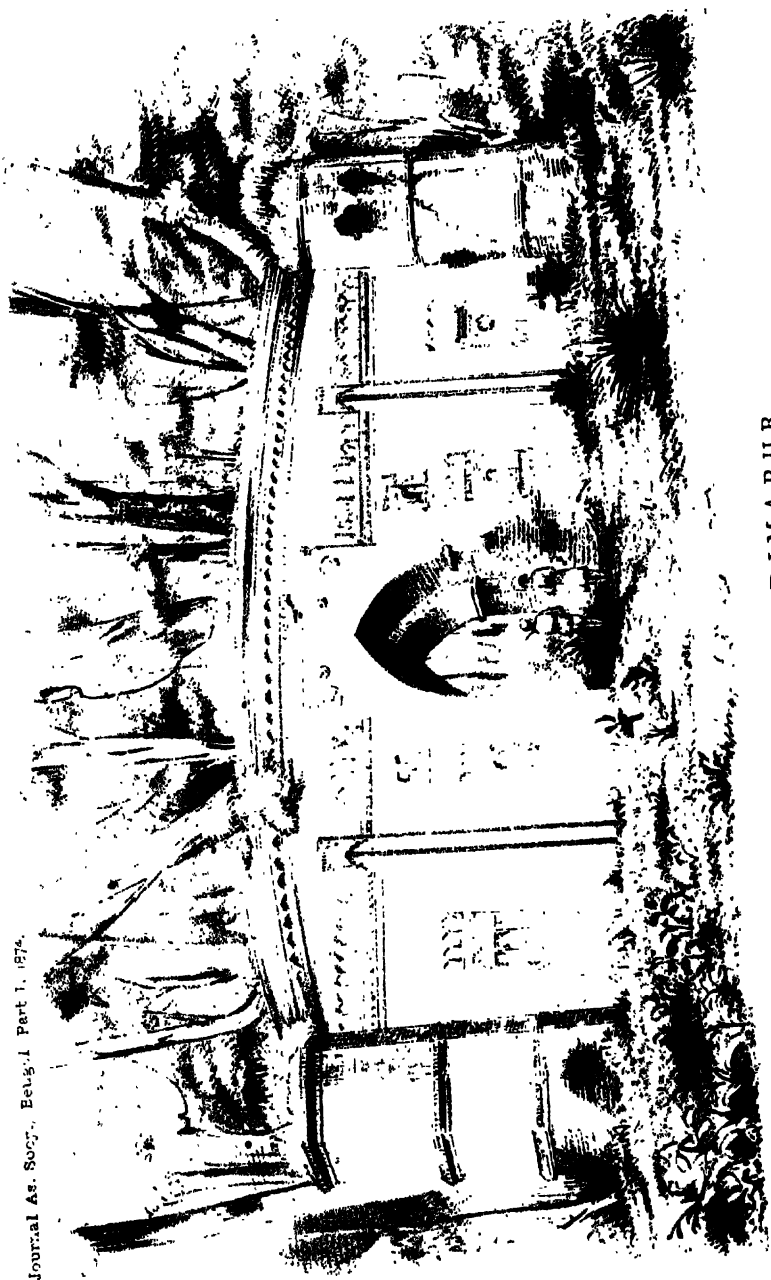
VIEW OF DIMAPUR.

Photocolloyped at the Surveyor General's Office, Calcutta, from a drawing by Major H. H. Godwin Austen.



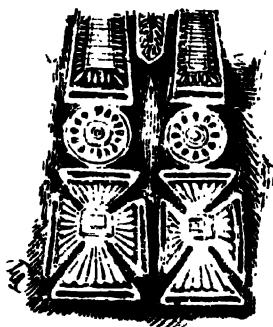
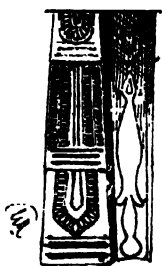
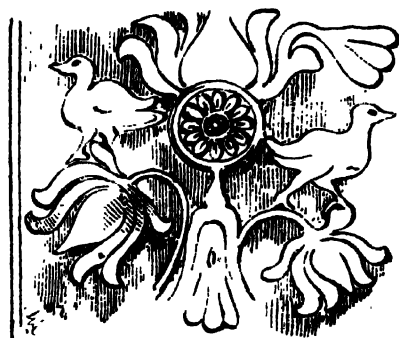
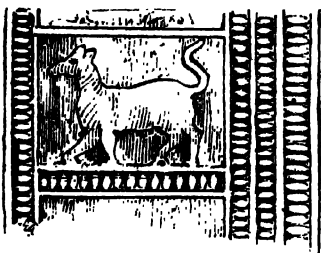
VIEW OF DIMAPUR.

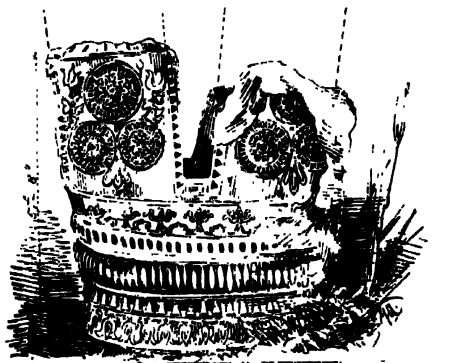
Photocollotyped at the Surveyor General's Office, Calcutta, from a drawing by Major H. H. Goawin Austin.



GATEWAY AT DIMAPUR.

Lithographed at the Surveyor General's Office, Calcutta, from a drawing by Major H. H. Golwin Austen.





JOURNAL OF THE ASIATIC SOCIETY.

Part I.—HISTORY, LITERATURE, &c.

No. II.—1874.

Note on a hoard of 543 Sassanian Coins in the possession of Col. H. Hyde, R. E.—By THE HONORABLE E. C. BAYLEY, C. S. I.

(With a plate.)

I enclose for the information of the Asiatic Society a tabulated analysis of a hoard of 543 Sassanian coins, which has recently been acquired by Col. Hyde, R. E., and which he has been good enough to submit to me for examination. As will be observed, it consists wholly of the coins of three kings—Khusrú I. (the celebrated Naushírwán); Hormazd IV., surnamed “Turkzádah;” and Khusrú II. Parwíz. There are 42 coins of Khusrú I., 103 of Hormazd IV., 394 of Khusrú II., besides four the legends on which are not legible, but of which two may safely be assigned to Khusrú II., and the other to one or other of the two preceding kings.

The coins of all other kings are wanting, even those of Varahrán Chobín, the usurper general who contested the succession with Khusrú II.



Whether this is accidental or not I cannot say. It possibly may be due to the calling in and recoinage of the money of his earlier predecessors by Khusrú II., whose own coinage was certainly very large.


The dates on the coins range from the 1st year of Khusrú I. to the 39th (or last) of Khusrú II., that is, from 530 or 531, A. D. to 628, A. D.

There are a few dates missing, notably the first years both of Hormazd IV. and Khusrú II.

There can, however, I think from the character of the hoard be little doubt that it was concealed immediately on the deposition of Khusrú II.

100 Hon. E. C. Bayley—*Note on a hoard of 543 Sassanian Coins.* [No. 2, and in anticipation of the troubles which eventually followed that occurrence.

It is then clear of all Muhammadan influence, and this may be a matter of some importance in respect to the marginal marks which are found on the obverse of some of the coins of Khusrú II. The only marks to be found in this hoard are all evidently expressive of the same formula, whatever that may be, which when clearly written, appears to be  , though this is sometimes altered into  , &c., apparently carelessly, as may be seen by the gradations in which these last two are derived from the first, which I take to be some form of the word "afzúd."

No such marks are found in any of the coins in this hoard, of earlier dates than the 11th year of Khusrú's reign. They are not found at all on the coins of some mintages, as, for example, on the mintages marked 1, 2, 8, 10, 12, 13, 14, 18, 19, in the accompanying table. I may add, however, that on another coin, *dated* the 20th year of Khusrú II. and with the mint mark No. 8 (*which was not found in this* batch*), I have found another "countermark," viz. :  .

Can this indicate that this separate coin was a mere reproduction of Khusrú II.'s type, struck after his death? for none of the large batch, which were clearly struck in his lifetime, have any other countermark than those I have described.

It is, however, to be said that the application of these marks seems to have been very capricious; for they do not appear, when adopted, to have been continuously used, and they sometimes are not found on the coins of mint cities which show them both on earlier and later dated coins, and similar coins *of the same mint and year* will be countermarked or plain indifferently.

As Mr. Thomas is engaged in identifying the mint cities, I have not made any attempt in this direction; and the only other remark which occurs to me is that apparently the obverses have first been struck and then the reverse, as in process of minting the symmetry of the obverse impression is very frequently destroyed.

N. B. The small figures above the dates in the accompanying table indicate the number of coins (if more than one) of the year in question; thus Khusrú I. 29^a means that there are *two* coins dated in the 29th year of Khusrú I. of the same mintage.

* It was brought from Herat by Capt. Marsh.

Catalogue of Sassanian Coins, the property of Colonel Hyde, R. E., brought to India from Baghdád, and apparently constituting one find.

Mint-mark.	King.	Date in regnal years.	Total.
No. 1*	Khusrú I. Hormazd IV. Khusrú II.	1, 3, 4, 37, 44 ^a , 45, 47. 2 ^a , 3, 4 ^a , 8 ^a , 9, 10 ^a . 4, 25, 26, 29, 31 ^a , 35, 37, 38, 39.	8 12 10 <hr/> 30
2	Khusrú I. Hormazd IV. Khusrú II.	7, 29 ^a , 38. 4, 11 ^a , 12 ^a . 29, 30, (2 illegible).	4 5 4 <hr/> 43
3	Khusrú II.	18, 31, (1 illegible).	3 <hr/> 46
4	Khusrú II.	14, 15 ^a , 17 ^a , 19, 21 ^a , 23, 24, 25 ^a , 26 ^a , 27 ^a , 28 ^a , 29 ^a , 31 ^a , 34, 35 ^a , 36 ^a , 37 ^a , 38, and 4 illegible dates.	60 <hr/> 106
5	Hormazd IV. Khusru II.	3, 4, 5, 8, 9 ^a . 11, 27, 29 ^a , 32, 35 ^a , one illegible date.	6 9 <hr/> 121
6	Hormazd IV. Khusrú II.	5, 11, 12 ^a . 2, 5 ^a , 12, 14 ^a , 28, 29, 31 ^a , 33, 34, 36, 2 illegible.	5 21 <hr/> 147
7	Hormazd IV. Khusru II.	8, 9, 11. 7 ^a , 24 ^a , 25 ^a , 27, 28 ^a , 29, 30 ^a , 32 ^a , 37, 5 illegible dates.	3 21 <hr/> 171
8	Hormazd IV. Khusrú, II. .	4, 10. 15, 20, 27, 26, 28, 1 illegible.	2 6 <hr/> 179
9	Khusrú I. Hormazd IV. Khusrú II.	44, 49. 1. 10 ^a , 17, 19 ^a , 21, 24, 28, 31 ^a , 37 ^a .	2 1 13 <hr/> 195
10	Khusrú I. Hormazd IV. Khusrú II.	19, 30. 4, 7 ^a , 8 ^a , 9 ^a , 10 ^a , 11 ^a , 12 ^a , one illegible. 2, 19, 21 ^a , 26, 39, 35, 36 ^a , 38, one ille- gible.	2 19 11 <hr/> 227
11	Khusrú I. Hormazd IV. Khusrú II. One doubtful.	46. 8, 10 ^a , 12. 17, 26, 29, 34, 35 ^a , 36 ^a , 37, one illegible. 12.	1 4 11 1 <hr/> 244

* These numbers refer to the mintmarks of the accompanying plate.

Mint-mark.	King.	Date in regnal years.	Total.
		Brought forward,	244
No. 12	Khusrú I.	45,	1
	Khusrú II.	24 ^a , 25, 26, 31, 32, 37 ^a .	8
			253
13	Hormazd IV.	7, 8 ^a , 16.	4
	Khusrú II.	4, 5, 6, 7 ^a , 8, 15 ^a , 27, 28, 35, 3 illegible.	16
			273
14	Hormazd IV.	7.	1
	Khusrú II.	26 ^a , 31, 32, 35.	5
			279
15	Khusrú I.	5 ^a , 35, 45, 46 ^a .	6
	Hormazd IV.	4 ^a , 9 ^a , 10 11.	8
	Khusrú II.	2, 5 ^a , 6, 11, 13, 14, 21, 24, 25, 27, 28, 31 ^a , 35 ^a , 37 ^a , 38 ^a , 7 illegible dates.	40
			333
16	Khusrú I.	3, 4.	2
	Hormazd IV.	8, 11, 12.	3
	Khusrú II.	38.	1
			339
17	Khusrú II.	11, 21, 29, 31, 34 ^a , 35 ^a , 37, 38, 2 dates illegible.	16
			355
18	Hormazd IV.	4, 11 ^a .	8
	Khusrú II.	29, 31, 37 ^a , 1 illegible date.	5
			363
19	Hormazd IV.	4.	1
	Khusrú II.	24, 26, 28, 31, 32, 35.	6
			370
20	Hormazd IV.	3, 4 ^a , 9, 10, 12 ^a , 13.	10
	Khusrú II.	25 ^a , 27 ^a , 28 ^a , 29 ^a , 31 ^a , 32, 34, 35 ^a , 36 ^a , 37.	22
			402
21	Khusrú I.	44, 1 illegible.	2
	Hormazd IV.	4, 9, 10, 12.	4
	Khusrú II.	3, 5, 7 ^a , 14, 29 ^a , 31 ^a , 35.	16
			424
22	Khusrú I.	47.	1
	Hormazd IV.	10.	1
	Khusrú II.	2, 4 ^a , 8, 10, 23, 24, 25, 27, 30, 31, 37, 1 date illegible.	18
			437
23	Khusrú I.	31, 41, 1 illegible.	3
	Hormazd IV.	12.	1
	Khusrú II.	3, 6, 21, 26, 27 ^a , 31 ^a , 35, 36, 10, one illegible.	13
			454

Mint-mark.	King.	Date in regnal years.	Total.
		Brought forward,	454
No. 24	Khusrú II.	11, 14.	2
			456
25	Khusrú II.	12, 13.	2
			458
26	Khusrú II.	28, 31.	2
			460
27	Khusrú II.	24, 31*, 33, one illegible date.	5
			465
28	Khusrú I.	26.	1
	Khusrú II.	2, 9, 11, 35.	4
			470
29	Khusrú II.	11, 19, 35.	3
			473
30	Khusrú II.	9.	1
			474
31	Khusrú I.	24.	1
	Hormazd IV.	9.	1
	Khusrú II.	29, 31.	2
			478
32	Khusrú I.	23, 32.	2
			480
33	Hormazd IV.	9.	1
			481
34	Hormazd IV.	12*.	3
			484
35	Khusrú I.	28.	1
			485
36	Khusrú I.	12.	1
			486
Illegible.	Khusrú I.	8, 29, 45, 47.	4
Do.	Hormazd IV.	7, 10*, 11.	4
Do.	Khusrú II.	2, 3, 4*, 5*, 6*, 7, 8, 9, 10, 11*, 12*, 14, 15, 18(?), 27, 36, 37.	28
			522
Do.	Khusrú I.	1 date illegible.	1
Do.	Hormazd IV.	2 dates illegible.	2
Do.	Khusrú II.	15 dates illegible.	15
			540
Do.	Illegible.	4, 5*, 9*.	3
			543
		* Probably Khusrú II.	

Note on the Pálam Báolí Inscription.—By RA'JENDRALA'LA MITRA.

(With a plate.)

A transcript of this record, together with an Urdú translation, has already appeared in Sayyid Ahmad's *Asár us-Sanádí*, or Description of the Ruins of Dihlí, and an abstract of it in English occurs in Mr. Thomas's "Chronicles of the Pathan kings of Delhi," a new translation of it would have, therefore, seemed to be uncalled for. But a transcript and translation of the record prepared for Mr. Thomas, "differed materially from the text given in the *Asár us-Sanádí*," and the revised documents were missing when that gentleman wrote his work in 1871. An enquiry was accordingly set on foot by General Cunningham for the original stone, but "it could not be found, and was supposed to have disappeared in the mutiny." (*Opus cit.*, p. 137.) A revised translation of the record now traced at Rohtak by Mr. J. G. Delmerick, who in March placed a rubbing of it at the disposal of the Society, will, therefore, not be unwelcome to oriental antiquarians, particularly as the names given by Mr. Thomas do not appear to have been correctly transcribed.

The object of the inscription is to record the excavation of a Báolí in the neighbourhood of Pálamba, the modern Pálam, in the Dihlí district. The name of the person who caused the Báolí to be excavated was Uḡḡḡhara, and not Uṭara, as read by Bábu Rámsaran Dás for Mr. Thomas. He was a petty zamíndár or Thákur, but of good lineage, as the eulogist states that his family had a place in a genealogical work of some repute at the time. Uḡḡḡhara's father came from the village of Uchhápúr near the confluence of the united streams of the Satlaj, the Biyás, and the Chanáb with the Indus.

The record is dated "Wednesday, the 13th of the wane, in the year of Vikramárka, 1333," = A. D. 1276, and was composed during the reign of Ghiyás ud-dín Balban of Dihlí, whose predecessors are indicated by their regal titles, and not by their personal names. The titles have been Sanskritised, partly with a view to take off their foreign appearance, and partly to suit the exigencies of the metres used. Thus, Shiháb ud-dín appears as Sáhabadína *साहबदीन*, Quṭb ud-dín as Khudabadína *खुदबदीन*, Shams ud-dín as Samasadína *समसदीन*, Fírúz Sháh as Pherujasáhi *फेरजसाहि*, Jalal ud-dín (Raziyah) as Jaláladína *जलालदीन*, Mu'izz ud-dín as Maujadína *मौजदीन*, 'Alá ud-dín as Alavadína *अलावदीन*, Náçir ud-dín as Nasáradína *नसरदीन*, Ghiyás ud-dín as Gayásadína *गयासदीन*. Such lengthening and shortening of syllables is common enough, in the present day, in English poetry dealing with Indian proper names; but the systematic neglect of the sibilants appears unaccountable. The use of the cerebral sibilant for the guttural k in Quṭb is also remarkable.

The epithets used in connexion with these names are throughout Sanskrit. Quṭb ud-dín is styled a *Bhupála*, Fírúz Sháh a *Bhumipati*, Mu'izz ud-dín a *Nripa*, 'Alá ud-dín a *Nripati*, Náçir ud-dín a *Prithvindra*, and Ghiyás ud-dín a *Hammira*, a *Nripati*, and a *Sammrát*. These terms, however, have not been used as specific titles, but to indicate the persons named having been kings, with the exception of course of the word *Hammira*, which is a proper name, and is used to imply that Ghiyás ud-dín was a second *Hammira* in greatness. The praises of this king are sung in the loftiest strain of flattery, deposing even Vishnu from his role of the preserver of the universe to instal a Moslim in his place. In the same way, the extent of his predecessor's dominion is defined from the Sagar Island, in the Bay of Bengal, to Ghazni, and down to Cape Comorin.

The predecessors of the Paṭhás are described to have been first Chauháns, and before them the Tomáras. The Paṭhás themselves are called S'akas or Scythians, and the word Musalmán or Paṭhán is nowhere used.

Translation.

Srí. Salutation to Gaṇapati. Om! Salutation to S'iva.

1. May He who creates, protects, and destroys this (universe)—may He who irradiates and also immerses in illusion (the minds of) men—may that Hara, who fulfils the desires of his votaries, be the destroyer of the travails of this world to you all!

2. Issuing from whose head the heavenly stream (Ganges) laves the empire in sanctity and prosperity, and, by her ever-undulating waves, serves as a chauri by his side—over whom the rays of the white-rayed (moon) form an orb, like a soothing umbrella—may that S'ankara of illimitable glory be to your welfare!

3. The land of Hariyánaka was first enjoyed by the Tomáras, and then by Chauháns. It is now ruled by S'aka kings.

4. First came S'ahabadína, then king Khudabadína,* then Samasadína, then Pherujasáhi became king.

5. After him Jalaladína, and then were born king Maujadína, the auspicious, and noble king Alávadína, and the lord of the earth Nasaradína.

6. He for whom the earth, from Gauḍa to Gajjana, from the country of Dravida to the entirety of Setubandha, all the contented provinces in the great kingdom of Saurájya,† bore vernal floral charms, produced by the rays of the innumerable precious stones and corals which

* The first letter of the name in the original is the cerebral sibilant which for several centuries has been in the North-Western Provinces pronounced like *kh*, and by careless scribes often used for *kh*.

† A homonym of Saurashtra or Súrat, *ráshttra* and *rájya* having the same meaning—a kingdom.

dropped on it from the crowns of the bowed-down heads of kings who come to and fro for his service—

7. he, whose legions daily traversed the earth to both eastward at the confluence of the Ganges (Gangásagara) and westward at the confluence of the Indus with the sea—

8. he, under whose reign courtesans, proudly set off with many coloured raiments, moved about without fear, filling the air with the tinkle of their bracelets, produced by the wanton undulations of their hands—

9. he, the bewildering dust raised by the hoofs of whose cavalry marching in front of his army, overthrew his enemies in front—even he, the lord of the seven sea-girt land, Śrī Hammira Gayáśa-dína, the king and emperor, reigns supreme.

10. When his horses swept over a high way, the glory of the dust, produced by the pounding of the earth caused by their hoofs, enveloped the quarters and the sky, and the grandeur of the sun with his eternal rays generally so set that kings could not say whether it was day or night.

11. When he issued forth on a military expedition, the Gaudas abdicated their glory; the Andhras, through fear, besought the shelter of caves; the Keralas forsook their pleasures; the Karṇāṭas hid themselves in defiles; the Mahārāshṭras gave up their places; the Gurjjaras resigned their vigour; and the Lāṭas dwarfed themselves into Kirāṭas.*

12. The earth being now supported by this sovereign, Ś'esha, altogether forsaking his duty of supporting the weight of the globe, has betaken himself to the great bed of Vishṇu (the ocean), and Vishṇu himself, taking Lakshmi on his breast, and relinquishing all thought of protection, sleeps in peace on the ocean of milk.

13. The metropolis of this lord of many hundreds of cities, the charming great city, called Delhi, flourishes like a crescent-headed arrow on the side of his enemies. Like the bowels of the earth, it is the store house of innumerable jewels; like the sky, a source of delight; like the nether regions, the abode of many Titanic heroes (Daityas); like Mâyá herself, the most bewitching.

14. In that city of Delhi, renowned under the name of Yoginipura, was born Uḡḡhara, a house-holder, wise, liberal-minded, given to meritorious acts, master of innumerable good qualities, devoid of every blemish.

15. Where the Vitastá, the Vipásá, and the Ś'atadru, join in front with the uprising, unbroken, and swelling waves of the factor Chandrabhágá; where stood the friendly Sindhu, with its affluents,

* The name of the dwarf Himalayan race is written with the dental t, but the text has the cerebral letter either for the sake of alliteration with Lāṭa, or for a new compound of the roots, *hri* "to scatter" and *ga* "to go," meaning "whose movements were scattered." The epithets used with reference to the different races, have been so selected as to alliterate with their names.

16. whose waters, when drunk, render the sweetness of honey and of sugarcane, the hydromel of heavenly nectar, even the lusciousness of knowledge, insipid,—

17. where the land is laved by the nectar of that Sindhu and is pure and pain-assuaging; where the town of Uchchhapuri reviles and laughs at Amarávati which stands by the side of the heavenly Gauges,—

18. even there was the abode of his father Haripála, whose father was Yasorája. The father of the last was Dallahara, whose father was Kipu. Thus far his genealogy by the father's side.

* The mother of Uddhara was Chandí, the daughter of Prithu, whose father was Harischandra; the father of the last was Utsahana, the son of Sahadeva, who was the son of Tola.

19. The father of Tola was Vyághrahara, who was the son of Siñha, and grandson of Gaura.

20. In the work entitled 'Vans'ávali' (genealogy), the two genealogies have been given in detail; here in this record the names have been taken to the extent desired to recall them to memory.

21. Like the threefold will, wisdom, and energy (the S'aktis of the Deity), his wife, with Rájasrí and Ratnadevi, was Jajalá, the eldest.

22. Her son was named Harirája, (pure in body, speech and mind, renowned, the abode of the sixty-four accomplishments, apparently, like Vishnu, the sole protector of the universe),

23. who had two brothers, named, Thera-rája and Jautra, and a sister Viradá. The daughter of the second wife was the liberal-minded Dhana-vatí.

24. Her (the second wife's) two sons were Gunarája and Bhupati. Of the youngest wife, Ratnadevi, the son was Haradevanátha, and a daughter.

25. She had also another son, Uttamarája, and a daughter named Sadali. Thus we have here the root, stem, branches, fruits, and flowers† of this tree of desire.

26. Numerous and extensive were the alms-houses (Dharmásálas) established by this performer of sacrifices (Aḍḍhara) in different places. He, the wise, with a view to remove the exhaustion of tired travellers, caused a well to be excavated,

* This stanza has not been numbered in the original; and the subsequent ones are numbered consecutively after the last preceding verse.

† The word as far as can be made out, reads like *Kunduvakam*, *Kunda* and *vaku* flowers. It may be also read *Kumudakam*, waterlily; in either case the name of one or more specific flowers, and not a term for flowers in general, which the context requires.

27. to the east of the village of Pālama and west of Kusumbhapura. He made the well, which allays thirst and removes fainting.

28. May this well, like a lovely woman with rotund upheaving breasts, gorgeous with undulating necklaces, the assuager of the thirst of many a love-sick swain, and decorated with the seried riches of flower-tufted plants,* be to your gratification.

29. Through its effects men, even when overpowered by many evils, are made to smile. Priding on this power of assuaging fatigue, it appeared to philosophers like Vidyā herself (divine knowledge which overcomes the tribulations of the mind).

30. May this be to the welfare of the noble Uḡḡhara Ṭhakkura for the enjoyment of all the sweets and pleasures of this world in the company of his wives and sons and friends and dependants ;—of the person with well governed mind ;—of the faithful, for the fulfilment of his good in heaven and for his emancipation ;—of him who is devoted to the two feet of the crescent-crested (Mahādeva).

31. This eulogium is composed by Pandit Jogīśvara of unbroken fame, to record the origin of this well of Uḡḡhara, the receptacle of all blessings.

In this year of Vikramārka, Samvat 1888, on the 18th of the wane, in the month of Śravana, Wednesday. [Here follow three couplets in Rājputānā Hindi, but so full of lacunæ as to be unintelligible.]

॥ श्रीः ॥ गणपतये नमः ॥ ॐ नमः शिवाय ॥

(१) । अजति रक्षति संहरतीह यस्मिन्वति प्रतिबोधयति प्रजाः । स भवतां भव-
नापहरो हरो भवतु भावुकचिन्तितदायकः ॥ १ ॥ साक्षात्साभिषेकविद्यमनरुणो यस्तु
मूर्ध्नि प्रयाता कुर्वन्ती वा तस्मैरविरतविचक्षणः—

(२) । नरत्नं प्रयाति । शुभांशोरंशुमासावलयमतिशितव्यवसायमार्गं मानासीत-
प्रभावो भवतु स भवतां भवतः भवतिष्ठः ॥ २ ॥ अमेति तोमरैरादौ चौराचैवद्वन्द्वः ।
हरिद्यानकमूरेषा भक्तैः साक्षतेऽपुना ॥ ३ ॥ आदौ साधवदीनस्ततः परं मुकुवदीन-
भूपाकः ।

(३) । आतोऽप्यसमसदीनकैवजसाचिर्वभूव भूमिपतिः ॥ ४ ॥ पक्षाज्जसादीनकद-
नकरमजनि मौजदीनकपः । श्रीमानसावदीनो यपतिवरो नसरदीनकप्योः ॥ ५ ॥
आनौद्वज्जसाचं प्रविज्जनपदात् सेतुवन्तात् समसादकस्तु—

* In the original the epithets are so employed as to apply both to the well and to woman. It is impossible to preserve the double entendres in English.

(४) । नोपपूर्णे सकलजनपदे प्राच्यसौराष्ट्रराज्ये । यत्नेनावातयातचितिपतिमुकुटो-
द्भुजमण्डरतन्वालाजालप्रवाहैर्वहति यदुमती नम्यवासनसौख्यं ॥ १ ॥ महासामरसङ्गमं
प्रतिदिनं प्राच्यां प्रतीचामपि स्नातुं चिन्त्यसु—

(५) । अस्मिन्मये चत्थैवमावावति ।^१ चेष्टाम्बोलितपाणिकङ्कणरत्नकारेण वारा-
ङ्गना चान्ध्यायानि च निर्भया यदुदयाचिचान्तराङ्गनरा ॥ ७ ॥ यत्नेनाप्रसरत्तुरङ्गन-
चुरप्रसेपविद्योभिताभ्यचूनन निवारयन्नि पुरतो हू—

(६) । रेण भूरेखः । सोऽयं सप्तसमुद्रमुद्रितमधीचारावलीनायकः श्रीचक्षोरमया-
सदीनक्षपतिस्त्रयाद् समुच्छ्रयते ॥ ८ ॥ यद्वाटीवेगधावनुरमचुरपुडापातसचूर्णमानयोधी-
रेणुच्छाभिः कवक्षितककुभि योजि सञ्ज्ञासमाने । आदि—

(७) । त्वस्य प्रतापः स्थिरतरविषरदोभिस्त्राकमखं याति प्रायेण राजप्रथतिषु गङ्गा
का च राधो दिवा वा ॥ ९ ॥ यस्मिन् दिग्निजयप्रयासकपरे गौडा निराङ्गनरा अग्रा
रग्नपरायणा मयम्रास्त्रिज्योत्थयः कंरलाः । कर्षाटा अपि कन्दरानयपरा भद्रा मद्या—

(८) । राष्ट्रज्यास्यतोर्ज्याङ्गिः(कि)सुगुर्जराः समभवन् छाटाङ्गिः(कि)राटा इव ॥ १० ॥
अस्मिन् राजनि विभति चितितलं श्रेयोऽपि निःश्रेयतो भूभार समपास्य वैश्ववमराग्रस्यापदं
संचितः । लक्ष्मीं वक्षसि सोऽपि विष्णुरधुना प्रविष्य रक्षाविधौ विनासनाति—

(९) । मातृदुग्धजलधिर्विद्राव्यं मिद्रायते ॥ ११ ॥ अस्मानेकमहापुरीभूतपते राज्ञो
मनोहारिणी छिन्नी नाम महापुरी विजयते मञ्जोव विदेविर्णा । या इज्योव विविच-
रत्ननिक्षया या द्यौरिवानन्दिनी या पातालपुरीव दैत्यनिक्षया मायेव—

(१०) । या मोक्षिनी ॥ १२ ॥ श्रीयोगिनीपुरमितिप्रथितामिधाने छिन्नीपुरे पुरपतिः
सुल्लती बभूव । श्रीमानश्रेयगुरारिरेपेतदोषा श्रीमानुदात्तमतिषड्ढरनामधेयः ॥ १२ ॥
वितस्ताविपामाग्रतद्रूपभिराभिर्धिलिनामला—

(११) । अङ्गभागा विभागा । पुरसादुदकैस्तरङ्गैरभङ्गैः स्थिता यत्र चिन्त्यः सुवन्धु-
स्त्वन्धुः ॥ १४ ॥ मुधा मधु मुधा धीधु मुधा दिवि सुधारसः । येन चिन्त्यमुधा पीता तस्य
ज्ञानमुधाप्यधः ॥ १५ ॥ तस्मिन्दिवसुधया परिधौत—

(१२) । भूमिभारस्थले सकलतापहरे पवित्रे । उच्चैरदहति वसत्यमरावतीमधुधा-
पुरी सुरधुनीतटवासिनीं वा ॥ १६ ॥ तस्यामस्य पिताभूदरिपासलक्षिता यमोराजः ।
सुहृदरक्षज्जनकः किपुदस्य पितेति—

(१३) । पित्रवंशः ॥ १७ ॥ उद्धरतीता अस्ती इमुपुनी इमुपिता हरिचक्रा । उल्हा-
चकोस्य जनका सचदेवसुतस्त्वतोससुतः । तोसपिता आग्रहरः संवसुतो नैरपौच इति
॥ १८ ॥ वंशवलीतिप्रथिते प्रवन्ने वंशह—

(१४)। चं पूर्ववत्तु चम्बक । अथापि तस्य क्षुतये प्रमत्तौ नानानि कानं प्रतिपादि-
तानि ॥१८॥ इत्याज्ञानमित्राग्रन्थिरुपाधिबोध्यं येषितः । राजमित्रा रत्नदेवा आज्ञा
व्येष्टमेष्टिनी ॥२०॥ तस्याश्च पुत्रो—

(१५)। हरिराजनामा कायेन वाचा क्षमसा पवित्रः । ज्ञातव्यतुःपट्टिकानिधानं
प्रत्यक्षविश्वसुर्वनेकजिह्वुः ॥२१॥ अस्यानुजौ च स्थिरराजौ चैव सौ सनं वीरदया विभा-
तः । अथापरस्या अपि सध्यमाया पुत्रो—

(१६)। पुराभूद्वनत्युदारा ॥२२॥ गुह्यराजभूपती अपि पुत्रौ द्वौ तदनुरत्नदेवाश्च ।
हरदेवो नाथ इति ज्ञातः पुत्रोपि कन्याम्बा ॥२३॥ उगमराजज्युः(पु)नस्याग्राही पुत्रि-
केत्यपत्ये च । मूलसताशाशाफलकुन्दवर्क कल्पविट—

(१७)। पिनेस्तेत्वं ॥२४॥ स्थाने स्थाने चर्मशास्त्रा विशास्त्रा का कानेनाकारि
सपादिकर्षा । किन्तवापि आत्मपान्थमार्गिष्वेष्टा वेष्टा वापिका कायकारि ॥२५॥
पाशम्यग्रामपूर्वे च कुसुमपुरपश्चिमे । कृताच कृतिना वापी हव्या—

(१८)। मोक्षपचारिणी ॥२६॥ पीनेपुत्रपयोधरा परितुष्टदारावलीविधना हव्या-
आम्यदनेककामुकजनकाग्रप्रभानिप्रदा । फुल्लमौलितदप्रख्यनपटलपेक्षिभ्रियामोदिता
वापी कापि सन्धानुदं दिष्टतु वः कानेव कान्ता—

(१९)। इमां ॥२७॥ मानसमपि हसति सतां निजप्रसादेन कलुषमिति विदुषा ।
निजविश्रान्तिविधात्री विद्योपाध्यायवेदिनां भाति ॥२८॥ अक्षु खलि समस्तवसुविषया-
भोगोपभोग्यात्मभिर्भावैः पुनकलचमिजजनतायुक्ताय युक्ता—

(२०)। जने । भक्तायोडडरठकुराय मज्जने खर्गपवर्गौदयामन्दायेन्दुकलावतंस-
चरकद्वेकनिष्ठाजने ॥२९॥ अक्षयप्रकाशेन योगीश्वरेण प्रमत्तिः कृता पश्चिमेन प्रमत्ता ।
समस्तशिषामेकपात्रस्य वापीनिमित्तं सुविद्यारथत्युडकरस्य ॥३०॥

(२१)। संवत्सरेऽस्मिन् वैक्रमादित्ये सवत् १३२२ आनकवदि १२ बुधे ॥ ७१ किम्बु
सही ०००० सुदि ०००० रविचरोम्बु ०००० इरे ७ ॥ पञ्चकोसठिज्जाम्ब-
धविषसं भयवेसु ॥ चेत्त भांवि अठविष्ठा इसरिदरंठ चिचिवचडर सभाडि
किम्बुत्त किठ ०००० संसारडमिकर कुलेवि डवि अलसवि ०॥ कुचवपं भव
अह डे उन्न डिडुम पविड ॥ चंद्रपकसारंभं नम उलि ० तभवेचे उकवचउ ॥

Annals of 'Omán, from early times to the year 1728 A. D. From an Arabic MS. by SHEYKH SIRHA'N BIN SA'ID BIN SIRHA'N BIN MUHAMMAD, of the Benú 'Alí tribe of 'Omán, translated and annotated, by E. C. Ross, Political Agent at Muscat.

INTRODUCTORY REMARKS.*

The Arabic work from which the following account of the History of 'Omán is translated, is entitled "Keshf-ul-Ghummeh," or "Dispeller of grief." That work, which forms a good sized MS. volume, is not devoted exclusively to the subject of 'Omán, but contains likewise accounts of other countries, and descriptions of various sects of Islám.

Copies of the "Keshf-ul-Ghummeh" are extremely rare in 'Omán; and out of that country I doubt if it is known, I have only heard of two copies existing. That from which I prepared this translation was lent to me by a gentleman residing at Maskat, a member of the 'Al-bú-Sa'id family. The name of the author was not inscribed on the pages, and no one at Maskat seemed able to supply the omission. At length, one of the Kádhís wrote to certain learned persons at Nezwá, who replied that the author was Sirhán-bin-Sa'id, a native of Izkí or Zikkí.

It would appear that in 'Omán it has been customary with the learned of the priests and Kádhís at times to write narratives of contemporaneous events in prose or verse, chiefly touching religious matters. Numerous records of this class are probably in existence, and from such sources it may be that the author of the "Keshf-ul-Ghummeh" has composed his annals of 'Omán. The first part, however, shows acquaintance with some of the standard Arabian works.

The date of the composition of the work can be approximately stated. The narrative is brought down to the year 1728, A. D., and therefore could not have been concluded at an earlier period. The abrupt manner in which it terminates, tends to show that the work was not written much later than that date. The author of the Arabic work translated by the Rev. G. P. Badger for the Hakluyt Society in 1871, occasionally quotes the "Author of the Keshf-ul-Ghummeh" as making such and such a statement. I have not seen the original Arabic of Mr. Badger's author, but by a comparison of the English version with the "Keshf-ul-Ghummeh," I have

* In the following, pronounce *a* as in *bat*; *e* as in *bed*; *i* as in *bid*; *o* as in *obey*; *u* as in *bull*; *d* as in *father*; *t* as *ee* in *deed*; *ó* as in *note*; *ú* as *oo* in *boot*; *ei* as *i* in *bite*; *ey* as in *they*; *ow* as in *cow*; *th* as in *both* (ث); *th* as *th* in *the* (ذ); *kh* corresponds to خ; *gh* to غ; *dh* to ذ and ذ; *h* to ح; *q* to ق; *g* is represented by an inverted comma (').

been led to the conclusion that Salil-bin-Rasik* copied the majority of the earlier portion of his book *verbatim* from the "Keshf-ul-Ghummeḥ." Indeed, when, as occasionally happens, he strays from the pages of that work, the order of events is confused, and many puerilities not observable in the older work are introduced.

The work now translated may fairly be considered, as far as it goes, the most authentic and coherent account of the history of 'Omán that has emanated from native sources. But almost all native works of this sort have striking deficiencies. Trifling details are dwelt on, whilst comparatively important events are only casually alluded to or dismissed without a word. It is left as a task for European students to sift, prune, and supplement the accounts of native historians, and for this purpose no materials are to be despised.

In the original work, the divisions are similar to those adhered to in this translation; only the numbering is different. The account of the migration of Azdites and their settlement in 'Omán forms the 4th Chapter, or Book, of the "Keshf-ul-Ghummeḥ," and the rest of the history of 'Omán is found in Chapters 34 to 39 of that work. The intervening portion is on other subjects.

Book I.¹

An account of the immigration of the el-Azd² into 'Omán, and the expulsion therefrom of the Persians.

It is said by el-Kelbi that the first of the el-Azd who came to 'Omán was Málík-bin Fahm³-bin Ghanim-bin Dows-bin 'Adnán-bin-'Abdullah-bin Zahrán-bin-Ka'b⁴-bin el-Háarith-bin Ka'b-bin 'Abdullah-bin Málík-bin Nasr⁵-bin el-Azd, the Azdí, the Dowsí. Now the cause of his emigrating to 'Omán was as follows: His nephews, the sons of his brother 'Amrú-bin Fahm, were wont, when taking the flocks to pasture and returning at evening, to pass by the house of a neighbour. The latter had a bitch which used to bark at them and scatter their flocks, and one of them killed it with his spear. The man, who was under Málík's protection, complained to him, and Málík being angered, said he would no longer remain in a country where a person under his protection suffered such treatment; and went forth and separated from his brother⁶ against the wish of the latter. Another story is, that a herdsman was set on by a savage dog belonging to a bondsman of "Dows," and slew it with his spear, on which the owner of the dog⁷ slew the herdsman. That upland is named "Nejd-el-Kelbeh."⁸ Málík then went forth from el-Sarát with those of his tribe who bore obe-

* The name of this person was Hamed-bin Muhammad-bin Rasik, the designation "Salil" signifying "son." He died at Maskat in 1873.

dience to him. When he was well on the road, his camels yearned for their pasture grounds, and turned wistfully towards el-Sarát. But he journeyed on towards 'Omán. And he passed not any tribe of the tribes of the Arabs, of Ma'add or of 'Adnán,* but they sought his friendship, and formed alliances with him, on account of his dignity and the number of his fighting men.

He marched on until he reached Rahút,* a valley in Hadhramowt, where he halted awhile for rest. Then he learned that the Persians were in 'Omán, inhabiting it. So he drew up his forces and reviewed them, and it is said they were upwards of 6000 in number, horse and foot.

They then arranged themselves in order before proceeding onwards to 'Omán, Malik placed his son Honát,¹⁰ or as some say Feráhid, in command of an advanced guard consisting of 2,000 horsemen of the bravest of his army. When they arrived at el-Shihr,¹¹ Mahráh¹²-bin Hídán-bin el-Háf-bin Kadhá'ah-bin Malik-bin Himyar separated from Málík, and stayed behind at el-Shihr. Málík marched onwards until he entered 'Omán with his numerous and well equipped army. He found the Persians holding 'Omán for the king Dárá, son of Dárá,¹³ son of Bahman; and at that time they were the inhabitants of 'Oman and the dwellers therein. In those days their leader was the Marzabán,¹⁴ who was Lieutenant for their king.

Málík drew aside with his followers to Kálhát¹⁵ on the coast of 'Omán, as being a more secure position against the Persians. He there left the families and heavy baggage with a guard to protect them against the enemy's force, and advanced with the remainder of his army; his son Honát leading the advanced guard of 2,000 horsemen. He proceeded in this manner, until he arrived at the district of el-Jowf,¹⁶ where he pitched his camp on the plain. Thence he sent to the Persians asking them to allot him land in 'Omán to settle on, with water and pasture, so that he might dwell amongst them. When his messengers arrived, the Marzabán and his subordinates held an earnest and prolonged consultation which resulted in their unanimously deciding to refuse the request of Málík, so they replied: "we do not wish this Arab to settle amongst us, that our land should become straitened unto us; we have no need of his neighbourship." When their answer reached Malik, he sent a message to them, saying: "I must positively settle in a district of 'Omán; if you accord me willingly a share of the water, produce, and pasture, I shall settle in the country and praise you. If, however, you refuse, I shall remain in spite of you. If you attack me, I shall resist you, and if I prevail against you, I shall slay you, and carry off your offspring, and shall not allow one of you to remain in 'Omán." They, however, refused him permission, and prepared to make war on him. Málík on his part remained in the district of el-Jowf until his people had rested, and he prepared for the struggle with the Persians.

Meanwhile the Persians had made ready to attack him, and the Marzabán ordered the trumpets to be sounded and the drums beaten, and set out with all his host from Šohár. It is said his army numbered more than 40,000 men, and some say 30,000, and he had with him elephants. He proceeded towards el-Jowf to encounter Málík, and halted at the plain of Selút near Nezwá. When Málík received intelligence of this, he set out for the plain of Selút with 6,000 men, and encamped opposite the army of the Marzabán. They remained in their respective positions that day without fighting. Málík-bin Fahm spent the night drawing up his forces in order of battle, forming them into right and left wings, and centre, and stationing the horsemen of the el-Azd in position. He placed his son Honát in command of the right wing, gave the left to his son Feráhid, and took his station himself in the centre with chosen men. The Marzabán also was similarly employed, and both sides were prepared. Málík mounted a pie-bald charger, clad in his armour over which he wore a red robe, and on his head was his iron helmet encircled by a yellow turban. His sons and the warriors of the el-Azd were similarly accoutred in armour and helmet, their eyes only being visible.

When the ranks were formed in order of battle, Málík went around and addressed his followers troop by troop, encouraging them and exhorting them to stand firm and warning them that if they fled, they would be pursued and destroyed by the Persians.

The Marzabán then advanced with all his forces under their commanders, placing his elephants in front.

Málík met them with his followers crying out to his men of the el-Azd to charge with him, and to ply the elephants with their swords and javelins.

Thereupon he charged and his men charged with him, and they attacked the elephants with sword and spear, piercing them with darts until the elephants goaded by their weapons turned in flight, trampling under foot many of the Marzabán's men. Málík then fell on the army of the Marzabán with all his men, piercing the ranks of the Persians. The latter rallied together, and the two forces continued to fight with fury, and nothing could be heard but the clashing of their weapons. The battle was kept up the whole of that day until the fall of night separated the opposing armies, and they retired to their respective positions leaving many dead and wounded.

The next day the conflict was renewed and kept up until night, the Persians losing many of their men.

On the third day the battle was again renewed and the Persian commander having been slain by Málík in single combat, the Persian army gave way and fled, losing an immense number in killed and wounded."

The Persians then sent to Málík suing for a truce and demanding a year's time to evacuate 'Omán and return to their own country. Málík agreed to this and promised not to molest them unless they recommenced the war. The Persians thereupon returned to Šohár, and Málík withdrew to Káhhát.

It is said that the Persians during the period of this truce destroyed a great many water channels. Suleimán-bin Dáúð had constructed 10,000 aqueducts in 'Omán."

The Persians then wrote to Dará-bin Dará informing him of the advent of Málík and his followers to 'Omán, and the struggle that had occurred between him and themselves, how his general the Marzabán had been slain with many of their companions. Then telling him of their weak and helpless condition, they asked permission to return to their own country with their families. When their letter reached the king and he read it, he was incensed, and burned with a desire to avenge the slaughter of his soldiers and generals, so he sent for one of the greatest of his Marzabáns, and giving him command of 8,000 of his most renowned warriors and commanders, despatched them to the aid of his subjects in 'Omán. They proceeded first to el-Bahrein and thence to 'Omán. All this while Málík was in ignorance of what was going on.

When this reinforcement reached the Persians, they commenced preparations to renew the war as soon as the period of truce should expire.

When Málík heard of the arrival of the succours, he wrote to the Persians informing them that if they did not quit 'Omán, he would march against them and expel them by force, and seize all their property. But they, confident in their strength and in the comparative smallness of Málík's army, returned a defiant and insolent answer. Málík accordingly marched against them with his whole army and entered their territory. The Persians on their side prepared for battle. When the two armies met, Málík drew up his army as before, placing his son Honát in command of the right, and Feráhid of the left, he stationing himself with the remainder of his sons in the centre. A fierce and prolonged battle was fought, in which the Persians employed their elephants. One huge animal was killed by Honát and his brother Ma'n-bin Málík. After a fierce struggle, the Persians were routed and fled, pursued by the el-Azd horsemen, who slew an immense number and made many prisoners. The remnant of the Persian army embarked in their ships and passed across the sea to Persia. So Málík conquered all 'Omán and took all the property of the Persians. He made many of the latter prisoners and kept them a long time in prison, after which he released them, and caused them to be conveyed to the ships, with their clothing and provisions, and sent back to Persia. Málík then ruled over 'Omán and its adjacent districts, and governed it wisely and well. The

journey of Málík and his sons to 'Omán and their battle with the Persians have been celebrated in many poems and traditions from which I have only given an abridged account. Then came to 'Omán many tribes of the el-Azd. The first of the el-Azd to join Málík was 'Imrán-bin 'Amrú-bin 'Amir-Má-el-Semá with his sons el-Hajr and el-Aswad. From the two latter many tribes in 'Omán derive. Afterwards Rabí'ah-bin el-Hárith-bin-'Abdullah-bin 'Amir-el-Ghitrif went forth with his brothers, also Muládis-bin 'Amrú-bin 'Adí-bin Hárithah came and entered Hudád, also 'Armán-bin 'Amrú-bin el-Azd, then came el-Yahmad-bin Hommá, also the sons of Ghanm-bin Ghalib-bin 'Othmán; and Ziyád or el-Nadab the junior. Then Ma'walah, the sons of Shams, and el-Nadab the senior went forth, also el-Dheyyak, and some of the Benú-Yashkar and of the Benú 'Amíd, and men of Khawáleh. All these tribes¹⁹ went forth, each tribe with its banners. As they journeyed on, they consumed the substance of all by whom they passed, until they reached 'Omán. They extended themselves throughout 'Omán, and settled in its rich and spacious lands. The el-Azd named it 'Omán²⁰, because their dwellings had been in a watered valley (Yemen) which was probably called 'Amman, and to which they likened their new home. The Persians called 'Omán by the name of Mazún.²¹ As an Arab poet has said—

"The Kesrá named 'Omán Mazún,
 "And Mazún, O friend! is a goodly land,
 "A land abounding in fields and groves,
 "With pastures and unfailing springs."

The tribes of the el-Azd ceased not to migrate to 'Omán, until they became numerous therein, and their power and fame increased. At length, they overran the country and extended as far as el-Bahrein and Hajar [el-Hassa]. Then came to 'Oman Samah-bin Loweij-bin-Ghálíb²², and settled at Towwam, which is el-Jow,²³ in the vicinity of the el-Azd. There were also in that place some of the Benú-Sa'd, and Benú 'Abd-el-Keis. Sámah married his daughter to Asd-bin 'Imrán-bin-'Amrú.²⁴ Some of the Benú-Tamím also settled in 'Omán, the Al-Kha-zá'ah-bin Házem settlers, too, arrived from the Benú-el-Nabat, whose abodes were at 'Obri and el-Seleyf, and Ten'am, and el-Sirr.²⁵ Some of the Benú-el-Hárith-bin Ka'b came and settled at Dhank. About one hundred persons of the Khadhá'ah also settled at Dhank. Some of the family of Benú-Rú-áheh²⁶-bin Katí'ah-bin 'Abs came to 'Omán, amongst them Abú 'l-Hishm. The rule of Málík became strong in 'Omán and his wealth increased, and he was feared by all the tribes of the "Yemen" and "Nizaz."²⁷ He was more daring and adventurous than any other Prince. He chiefly resided on the Kalhát coast and at Yankal. One of the Princes of the el-Azd, named Málík-bin Zoheir,²⁸ settled in the vicinity of Málík-bin

Fahm, and being a chief of great renown, well nigh rivalled the latter in power. So Málík-bin Fahm fearing that mutual jealousy and strife might arise between them, demanded his daughter in marriage, and Málík-bin Zoheir gave his daughter, but stipulated that her offspring should have precedence of all Málík-bin Fahm's sons by other wives. Malik-bin Fahm assented and married her on these conditions. By this marriage he had issue Salimah-bin Málík. Málík reigned over 'Omán for seventy years, during which time neither Arab nor Persian opposed his rule. His age was 120 years.

It is said that Málík-bin Fahm was slain accidentally by his son Salimah,²⁰ in the following manner: It is said that Málík used to require his sons to keep guard at night, each in turn with a body selected from Málík's most trusty nobles and followers. Now Salimah was more beloved of his father than any of his brothers, and had higher rank and dignity assigned him. His father had taught him archery until he excelled in the art. His brothers envied him on account of the preference shown him, and sought to lower him in his father's estimation, but found no opportunity to find fault with him. At length, one day some of them approached their father, and accused Salimah of leaving his post when on watch and retiring apart to sleep. Málík, however, reproved them, and told them he knew that envy prompted them to traduce his son Salimah, and that he judged the latter by his knowledge of him, so they were forced to withdraw without gaining their object. Afterwards, however, misgiving entered Málík's mind, and he resolved to put the charges against his son Salimah to the test. He accordingly went forth in disguise and secretly, on a night when it was Salimah's turn to keep guard. Now it was Salimah's custom to withdraw from his comrades and keep watch close to his father's house. On this night he had taken his usual station; and sleep had overtaken him just at the hour his father came out. His mare seeing the form of Málík in the distance neighed, on which Salimah started from his sleep in alarm, and saw his mare with her ears erected. Now it was the habit of the mare on seeing anything approaching to point her ears in the direction of the object, and the rider would aim his arrow accordingly. So Salimah discharged his arrow between the mare's ears towards Malik not knowing it was his father. Málík heard the sound of the arrow as it left the bow, and called out, "Do not shoot, my son, I am your father." It was too late, however, and the dart pierced the centre of his heart.

Salimah, after having slain his father, fled to the Persian coast in fear of his brothers, and abode at Jashk, where he married a native of the land named el-Asfáhiyeh. His offspring by this marriage were called Benú-el-Asfáhiyeh. Salimah afterwards removed to Kerman which he made himself master of after a series of adventures,²⁰ and reigned as king until his death.

By a marriage with a Persian lady he had ten sons, named 'Abd and Himá-yeh and Sa'd and Rúáheh and Majásh and Keláb and Asd and Táher and Aswad and 'Othmán. After his death, his sons were disunited, and the Persians expelled them, and some went to 'Omán. The majority of the children of Salímah, however, remained in Kermán, where they were numerous and powerful.

The Persians did not return to 'Omán after their expulsion by Málík until his reign terminated, and his children reigned in his place, and the kingdom of 'Omán came into the possession of el-Julandá-bin el-Mustatir²² el-Ma'walí, and Persia fell into the hands of the Benú Sásán.²³ There was peace between them and el-Julandá in 'Omán, and the Persians kept a force of 4000 warriors in 'Omán and a deputy with the kings of the el-Azd. The Persians abode on the sea coast, and the el-Azd ruled in the interior plains and hills and districts of 'Omán, the direction of affairs being entirely with them.

The Persian monarchs used to send persons who had incurred their displeasure or whom they feared to their army in 'Omán. So it continued until God caused el-Islám to be manifested.²⁴

Book II.

Account of the people of 'Omán from the period when they embraced the religion of el-Islám until they became disunited. ●

There is a tradition that the first man of 'Omán to embrace el-Islám was one Mázin-bin-Ghadhúbah, who visited the Prophet and asked him to pray for him and the people of 'Omán.

Afterwards the Apostle of God wrote to the people of 'Omán, inviting them to adopt the religion of Islam. He wrote amongst others to 'Abd and Jeifar²⁵, the sons of el-Julandá (who had died a short time before), to the effect that if they would accept el-Islám, he would confirm them as Governors; otherwise they would be deposed. He sent this letter by 'Amr-bin el-'As, who alighted at a place near Şohár named Damsetjerd, which had been built by the Persians. Thence he sent a message to the sons of Julandá, who were the foremost and most influential chiefs of 'Omán. The first who met the messenger was 'Abd, who was the most discerning and sensible of the two brothers. He sent on 'Amr to his brother Jeifar with the sealed letter, and Jeifar broke the seal and read it, and then passed it to 'Abd who also read it. The latter then told 'Amr that this was no trifling matter he had come about, and that he would reflect on it, and afterwards give a reply. He then assembled a council of the el-Azd, and sent to Ka'b-bin Barshah el-'Udí. They all became converts to el-Islám, and sent to all their kinsmen who vowed obedience to the Prophet, and agreed to offer the proper religious alms. Jeifar sent messengers to Maheyreh, and Shihr in the south, and to Dabí,²⁶

and the furthest limits of 'Omán to the north; and at his invitation all the people accepted el-Islám, save the Persians who dwelt in 'Omán. When the Persians rejected el-Islám, the el-Azd assembled round Jeifar, and all agreed to expel the Persian deputy Maskán and his followers from the country. As the Persians refused either to join el-Islám or to leave the country quietly, the el-Azd attacked them, killed their leader Maskán and many more, and drove the remainder into their town of Damsetjerd, when they besieged them rigorously, until they sued for terms. The el-Azd granted them quarter on condition that they left all their gold and silver and other property behind and quitted 'Omán, which they did. 'Amr continued to reside with and direct the el-Azd, until the death of the Prophet. After that, 'Abd-bin-el-Julandá and many of the el-Azd proceeded to visit Abú-Bekr the Just, who praised the conduct of the people of 'Omán in accepting the message of the Prophet willingly and spontaneously. It is said too that 'Abd served the Khalifeh in an expedition against the Al-Jifneh. Abú-Bekr then wrote to the people of 'Omán thanking them and confirming Jeifar and 'Abd in the government. The virtues of these two cannot be fully described, but much might be written of them. They continued pre-eminent in 'Omán until they died. They were succeeded by 'Abbád-bin 'Abd-bin el-Julandá, in the time of 'Othmán-bin 'Affán and 'Alí.

Then came the wars and divisions, and Mu'áwiyah succeeded to power; but his authority was not established in 'Omán. At the period when 'Abdul-Málik-bin Marwán reigned and el-Hejjáj governed el-'Irák, Suleimán and Sa'íd, the sons of 'Abbád-bin 'Abd-bin el-Julandá, ruled in 'Omán. El-Hejjáj sent several large armies against them, but they defeated them on each occasion and put them to flight until at length el-Kásim-bin Shi'wah came with a numerous army to 'Omán in ships, which anchored at one of the villages of 'Omán, named Haṭáṭ. Suleimán-bin 'Abbád led the el-Azd against the invaders, and a battle ensued in which the troops of el-Hejjáj were routed and el-Kásim and many of his followers slain; and Suleimán captured all their property.

When this alarming news reached el-Hejjáj, he sent for Mujá'ah-bin Shi'wah, brother of el-Kásim, and ordered him to rouse the people and make a general levy of the Nizár tribes. El-Hejjáj was personally incensed and eager for revenge. He wrote to 'Abd el-Malik-bin Marwán, and restrained the chiefs of the el-Azd of el-Basrah from aiding Suleimán-bin 'Abbád. I have found it stated that the army which el-Hejjáj collected and sent against 'Omán, numbered 40,000 men. One half was despatched by land and the other half by sea. The former portion of the army having marched to 'Omán was opposed by Suleimán at the head of a force of the el-Azd, consisting of 3,000 horsemen and 3,500 camel riders. The encounter took place by the water, which is within five, or some say three, days' march of

the desert country.* It is the water near the village of Búsher (it is now called el-Balka'ín). The battle which was a severe one, resulted in the defeat of el-Hejjáj's men, who fled and were pursued by Suleimán for a long distance, the latter being wholly unaware of the approach of the second army by sea, which meanwhile arrived at Búnáneh, and the commander was informed that Suleimán had gone forth with the main body of his army to oppose the force which had come by the land route, and that those who remained with his brother Sa'id were only a handful. Mujá'ah thereupon marched night and day until he reached Birkeh, where Sa'id attacked his force, and a fierce battle occurred, which lasted until night separated the combatants. Sa'id then regarding his army perceived that it was to that of the enemy like as a white spot on the body of a black bull, and many had been killed. So he retired during the night taking with him his own and his brother's children, and proceeded to the great mountain of the Bend-Riyám, which is called el-Jebel el-Akhdhar, and also Rodhwán (spelt with *dhammah*). The enemy came up with him, and they remained besieged until Suleimán came up. Mujá'ah had anchored his fleet of 800 vessels in Maska' harbour, and Suleimán proceeded there and burned more than fifty vessels, the rest escaping seaward. He then marched against Mujá'ah's army, and Mujá'ah conceiving himself unable to cope with Suleimán sought to escape to sea, but was encountered by Suleimán at the village of Semáíl. A severe conflict ensued, in which Mujá'ah was worsted and fled. He, however, succeeded in reaching his ships, and embarking sailed to Julfár.* Thence he wrote to el-Hejjáj who sent to his aid a re-inforcement of 5,000 mounted men, selected from the Bedouins of el-Shám, under 'Abd-ul-Rahmán-bin Suleimán, by land. Amongst them was a man of the tribe of el-Azd who was known by the title "el-Maláheh," and they were unaware that he was of that tribe. This person fled by night to Suleimán and Sa'id, and informed them of the approach of the fresh force; whereupon they perceived they were unable to resist longer, and taking with them their families' property and those of their tribe who chose to follow them, they reached one of the districts of the Zenj*, where they abode until their death. Mujá'ah and 'Abd-ul-Rahmán then entered 'Omán with their forces and exercised great severity, plundering the inhabitants. (We seek refuge with God from such things.) El-Hejjáj after that appointed el-Kheyái-bin Sírah el-Mujásha'í governor of 'Omán. When 'Abdul-Malek died (A. D. 705), and el-Walíd-bin 'Abdul-Malek succeeded him, and el-Hejjáj died, Walíd appointed Yezid-bin Abú-Muslim Governor of el-'Irák, and the latter sent Seyf-bin el-Hání-el-Hamadání to govern 'Omán.

When Walíd-bin 'Abdul-Malek died and his brother Suleimán succeeded, the latter removed all the governors who had been appointed in 'Omán, and sent Šálih-bin 'Abdul-Rahmán el-Leithí. Afterwards he saw fit

to re-instate the governors, but made them subordinate to Šālih-bin 'Abdul-Rahmán.

After that Yazíd-bin el-Muhallib became Governor of 'Irāk and Kho-rásán, and he appointed his brother Ziyád over 'Omán, and he treated its inhabitants kindly, and continued to rule until Suleimán-bin 'Abdul-Malek died, and 'Omar-bin 'Abdul-'Azíz succeeded to the government (of 'Irāk). He placed 'Adí-bin Artáh el-Fezárí over el-'Irāk, who sent a governor to 'Omán who behaved so badly to the people that they wrote to 'Omán-bin 'Abdul-'Azíz. The latter placed over them 'Omar-bin 'Abdullah-bin Sabí-hah el-Ansárí, who treated them well and remained Governor over 'Omán, honored by the inhabitants, and receiving their contributions voluntarily until 'Omar-bin 'Abdul-'Azíz died. Then said 'Omar-bin 'Abdullah to Ziyád-bin el-Muhallib, "this country is the land of your tribe, do as you please with it," and straightway went forth from 'Omán. Ziyád-bin el-Muhallib then governed 'Omán, until Abul-'Abbás el-Saffáh appeared, and the empire of the Benú-Omeyyeh passed to him. He appointed Abú-Ja'far el-Manšúr over el-'Irāk. The latter appointed Jenáh-bin 'Abbádah-bin Kéis-bin 'Omar el-Hináí¹⁰ governor of 'Omán, who was the builder of the mosque known as el-Jenáh. Afterwards he was deposed, and his son Mo-hammed-bin Jenáh appointed in his stead. Thereupon Jenah-bin 'Abbádah sided with the Ibádhíyeh¹¹ (Ibadhús), until at length the latter acquired the sovereignty in 'Omán.

THE IMÁ'M EL-JULANDA'-BIN MES'U'D —Thereupon they elected el-Julandá bin Mes'ud their Imam,¹² and he was the cause of strength to the sect, and was a just and popular ruler.

A. D. 750. At the call of el-Saffáh, Shíbán went forth against el-Julandá, who, on his reaching 'Omán, sent against him Hilál-bin 'Atíyah el-Khorásání and Yahyá-bin Najh with a force of Musalmans.¹³ Now Yahyá was famed for his virtue; he uttered a prayer in which he mentioned both sides saying, "O God, if Thou knowest us to be in the faith Thou approvest, and to follow the truth Thou wishest us to hold, grant, that I may be the first of my comrades killed, and Shíbán the first on his side, after which cause defeat to befall his followers. If on the contrary Thou knowest that Shíbán and his followers hold the faith that pleaseth Thee, and the truth Thou wishest to be established, then cause Shíbán to fall the first."

Then the forces encountered one another, and the first who was slain on the side of the Musalmans was Yahyá-bin Najh whilst Shíbán was the first to fall on his side.

After the death of Shíbán, there came to 'Omán Kházim-bin Khozeymah saying they had come in search of that force, namely, Shíbán and his followers, but "it suffices that God has decreed they should be slain by your hands. I wish, however, to go forth from you to the Khalífah and

"inform him you bear him obedience." El-Julandá consulted the *Musal-*mans as to this proposal, but they were against it. It is also said Kházim demanded the sword and seal of Shíban, and that el-Julandá refused; on which a battle ensued between him and Kházim, in which all el-Julandá's followers were slain, and none remained alive save himself and Hilál-bin 'Atiyah el-Khorásání. Then said Hilál to el-Julandá, "You are my Imám, precede me," and I engage not to survive you." El-Julandá then advanced and fought until he fell. Hilál then rushed on clad in armour, and the enemy amazed at his valour for some time failed to recognize him, but at length they discovered who he was, and raising the cry "Hilál-bin 'Atiyah!" fell on him and slew him.

The Imámate of el-Julandá had lasted for two years and a month. It is said that it was Kházim-bin Khozeymah who caused el-Julandá to be slain. It has also been told me that at his death Kházim was congratulated by some one on his conquest of 'Omán, and that he replied, "Ye deceived me in my lifetime and do ye seek to do so at my death? Alas! how will it be for me for slaying the 'Omán Sheykh!"

I have also found it stated that a native of 'Omán went on the pilgrimage; and with him was a man from el-Basrah who rested not by night nor slept. The 'Omání asked him about this, and he replied not knowing his companion was a native of 'Omán, that he had gone with Kházim-bin Khozeymah to 'Omán and had there fought against a people, the like of whom he had never seen, and since that day sleep did not visit him. The 'Omání said to himself, "You deserve it, if you are one of those who fought against 'Omán." After el-Julandá was killed, 'Omán fell into the hands of tyrants who misgoverned the country and oppressed the inhabitants. Amongst those oppressors were the two Julandáites Mohammed-bin Záidah and Ráshid-bin Sháthán-bin el-Nadhr. In the time of those two, Ghassán-el-Henáí, of the Benú-Mahárib, plundered Nezwa, and the Benú Náfa and Benú-Hamím fled therefrom after many had been slain. This occurred in the month of Sha'bán, A. H. 145. [A. D. 762]. Thereupon the Benú-Háarith of Ibrá espoused their cause, and amongst them there was a slave belonging to Bakrah called Ziyád-bin Sa'id el-Bakarí, so they agreed upon proceeding to el-'Atík for the purpose of putting to death Ghassán el-Hináí, and they met him between his house and that of Jenáh-bin Sa'd, at a place called el-Khór, as he was returning from visiting a sick person of the Benú-Hináh. He passed by unaware of their presence, and they slew him. Manázil-bin Khanbash, who resided at Nabá and was agent for Mohammed-bin-Záidah, and Ráshid-bin Sháthán the Julandáites, were angered at this proceeding: and they attacked the people of Ibrá unawares. The latter, however, repulsed them, and forty of them were slain.

God then blessed the people of 'Omán by bestowing on them love of

the Truth, and a portion of the Musalmáns rose up in defence of God's Truth, and overthrew the power of those tyrants. Insomuch as the learned Sheykh of the people of 'Omán assembled at Nezwá under the guidance of Músá-bin Abú-Jábir el-Azkání, and desired the Imámate to be conferred on Mohammed-bin Abú-'Affán.

Now amongst those present were certain chiefs who did not favour the change; and the Sheykh Músá fearing the purpose of the Musalmáns might be frustrated and strife ensue, said, "We have elected the son of 'Abú-'Affán to govern Nezwá and the towns of el-Jowf; and I fancy he "added until war ceases."

THE IMA'M MOHAMMED-BIN ABU-'AFFA'N.—And the Sheykh Abul-Manthar Bushír-bin el-Manthar remarked, "We expected to see what would please us, but we have seen what disgusts us." Músá rejoined, "We have done what you wish," but his object was to separate them, lest strife should arise. When the refractory chiefs returned to their respective districts, the Sheykh wrote letters deposing them, and sent governors to the various towns. I imagine they were deposed before the arrival of the new Governors. Mohammed-bin Abú-'Affán then remained in the camp, and behaved in such a manner as to displease the Musalmáns. It has reached me that what revolted them was his tyranny towards the Musalmáns, and his rejection of good advice. However that be, they devised a stratagem by means of which they effected his expulsion from the camp of Nezwá; after which they held a meeting and deposed Mohammed and elected another Imám. Mohammed had been Imám for two years and one month.

THE IMAM EL-WÁRITH-BIN KA'B.—Their choice fell on El-Wáarith-bin Ka'b el-Kharúsi el-Sharí' el-Yahmadi el-Azdi, who became Imám in the year 177 A. H. [A. D. 793] El-Wáarith revived the ancient virtues of the Musalmáns, and treading the paths of rectitude, honored the Truth and her followers. He repressed intidelity, and thus God vouchsafed the fall of the oppressors.

In his time, Hárún el-Rashíd sent [against 'Omán] 'Isá bin Ja'far-bin Abul-Mansúr with a force of 1,000 cavalry and 5,000 infantry. Dáúd-bin Yazíd el-Mahallabí wrote to the Imám Wáarith informing him of the arrival of 'Isá with his army, whereupon the Imám sent Fáris-bin Mohammed against him. The opposing forces encountered one another at Hattá,²⁰ and 'Isá-bin Ja'fer was defeated and forced to fly to his ships and put to sea. Abú-Hamíd-bin Feleh el-Haddaní el-Salúni followed him up, accompanied by 'Amrú-bin 'Omar with three ships, and succeeded in capturing 'Isá, who was taken to Sohár and there imprisoned. The Imám consulted the Sheykh 'Alí-bin 'Azrah concerning him, and he replied: "It rests with you whether to put him to death or to spare him." The Imám refrained from putting him to death and kept him imprisoned. I have heard that a party of Mu-

salmáns, amongst whom was Yahyá-bin 'Abdul-'Azíz, set out without the knowledge of the Imám, and coming to Şohár scaled the wall of the prison and slew 'I'sá; the Imám and the Wálí being neither of them cognizant of their proceedings. They then returned to their homes the same night.

On hearing of the death of 'I'sá, Hárún resolved to send another army to 'Omán, and the people were in great fear of him. But he died ere his design was carried out, and God saved the people from the evil he had in store for them. [A. D. 809.]

It is said that Yahyá-bin 'Abdul-'Azíz was one of the most excellent of the Musalmáns; he seems indeed to have been unsurpassed by any of his contemporaries. His fame equalled that of 'Abdul Azíz-bin Sulcimán. It is handed down to us that the Sheykh Bashír-bin el-Manthar was wont to say that the slayer of 'I'sá should not taste the fire. El-Wáarith continued to govern as Imám with virtue and justice, until God took him. He was drowned in a flood of the Wádí el-Nejdí (or the Wádí Kalbúh), and seventy of his followers perished with him. This event happened as follows: He seems to have formed a prison near a scammony tree, and many Musalmáns were confined there. The Wádí became flooded, and the waters flowed down in a raging torrent, when the Imam was informed that the flood would reach the prisoners. He at once ordered them to be released, but no one would venture to their rescue from fear of the torrent. Then the Imám said, "Since they are in my charge, and I shall be responsible for them at the day of Resurrection, I shall go across to them." Accordingly he made towards the prisoners, followed by a number of his attendants, but the torrent overtook them and swept all, including the prisoners, away. When the water of the Wádí dried up, the Imám's body was buried between 'Akr and Sa'ál, where his grave is well known. His Imámate had lasted for twelve years and about six months.

THE IMÁM GHASSÁN-BIN 'ABDULLAH. His successor was Ghassán-bin 'Abdullah el-Fájhi el-Yehmadí el-Azdí, who walked in the paths of the true Musalmáns, and honoring the truth and those who followed it put a check on infidelity.

In his time the "Bowárih"¹⁷ used to make descents on and ravage the coasts of 'Omán. Ghassán, however, fitted out small vessels with which he attacked the pirates in reprisal, until they were obliged to discontinue their attacks on 'Omán. He was the first ruler of 'Omán, who constructed vessels and employed them in naval warfare. During his reign el-Şakr-bin Mohammed-bin Záidah was slain. This person was amongst the number of those who declared the allegiance of the Musalmáns due to Ráshid-bin el-Nadhr el-Julandái, and he aided them with money and arms. He was slain in the following manner: A person belonging to the Eastern districts,¹⁸ raised a revolt against the Musalmáns, and was joined by Benú-Hináh

and others. It was told to the Musalmáns that the brother of el-Şakr was with the rebels; but el-Şakr denied it and gave out that his brother was lying sick in his house. When, however, God caused the rebels to be put to flight, it was ascertained that el-Şakr's brother was with them. El-Şakr was, therefore, suspected of treachery in concealing the conduct of his brother. So the Imám sent a party to Semáil where he was residing. The Wáíl of Semáil was Abul-Wadhdháh el-Şakr-bin Mohammed, who accompanied the Imam's messengers to el-Şakr, fearing on his account lest they should fall on him. The Imám had in the meantime sent a second party after him, and with them Músá-bin 'Alí. They met at Nejd-el-Sahámát. Whilst they were proceeding on their way, certain persons of their troop attacked el-Şakr, and killed him, Abul-Wadhdháh and Músá-bin 'Alí being unable to prevent them. The latter, it is indeed said, was alarmed for his own safety; and had he opened his lips, he would have been slain with el-Şakr. It has been recorded that the Imám Ghassán showed displeasure against those who slew el-Şakr.

Those were the days when the kingdom was in its prime and in the fulness of its power, and learning at its height. Such was the manner of el-Şakr's death, but God knows the truth. Among the executive measures of the Imám Ghassán, the following may be mentioned.

There was at Semed of Nezvá a house belonging to the Benú-Julandá, the site of which was probably in the plantation named el-'Akúdiyeh [arches]. One of the arches of this building spanned the high road, and above the arch were windows. Now the archway was dark, and was frequented by licentious and disreputable persons. It was said that a woman who happened to pass through the archway was molested by one of these bad characters, and the affair came to the knowledge of the Imám Ghassán, who ordered the owners of the house either to pull down the arch or to light it up by night, so that the persons passing should see who was there. The owners of the house, thereupon, opened out a new road for the public through their plantation, and it was used by people passing until the house was pulled down, after which the proprietors built a house across the new road, and the former highway was re-opened to the public. The remains of the arch may be seen in the southern wall of the mosque at Semed of Nezvá.

Ghassán continued to govern justly and uprightly, until he fell ill on Wednesday, the 22nd of Thul-Ka'deh in the year of the Hijreh 207, and died of his illness [A. D. 822]. His Imámate had lasted fifteen years, seven months, and seven days.* He was succeeded by

THE IMÁM 'ABDUL-MALIK-BIN HAMÍ'D, who derived from the stock of Súdah-bin 'Alí-bin 'Amr-bin 'Amir, surnamed Ma-el-Semá, the Azdite. This Prince governed righteously and justly, and followed in the footsteps

of his virtuous predecessors. In those days 'Omán was blessed with prosperity. He was installed on Monday, the 22nd of the month of Showwál, A. H. 208. [A. D. 823]. He continued to govern justly until he became aged and infirm, when dissensions broke out amongst his soldiery. The Musalmáns thereupon consulted Músá-bin 'Alí concerning his deposition, and he advised them to assemble the soldiers and arrange for the government. Músá then assembled the troops, and proceeded to administer the Government, forbidding wrong-doing and strengthening the power of the Musalmáns. Meanwhile 'Abdul-Málik remained in his house, and they did not depose him, so he remained Imám until he died.³⁰ His reign lasted eighteen years.

THE IMA'M EL-MUHENNA'-BIN JEIFAR. The Musalmáns then elected El-Muhenná-bin Jeifar el-Fajhí el-Yahmadí el-Azdí, on Friday in the month of Rejeb in the year 226 A. H. [A. D. 840].

This Prince trod in the footsteps of the Musalmáns, and adhered to their principles. He was possessed of much firmness and decision of character. At his assemblies no person could presume to speak nor to interfere in favour of one litigant against another; nor would any of his attendants venture to rise so long as he was seated, neither would any person in receipt of military allowances enter unless properly armed.

One of his agents for the collection of the sadaqát (or poor rates) was a person named 'Abdullah-bin Suleimán of the Benú-Dhabbah of Manh, and he used to be sent to the grazing grounds to receive the contributions of cattle. It is related that he entered the land of Mahráh,³¹ and went to a person of that district named Wasím-bin Ja'fer, from whom two payments were due. He, however, refused to pay more than one contribution, saying to the collector, "Take that, if you like, and if not, behold the graves of your comrades." 'Abdullah thereon held his peace and returned. He had with him a camel driver, and when he reached 'Azz, where his home was, he tarried there, and sent the camel driver on to the Imám. The man arrived whilst the Imám was holding his levée. As soon as that was over, he summoned the camel driver, and asked him about 'Abdullah and how he had fared on his journey. So he informed the Imám of the conduct of Wasím. The Imám strictly enjoined the camel man not to disclose what he had reported to any one, but to keep the matter secret. When 'Abdullah-bin Suleimán arrived, the Imám questioned him about Wasím, and 'Abdullah repeated what the camel driver had reported. Thereupon the Imám at once wrote to the Wálí of Adam, Senág, and Ja'alán to the effect that if they could succeed in capturing Wasím of Mahráh, they were to keep him securely and send him word. The Wálí of Adam wrote to say he had taken Wasím, whereon the Imám sent to him Yahyá the Yahmaní, known as Abú-Makáish, with a body of horsemen. After them he despatched a

second detachment who came up with the first at el-Menáif; then a third, which joined at the village of 'Azz; and a fourth troop, which overtook the others at Manh. In this manner he continued despatching troop after troop, so that it might be said the prisoner was borne along on their spears, until they arrived at Nezwá with him. There the Imám ordered him to be imprisoned, and he remained a year in confinement, during which period no one dared to mention his name, nor to enquire concerning him. At length, a deputation of persons arrived from el-Mahrah, who through the el-Yahmad chiefs interceded for him with el-Muhenná, who consented to release him on one of the following conditions, from which he desired them to choose—

First,—that they should emigrate from 'Omán.

Second,—that they should agree to fight.

Third,—that they should bring the cattle every year to the camp of Nezwá, where impartial witnesses should attest that the due complement was produced and that none were withheld; also the witnesses should arbitrate concerning them at Adam. To these proposals the deputation replied in the following terms: "As for emigrating, it is impossible for us to do so; and as for war, we shall not fight against the Imám; but we are ready to bring the camels."

On this the Imám appointed the witnesses, and thenceforth they used to bring their camels, and march them round every year. I have heard say that the pillar which stands at Farḳ was erected in the time of el-Muhenná as a mark for the Benú-Mahrah, that they should assemble their camels on that spot; but God knows if this is true. And in those days el-Mogheyreh-bin Rusin, the Julandáite, and his associates of the Benu-Julanda, and other turbulent people raised a rebellion, and went forth to Towwám where Abul-Wadhdhah was Wálí for the Imám el-Muhenná. The insurgents slew the said Wálí. Now at that time Abú-Marwán was Wálí of Sohár; and as soon as the intelligence reached the Musalmáns, he at once set out with his followers and allies, amongst whom was el-Maṭṭár el-Hindi and his followers of the el-Hind. When they reached Towwám, God caused the Benú-Julandá to be defeated and dispersed; some of them were slain, and the rest took to flight. On this el-Maṭṭár and a number of ignorant soldiers made for the houses of the Benú-Julandá and set fire to them. The cattle were tied up within the enclosure, and it is related that one of the soldiers repeatedly threw himself into the water, so as to wet his body and clothes and rushed into the midst of the fire, in order to cut the tethers and to allow the beasts to save themselves from burning. It is said from fifty to seventy buildings were burned down. I have heard it related that the women of the Benú-Julandá fled to the desert, where they remained for some time. They had with them a handmaid, whom, when they fell in want of food and drink, they sent by night to beg a supply from a neighbouring village. The girl

succeeded in obtaining some meal and a skin for holding milk and a fragment of a jar. She then filled her skin with water from the stream, and was returning to the women, when she was perceived by a soldier, who overtook her and took from her the meal which he poured on the ground, and after taking the water from her also, left her. I have found it stated that Abú-Marwán did not give the order for burning the village; it is more probable that he had forbidden such a proceeding, but that his words were disregarded. It is said that the Imám sent two messengers to the tribe whose village had been burnt, inviting them to return and promising to make them fitting compensation. The number of Abú-Marwán's forces is stated to have been 12,000. El-Muhenná remained Imám until his death, which occurred on the 16th of Rabí-ul Akhir, A. H. 237, [A. D. 851] he having reigned as Imám for ten years and some months and days, during which time he enjoyed the approval and support of the Musalmáns in general. Nevertheless, I find it mentioned in the biography of the Sheykh Abu-Kahtán Khálid-bin Kahtán that the Sheykh Mohammed-bin Mahbúb and Bashír had knowledge of the conduct of el-Muhenná incompatible with the retention of the Imámate, and consequently they secretly renounced him. God knows whether this is true.

THE IMA'M EL-SALT-BIN MA'LÍK. On the day of el-Muhenná's death, the Musalmáns elected el-Salt-bin Málik to be their ruler. At that time, the most excellent of the Musalmáns and their leader and guide in science and religious learning was Mohammed-bin Mahbúb. They swore allegiance to el-Salt-bin Málik in the same manner that the just Imáms who preceded him had been acknowledged. He governed justly and uprightly for a long period, until all the Sheykh's of the Musalmáns who had elected him had passed away. Not one of them, as far as we know, seceded from him. He lived as Imám longer than any of his predecessors, until he grew old and feeble. His infirmity, however, was only in his limbs, for we are not aware that any one asserted that his mind, hearing, or sight had become impaired.

When the scroll of Destiny announced that his time was come, and God willed to try the people of 'Oman, as He had tried those who had gone before them, Musá-bin Músá rose up against him, and pursued him until he alighted at Fark²² Thereupon the people forsook el-Salt, who being too weak to retain his position was deposed from the Imámate.

THE IMA'M RA'SHID-BIN EL-NADHR. Músá then conferred the Imámate on Ráshid-bin el-Nadhr on Thursday, three days before the end of the month of el-Hijj, 278 A. H. [A. D. 886].

The Imámate of el-Salt had lasted 35 years, 7 months, and 8 days. His death occurred on Friday night in the middle of Thul-Hijjah, 275 A. H. In his days died the most accomplished and eminent of scholars Mohammed-bin Mahbúb.

Book III.

From the Outbreak of Civil Dissensions to the Imámate of Sa'íd-bin-'Abdullah. A. D. 886 to A. D. 934.

There then arose dissensions in 'Omán, and much misery ensued. The people became divided in religion and counsels, and civil war and discord fell grievously upon them. Then Músá renounced Ráshid and his wickedness and error, and rising against him deposed him.

THE IMA'M 'AZZA'N-BIN TEMT'M. 'Azzán-bin Temím el-Kharúsi succeeded to the Imámate on Tuesday, three nights before the end of the month of Šafar, A. H. 277. [A. D. 890] Amongst those present at the ceremony of vowing obedience were 'Onar-bin Mohammed the Kádhi, and Mohammed-bin Músá-bin 'Alí and 'Azzan-bin el-Hizabr, and Azhar-bin Mohammed-bin Suleimán.

Músá and 'Azzan continued to be mutual friends for a long time, but at length they quarrelled, and 'Azzán deposed Musá from the office of Kádhi. 'Azzán then feared what might happen to him from Musá, and hastened to send a force against him, which he raised partly from the inmates of the prisons. They proceeded to Izkí,¹ where they entered the walled enclosure of the el-Nizar,² and set to work to slaughter, seize, carry off and plunder the inhabitants of Izkí. They then set fire to the place, and burned many of the people alive. Músá-bin Músá was killed by the pebbles of Roddah near the mosque of el-Hajar in the quarter of el-Jenúr. In short, they treated the people of Izkí with unheard-of barbarity. The warfare thenceforward became grievous, and hatred and anger were rife; each side endeavoured by every means in its power to inflict loss on its rival. 'Azzán received those who brought the intelligence of this affair with honour, and rewarded them with largesse, and withheld his favours from such as had held back from the expedition against Izkí. This affair took place on Sunday, one day before the end of Sha'bán, A. H. 278. [A. D. 891].

In consequence of this occurrence el-Fadhl-bin el-Hawári el-Koreishi-el-Nizári took the field, in order to avenge the massacre of the people of Izkí. He was joined by the el-Madhariyeh,³ and the el-Haddán and some of the Benul-Háith of el-Baṭineh; and he was met by 'Abdullah el-Haddáni in the mountains of the el-Haddan.⁴

El Fadhl proceeded to Towám which is el-Jow.⁵ Thence he returned to el-Haddán. He was there joined by el-Hawari-bin 'Abdullah el-Salúni, and they proceeded on the 16th of Šhowwal of the same year to Šohár, which they entered on the 23rd of the same month on a Friday. They attended Friday prayers,⁶ and Zeyd-bin Suleimán officiated on the occasion, and preached to the people, after which he blessed el-Hawári-bin 'Abdullah el-Salúni from the pulpit. They remained in Šohár the rest of Friday and

Saturday; and in the evening of Sunday, they went forth to encounter el-Ahíf-bin Hamhám el-Hinái, and those who accompanied him of the adherents of 'Azzán-bin Temím. For when the latter heard of their movement, he sent against them el-Ahíf-bin Hamhám, chief of the Benú-Hinah' with a force of the el-Yahmad, amongst them Fahm-bin Wáriṭh. They proceeded until they reached Majiz in el-Báṭineh, and summoned el-Šalt-bin Nadhr, who came forth against them with horse and foot. El Fadhl-bin el-Hawárf and el-Hawárf-bin 'Abdullah also came up, and a battle ensued, in which a great number of the Madhríyeh were slain, and the remainder were forced to fly. This encounter took place on Monday, four days before the end of the month of Showwál of the above mentioned year.

There continued to be strife amongst the people of 'Omán, and their mutual animosities increased in bitterness. The Imámate became to them as a thing to sport with, and an object of rebellious contention and incentive to ambitious designs. They followed not God's book nor the footsteps of their virtuous ancestors. Matters reached such a pass that in one year they set up sixteen different Imáms, and in each case failed to hold to the allegiance they had vowed.

At length, when the fulness of the time was come, Mohammed-bin Abil-Kásim and Bashír-bin el-Manther of the Benú-Sámah-bin Lawá-bin-Ghalib went forth and proceeded to el-Bahreyn, where at that time Mohammed-bin Núr^a was governor on the part of el-Mo'tadhid.^a To him they complained, on arrival, of the sufferings they had endured from the Hinyarite^a faction, and invited him to accompany them to 'Omán, tempting him by holding out hopes of great advantages. The governor acquiesced, but advised them to visit the Khalífah at Baghdád and state the circumstances to him, and that their object in coming was a desire for his success. So Mohammed-bin Abil-Kásim went on to Baghdád, whilst Bashír remained with Mohammed-bin Núr. When Mohammed was admitted to the Khalífah's presence, he related to him the whole matter, and obtained a commission for Mohammed-bin Núr to proceed against 'Omán; after which he returned to el-Bahreyn. On his return there, Mohammed-bin Núr commenced raising a force from the various tribes, but principally from the Nizár. He was joined also by some of the tribe Tei from el-Shám, and marched against 'Omán at the head of 25,000 men, of whom 3,500 were horsemen equipped in armour and with their baggage.

The report of Mohammed-bin Núr's approach caused great commotion in 'Omán, where the people were split up into rival factions, their counsels devoid of concert and their hearts disunited. Some there were who emigrated from 'Oman with their families and property, and others found no resource but to resign themselves to disgrace. Suleimán-bin 'Abd-el-Málik-bin-Bilál-el-Sálmí with his retainers proceeded to Hormuz, and the people of

Shár emigrated with their property and families to Shíráz and el-Basreh. Mohammed-bin Núr meanwhile advanced with his forces and took Júlár, whence he proceeded to Towwám, which he reached, after some encounters had taken place in the sandy wastes, on Wednesday, six days before the end of the month el-Moharram, A. H. 280 [A. D. 893]; and conquered el-Sirr and neighbouring districts. He then advanced on Nezwá, from which place 'Azzán-bin Temím, finding himself deserted by the people, fled to Samed-el-Shán. As soon as Mohammed-bin Núr appeared, Nezwá surrendered to him, and he continued his advance on Samed-el-Shán, and encountered 'Azzán-bin Temím, and on Wednesday, five days before the end of Šafar of the same year, a severe contest occurred, which resulted in the flight of the people of 'Omán and the death of 'Azzán-bin Temím.

Thus 'Omán passed out of the hands of its inhabitants. "It was not that God had changed His grace which was in them, but they themselves changed the disposition in their souls by sin." For they fought amongst themselves for power and supremacy, each one aiming at having the authority in his own hands or in the hands of those he favoured. So God delivered them into the power of one more unjust than themselves. And since they had become corrupt in their religion, therefore God deprived them of their kingdom, and set an enemy over them to rule them. The rule of the Ibádhíyeh from their first accession to power until their overthrow by Mohammed-bin Nur had lasted one hundred and sixty-three years all but a month and twelve days. God knows the truth!

Mohammed-bin Nur sent the head of 'Azzán-bin Temím to the Khalífah at Baghdád, and returned to Nezwá, where he took up his residence. Soon after el-Ahíf-bin Hamhám el-Hinái wrote to the Sheykhs of 'Omán and the tribes of all the districts, calling on and exhorting them to rise against Mohammed-bin Nur and drive him from 'Omán. They responded to the summons, and he marched against Mohammed-bin Núr with a numerous and well ordered force. When the latter heard of this, terror seized his heart and he took to flight, and was pursued by el-Ahíf and his army. The prudent course would have been to avoid a battle, and follow leisurely until Mohammed-bin Nur should pass the frontier of 'Omán and then to return. But God so willed it for His purposes that they marched quickly and overtook him at Damma, and a severe encounter took place, in which many were killed and wounded on both sides. The contest was going against Mohammed-bin Nur and his followers who were on the point of taking to flight, and had sought safety on the sea shore. At this juncture a body of troops appeared on the scene mounted by twos on camels. These were the advance guard and others of a force of Madharíyeh sent by Abú-'Obeydeh-bin Mohammed-el-Sámi to the assistance of Mohammed-bin Núr. As soon as they had drawn nigh to the rival armies,

they alighted from their camels and seizing their weapons charged with Mohammed-bin Núr against el-Ahif and his followers, who were exhausted by fatigue. So it happened that when on the point of gaining the victory, the people of 'Omán were put to flight, and El-Ahif-bin Hamham and many of his relatives and others were slain, few of the people of 'Omán escaping. Mohammed-bin Núr after this returned to Nezwá, and ruled supreme over all 'Omán dividing the people and committing evil throughout the land, which together with the sons of the land he ruined by his tyranny. As soon as Mohammed-bin Núr had re-established his authority in 'Omán, he degraded the most honorable of the inhabitants and reduced them to the most abject condition. He caused people to have their hands, feet, and ears cut off, their eyes put out, and generally treated the inhabitants with the greatest severity and contempt. He also filled up the water channels, burnt the books, and 'Oman passed out of the hands of its people. Afterwards desiring to return to el-Bahrein, he placed a person named Ahmed-bin Hilál as Governor of all 'Omán, and himself returned to el-Bahrein. The residence of this Ahmed was at Bahlá. He also placed a Governor at Nezwá, named Beyharah, surnamed Abú-Ahmed. This person was informed one day that Abul-Hawári and his adherents repudiated Músá-bin Músá, on hearing which he sent a soldier to Abul-Hawári, who came to him as he was seated after morning prayer in the Mihráb¹² Sa'id, known by the name of Abul-Ká'im (that is the mosque of el-Shejebí), reading the Korán, and informed him that Abú-Ahmed required his presence. Abul-Hawári replied that he had nothing to do with him, and resumed his reading. The soldier remained in astonishment, not knowing what course to take with him, until a messenger came from el-Beyharah with orders not to interfere with Abul-Hawári, whereupon the soldier returned, and Abul-Hawári remained unmolested by the blessed influence of the sacred book. It is said the soldier related afterwards that he had summoned him to arise, fearing lest his blood should be spilt in the Mihráb.

El-Beyharah continued to be governor of Nezwá until the people rose and slew him. His corpse was dragged away and buried in a well known spot a little below the gate called Mo'thir, by the way side of the road leading to Fark, where they cast manure and ashes and other refuse. God knows the truth!

The people then gave allegiance to

THE IMÁ'M MOHAMMED-BIN EL-HASAN EL-KHARÚSÍ as a Shá'ri Imám.¹³ He soon after abdicated, and they elected

THE IMÁ'M EL-SÁLT-BIN EL-KÁ'SIM. They deposed him and declared for

THE IMÁ'M 'AZZA'N-BIN HAZABR EL-MÁ'LIKÍ, who derived from Kelb-el-Yahmad. He was also deposed and their choice fell on

THE IMÁ'M 'ABDULLAH-BIN MOHAMMED EL-HADDA'NÍ, known as Abú-Sa'id el-Karmatí. They deposed him also and re-elected

THE IMA'M EL-ŠAIT-KA'SIM (RESTORED) who died in the Imámate. Next they elected

THE IMA'M EL-HASAN-BIN EL-SAHTYNI', who died in less than a month.

THE IMA'M EL-HAWA'RI'-BIN MAṬRAF. Then they elected el-Hawári-bin Maṭraf el-Haddáni as a Dáfi'í¹⁴ Imám. He set to work to repress the licentious workers of folly with great severity. But on each occasion when the Sultán came to 'Omán to tax the inhabitants, he was wont to withdraw from the house of the Imámate to his private residence, and made no attempt to prevent his committing injustice and tyranny. As soon as the Sultán had quitted 'Omán, he would return to the house of the Imámate, and placing the crown of office on his head, would say to those around him · "There is no Government but belongs to God, and no obedience is due to those who rebel against God." Up to the time of his death, some of the Benú-Asámeh remained in attendance on him by order of the Sultán. The Sultán here mentioned was the Sultán of Baghdád.¹⁵ God knows the truth! On his death, they elected his nephew 'Omar-bin Mohammed-bin Maṭraf.

THE IMA'M 'OMAR-BIN MOHAMMED. This Prince adhered to the same policy as his uncle had adopted, retiring when the Sultán came and returning to office on the latter's departure. At this period the Karamiṭeh¹⁶ invaded 'Omán, on which 'Omar resigned the Imámate. When the Karamiṭeh returned to Bahreyn, he did not resume office.

These Karamiṭeh had overrun many countries including Mekkah and el-Shám and subdued the various tribes. They were styled Benú-Abi-Sa'íd-el-Hasan-ibn Bahrám-bin Bohrist-el-Heyyáni.¹⁷ Abu-Sa'íd abolished prayer, the fast, pilgrimage, and religious alms, and turned these observances into allegory. He so deluded his weak-minded followers, that they deified him in the place of the Almighty. He was at length overthrown by 'Abdullah-bin-'Alí, who fought against him with only 400 men, notwithstanding that their armies were numerous. He continued to strive with them for seven years, until they were deprived of power.

INTERREGNUM. After this there was an interregnum in 'Omán, during which period no Imám was elected.

THE IMA'M MOHAMMED-BIN YEZÍ'D. At length, they elected to the Imámate Mohammed-bin Yezíd el-Kundi [or Kundi], whose residence was at Samed-el-Kundi. He was elected as a Dáfi'í Imám, being incapacitated from election as Shári on account of being in debt.¹⁸ At this time the Sultán subdued 'Omán, and placed two forces in occupation of it, one at el-Sirr, and the other at el-'Atik. Thereupon Mohammed-bin Yezíd fled from 'Omán, and el-Hakam-bin el-Mullá el-Bohri, a resident of Sa'ál, was elected Imám.

THE IMA'M EL-HAKAM-BIN EL-MULLA'. We know not of any previous

Imám, whether Musalmán or sinner, who equalled el-Hakam-bin el-Mullá in weakness and imbecility. He soon abdicated, and the Sultán placed an army at Nezvá. God knows the truth!

My own opinion is, that none of the Imáms mentioned after el-Šalt-bin Málik were universally recognised by the people of 'Omán, and that their rule did not extend over the entire country. They were recognised in certain districts and not in others, by some of the tribes only, and not by all. For after the dissensions which had arisen amongst them, the people of 'Omán had ceased to act in unison, and could not agree in the choice of an Imám. As they had cast away the blessings bestowed on them by God, so their hearts became disunited.

Book IV.

Containing an Account of the Imáms Sa'id-bin 'Abdullah and Ráshid-bin-el-Walád and their successors to the time of 'Omar-bin el-Kásim-el-Fudheyli. A D. 984 to A.D. 1560.

The next of the Imáms appointed in 'Omán, after the people had come to be divided into factions, was Abul-Kásim Sa'id-bin 'Abdullah-bin Mohammed-bin Mahbúb-bin el-Raheyl-bin Seyf-bin Hubeyrah, the horseman of the Prophet (on whom be peace!). I know not the date of his election, nor how long he was Imám; neither have I learnt by whom he was slain, and for what cause. I have perused many books and questioned many well-informed persons in search of information on these subjects, but in vain. Please God, however, I shall still endeavour to discover.

I find that the first person to declare Sa'id-bin 'Abdullah Imám was Abú-Mohammed el-Hawári-bin 'Othmán, then Abú-Mohammed 'Abdullah-bin Mohammed-bin Abil-Múathir. Next I reckon Mohammed-bin Záideh el-Símúli, I find also that this Imám was elected as a Daffí, not as a Shári.* Abú-Mohammed 'Abdullah-bin Mohammed was wont to extol his learning and to assert that his attainments surpassed those of any previous Imám. It has also come down to us that Abú-'Abdullah Mohammed-bin Rúh said that the Imam Sa'id-bin 'Abdullah was more learned than any of those who elected him and associated with him. It is known to us from the unanimous testimony of the select circle of those who profess the true Faith,* that he was recognised as our Ruler and Imám. He passed away. May God have mercy on his soul! We know not that any found fault with his election to the Imámate, nor with his character; neither did any secede from him. We learn moreover of Abú-Mohammed 'Abdullah-bin Mohammed-bin Abil-Múathir that he said: "We know of no Imám of the "Musalmáns in 'Omán more excellent than Sa'id-bin 'Abdullah, for he was "an upright and learned Imam, and he died the death of a martyr. All

"these things were combined in him. May God have mercy on him!" It may be, however, that el-Julandá-bin Mes'úd was his equal; but we are told that the Sheykh Abú-Ibráhim Mōhammed-bin Sa'id-bin Abú-Bekr said—"The Imám Sa'id-bin 'Abdullah was superior to Julandá-bin Mes'úd; for "he was a just and righteous Imám, excelling the people of his time in "learning, and he died a martyr withal. May God pardon him and "compensate us and el-Islám for his loss with the highest requital, where-
 • "with He compensates a people for their Imám!" This is what I have found recorded of his excellence. I find the date of the affair in which he was killed stated to have been the year 323 A. H. [A. D. 934]. I have read a book in which it is stated that he met his death in the following manner. A woman of the people of el-Ghashb of el-Rosták was drying grain in the sun, when a sheep came and ate some of it, on seeing which the woman cast a stone and broke the sheep's leg. Another woman who owned the sheep, then came up and began beating the first woman, who cried to her people to aid her. One of her friends came up and also one of the other woman's friends, and each side being augmented by fresh arrivals a severe contest commenced. The Imám Sa'id-bin 'Abdullah repaired to the scene with a single attendant for the purpose of separating the combatants, and was killed in the mêlée. God knows the truth of this.

THE IMA'M RA'SHID-BIN EL-WALÍD. The next Imám was Ráshid-bin-el-Walíd, who was elected in the following manner. There assembled together the Sheykh Abú-Mohammed 'Abdullah-bin Mohammed-bin Abul-Múathir and Abú-Mes'úd el-Na'mán-bin 'Abdul-Hamíd, and Abú-Mohammed 'Abdullah-bin Mohammed-bin Shíkhoh. And amongst those present at the ceremony were Abú-Othman Ramshakí-bin Ráshid and Abú-Mohammed 'Abdullah-bin Mohammed-bin Šálh and Abú-Manthir-bin Abú-Mohammed-bin Rúh. These persons who assembled on this occasion were respected and distinguished in the same degree as were those who elected the Imám Sa'id-bin 'Abdullah in their time. No persons of sense denied their excellence nor ignored their uprightness, and of their contemporaries in the same Faith none were comparable to them. Thus "there are men for every time, as there is a word for every occasion." People of every age desire the general welfare of their religion. This is proverbial. The authority was with those who were present and not with the absent. Those who bore witness could not alter, and those who did not could not demur. He who gave admittance could not expel, nor could the affirmer deny his word.

Now it was known to this assembly that there was an adversity of sentiment amongst the members, and that mutual recrimination had place with regard to the affair of Músá-bin Músá, and Ráshid-bin el-Nadhr. Wherefore, when they had resolved to elect Ráshid-bin el-Walíd Imám, they deemed it expedient to summon a general council, to come to an

agreement as to the course to be adopted in that matter. Accordingly, a great number of the elect of the true Faith assembled in the house at Nezwá, in which Ráshid-bin el-Walíd used to reside. All of those we have named as having been present at the election of Ráshid-bin el-Walíd attended except Abú-Mes'úd-el-Na'mán, who was absent. The President of the Council was Abú-Mohammed 'Abdullah-bin Mohammed-bin Abul-Múathir. They unanimously resolved to adopt a policy of neutrality as between Músá-bin Músa and Ráshid-bin el-Nadhr, and to hold aloof from both as regarded the Government, granting at the same time that both were sincere believers in their religion. We know not of any of them that he acted wrongfully in either of these courses. The matter, then, was settled amongst them in this fashion; although the wording as to details may be more or less incomplete, still, the general result was as stated.* Having agreed on this course, they thereupon proceeded to swear allegiance to the Imám Ráshid-bin el-Walíd, binding him to administer the duties of his office in obedience to God and his Apostle; to govern uprightly and repress crime; to prosecute wars in defence of the Faith as a Dáfi'í Imám; and further to tread in the footsteps of the just Imáms, his predecessors, in imitation of their virtue and uprightness. On such conditions did Abú-Mohammed-bin Abul-Múathir swear fealty in the house at Nezwá, and after him, in the same manner, Abú-Mes'úd and the rest of the assembly. The Imám having accepted their vows, they went forth to the open plain at Nezwá, where a vast concourse of the people of 'Oman had collected. They had come not only from Nezwá, but from the various towns of the East and the West of 'Oman, and the assemblage was composed of persons of unimpeachable integrity, holding positions of rank and authority. They all assented to and obeyed the decision of the Council without the slightest sign of repugnance or disapproval. Then arose Abú-Mohammed 'Abdullah-bin Mohammed-bin Shikheh, and approaching Ráshid hailed him as Imám, and announced to the people that the Council had elected him, commanding them to vow their allegiance. This they did openly and willingly without a dissentient voice. Some of the persons referred to made their vows separately, and in other cases in parties; and for some time people kept arriving for the purpose of making the compact, until the whole kingdom had declared for the new Imám. Some appeared in person to swear allegiance, others saluted him as Imám,* whilst others again proved their minds by exhibiting a ready submission. The Imám had no occasion to use force, as no secret disaffection existed. He sent his governors and agents to all the districts, and villages, and no one molested them. He performed the Friday service at Nezwá, and he and his agents collected the sadaqát*, or poor-rate. He also reviewed the troops, presenting standards and issuing all necessary orders. His receipts on account of the revenues of the kingdom were large,

and every district of 'Omán acknowledged his authority as Sultán,' and none rebelled against it in those days. All paid what was his due and openly acknowledged him as Imám, without the exercise on his part of any severity, open or secret, or any form of intimidation. On the other hand, there was no display of weak leniency, nor undue conciliation; nor was it necessary for him to work on the sordid feelings and hopes of profit of those who dissemble their fears, and betray others for gain or ambition. He was gentle to his subjects, and acted in harmony with their opinions, kindly indulgent to their defects and faults and pleased with their virtues. He was impartial in his judgment between all classes, whether noble, religious, poor, or rich. Those at a distance received equal consideration with those present. All were received with hospitality, and assiduous attention given to their affairs. He was accustomed also to consult with those below him in rank and to avail himself of their advice. Thus he continued to take on himself the burden of the cases of his subjects, sacrificing his own enjoyments and the society of those he loved for their good; and he ceased not in the same manner to bear patiently the misfortunes and deprivation of enjoyment and separation from friends, which his subjects caused him to suffer. He had to endure slander and injury,* calamity, and indignity, and bore all with patience, trusting to God for better times. Many of his subjects were watching for an opportunity to injure him, and in secret entertained most evil designs against him. "Iniquity appears in the countenances of the unbelievers, and their breasts hide not hatred and envy."† The Evil one had gained the mastery over their minds, and an evil fate and their own animosities overcame them. Some amongst them, whilst seeking his ruin, pretended friendship outwardly. If God gave him success, they feigned to rejoice and congratulate him. If, however, success attended the enemy, they would abandon him on pretence of inability to assist, asserting that if they only had the power, they would fight against the enemies of the Truth. Many proffered aid in words, whilst in secret abandoning his cause. Others again assisted him from interested motives, but only nominally and without sincerity. If good befel, they took advantage of it, but in time of adversity turned their backs. In short, it is impossible to enumerate the various evil motives by which they were actuated. Exception may be made in the case of a few persons who had not power to assist him, who saw they could not mend a hopeless cause by remaining faithful.

At length his affairs reached such a point that his people opposed and abandoned him, and the nobles conspired together to enter into intrigues against his power with the Sultán whom they prepared to support. The Imám made strong attempts to prevent this, and fierce enmity ensued between him and his subjects, who separated from him at the town of Bahlá,

and went forth obstinately in open rebellion, resolved on his downfall. The Sultán meanwhile had been advancing to el-Sirr, whilst the Imám, being deserted by the main body of his army who were now opposed to him, had only a small and weak body of followers. He had only left Nezwá indeed in hopes of inducing them to abandon their intention of going forth to join the approaching foe. Finding himself deserted and rebelled against, and unable with his small party to oppose the Sultán, he feared to be surprised in the place, and withdrew with his followers from Bahlá to Kadam.¹⁰ He hoped that by this step he had ensured his safety and kept on his guard. He remained at Kadam until he ascertained that the enemy had entered el-Jowf, when he became alarmed, and removed with a small party of attendants to Wádí el-Nakhr.¹¹

He then busied himself actively in endeavouring to raise a force to oppose the Sultán, and at length succeeded in assembling a sufficient number of allies and adherents to commence active operations against the enemy. By this time the Sultán was encamped at Nezwá. By the advice of those present of his kinsmen and well-wishers, who thought it best in the interests of Islam, the Imám remained behind the army which he sent against the tyrant Sultán at Nezwá. He took his position close to the pass to Manh, so he was not distant from them. As God had ordained, his army was defeated and put to flight and dispersed, and the Imám went forth vanquished and panic-stricken, seeking safety from his pursuers. The battle occurred in the forenoon, and by evening he found himself abandoned by all his followers, a prey to terror and deprived of all hope of the success of his people.

The tyrant Sultán then reduced all 'Oman with its various districts to submission. The people sought to ingratiate themselves with the Sultán, who, on his part, deluded and beguiled them, until all the districts had submitted to his rule. Meanwhile the Imám lay concealed amongst the heights of the mountains and in desert places, in fear alike from the Sultán and from his own subjects, dreading to meet death at every place, and in terror of being surprised in his sleep. Whilst he was thus a fugitive from home and family in terror of his life, the people of his kingdom were dwelling in their houses in peace and security, having artfully conciliated the Sultán and ingratiated themselves with him. There was nothing to induce the Imám to withhold his submission; indeed there was no other course open to him but submission, as no further effort was possible. He deliberated concerning his position and consulted with persons of sound judgment. He acted in accordance with the decisions and sanctions of people of piety, who pronounced an opinion, which, as far as we know is incontrovertible, that a Dáfi Imám is justified in practising "religious dissimulation"¹² when abandoned by his subjects. And we know not of a more signal

instance of desertion and rebellion on the part of the subjects against their Sovereign. But God is merciful and beneficent, and He provides for His servants an escape from every difficulty in matters of religion, and grants an excuse for all who are helpless. The Imám and his people alike suffered in accordance with the decrees of Fate. He accordingly returned to his home and made his submission, hoping to remain in unmolested retirement. A messenger came to him from the Sultán with an assurance of safety, but he seems to have given the promise verbally and not on oath. The Imám abstained from frequenting the Sultán's levées until the latter came to him and forcibly insisted on his doing so. By this act of submission his Imám-ate, in our opinion, terminated forthwith; and this furnished an evident excuse for the establishment of the rule of his rival. We have not heard that, during his administration of the Imamate and the vicissitudes which befel, any reproach or blame attached to Ráshid-bin el-Walíd. He lived for a short time after these events, admired by all, and was much regretted when he died. In his time, Ráshid-bin el-Walíd was humble in spirit, and none of the pious found fault with him on account of any of his actions. May God requite el-Islám and its people for the loss of one who acted justly and uprightly! and may He recompense us all and all who knew his excellence, as a people is recompensed for their Imám, a brother for a brother!

We have recounted only a portion of the virtues of Ráshid-bin el-Walíd, which we trust will not be questioned, but much more might have been added on this subject. For he was endowed with every virtue, so much so in fact, that his good qualities are proverbial, and such as to baffle all attempts to recount them. His fall dated from the battle of Nezwa, after which, deserted by his own subjects, he was obliged to dissimulate and seek the favour of the Sultán; for there was no refuge for him from the confines of Julfár to the borders of Ra'wán; neither in the hills of 'Atáleh, nor in the land of el-Haddán, nor el-Rosták. Everywhere was bitterness and vileness, and every foe treated him with obloquy."

THE IMÁ'M EL-KHALIL-BIN SHA'THA'N. Amongst the Imáms elected in 'Omán was el-Khalil-bin Sháthan, who probably reigned in the beginning of the 5th century of the Hijrah.

THE IMÁ'M RÁSHID-BIN SA'ÍD. Next was Ráshid-bin Sa'id, who died in the month of Moharram, A. H. 445. [A. D. 1058.]

. *Verses.*

"We mourn not for the loss of goats or sheep or camels; but when one dies whose loss brings death to many, then is real woe."

THE IMÁ'M MOHAMMED-BIN HABÍ'S. On the day of his death, Mohammed-bin Habís was invested as Imám by Nijád-bin Músá, the Kádhí of the

late Imám, and the preceptor Abú-Bekr Ahmed-bin Mohammed pronounced the khotbeh. This was in 510 A. H. [A. D. 1116.]

* * * *

THE IMA'M MOHAMMED-BIN KHANBASH. Afterwards, Mohammed-bin Khanbash became Imám. He died in 557 A. H. [A. D. 1162], and was buried by the small black hill, called Jebel Thú-Juyúd, near Feleij el-Kantak. His death occasioned greater suffering to the people of 'Omán than that of any previous Imám.

THE IMA'M HAFS-BIN RA'SHID. His son Hafs-bin Ráshid was then elected.

THE IMA'M RA'SHID-BIN 'ALÍ. Then came Ráshid-bin 'Alí, who died on Sunday, in the middle of Thul-Ka'del, A. H. 476. In one work, however, the date of his death is placed at A. H. 513. God knows which of the dates is most correct.¹⁴

THE IMA'M MU'SA-BIN ABÚ-JA'BIR. Then was elected Músbá-bin Jábir-el-Mu'álí-bin Músá-bin Nejád, who died in the year 549 A. H. [A. D. 1153.] I have translated the following passage from the MS. work of the learned 'Othmán-bin Músá-bin Mohammed-bin 'Othmán, who lived in the quarter named el-Jarmah of 'Akr at Nezwá.

THE IMA'M HABÍ'S-BIN MOHAMMED. THE IMA'M MA'LÍK-BIN EL-HAWÁ'RÍ.

On the 17th of Jumádi-l-Awwal,¹⁵ died the Imám Habís-bin Mohammed-bin Hishám, whose death was a severe affliction to the people. Málik-bin el-Hawá'ri became Imám in the year 809 [A. D. 1406], and died in 882 A. H. [A. D. 1429]. I have not discovered accounts of any Imáms during the interval that here elapses of a little more than two hundred years.¹⁶ God knows whether those were years of an interregnum during which no Imám was elected, or whether the names of the Imáms have been lost to us.¹⁷ I have, however, found an account of an expedition of the people of Shíráz against 'Omán, under Fakhr el-dín Ahmed-bin el-Dáyah and Shiháb el-dín with 4,500 horsemen. The people of 'Omán endured extreme suffering from these invaders. They ejected the principal persons of el-'Akr at Nezwá from their houses, and remained in this manner for four months in 'Omán. They also besieged Bahlá, but were unable to take it. Ibn-Dáyah having died, God caused their fall. The people also suffered from a severe famine. That was in the reign of the Sultán 'Omár-bin Nebhán in the year 674 A. H.¹⁸ [A. D. 1279]. I have also lighted on an account of an expedition of one of the Amírs of Hormúz, named Mahmúd-bin Ahmed el-Káshí, who landed at the town of Qalhát.¹⁹ At that time Abul-Ma'álí-Kahlán-bin Nebhán and his brother 'Omar-bin Nebhan ruled over 'Omán. On arrival at Qalhát, Mahmúd summoned Abul Ma'álí, who told him that he held possession of

only one district of 'Omán, whereupon Mahmúd replied, "Take as many of my soldiers as you please, and proceed against those of 'Omán who oppose you." Abul-Ma'áli then told him that the people of 'Omán had not the means of paying tribute. All this he said with a view to protect the people of 'Omán. Mahmúd dissimulated his hostile feelings, and sought to gain his end by stratagem; so he invited all the Bedouin chiefs of 'Omán and gave them presents, on which they promised him victory over the people of 'Omán and engaged to join him. He then proceeded by sea to Dhafár.²² Arrived there, he slaughtered many of the inhabitants, plundered much property, and returned towards 'Omán. He embarked his baggage in vessels, and performed the first part of the journey by sea. When subsequently they landed and proceeded by land route, their provisions failed, and they were beset by hunger. So great was the scarcity, that a *mann* of meat sold for a *dínár*.²³ They also suffered greatly from thirst, water being scarce on that route. It is said that 5,000 of his men died, and some say more. This was in the year 660 A. H. [A. D. 1262]. I have also found another narrative of an expedition of the Owlád el-Reís²⁴ against 'Omán. They set out in the end of Showwál, A. H. 675 [A. D. 1276]. At that time the ruler²⁵ of 'Omán was the Seyyid²⁶ Kahlán-bin 'Omar-bin Nebhán, who advanced by the desert to oppose them, accompanied by all the people of el-'Akr. The Owlád el-Reís surprised el-'Akr, entered it, and burned its market places. They plundered the place of all it contained, carried off the women, and burned the magazines and the principal mosque. The books were likewise burned. All this occurred in the space of half a day. Kahlán thereupon returned with his force, and united with his detached parties. The Owlád el-Reís and their allies of the el-Haddán attacked Kahlán's army, and in the battle which ensued 300 men were slain.

It is probable that during the interval between Mohammed-bin Khan-bash and Málik-bin el-Hawárí, the government was in the hands of the el-Nebáhench, but God knows! It seems probable, also, that they held power for more than 500 years, with this qualification that, after the term of years referred to, Imáms were elected, the Nebáhench being rulers in some districts, and the Imáms being recognized in the rest.²⁷ God knows!

THE IMA'M ABUL-HASAN-BIN KHAMÍ'S. Seven years after the decease of Málik-bin el-Hawárí, Abul-Hasan-bin Khamís-bin 'Ámir²⁸ was elected Imám. This was on Thursday in the month of Ramadhán, in the year 839, A. H. [A. D. 1435]. He died on Saturday, the 21st of Thul-Ka'deh, A. H. 846. [A. D. 1442.]

THE IMA'M 'OMAR-BIN KHATTÁB. In the year 885 A. H. [A. D. 1481], they elected the Imám 'Omar-bin Khattáb-bin Mohammed-bin Ahmed-bin Shidán-bin Šalt.²⁹ He it was who seized the property of the Benú-Nebhán, and divided it amongst those about him of his own sect.³⁰ He took the

administration of this property into his own hands. This was by the unanimous wish of the Musalmáns, who assembled and held inquiry regarding the bloodshed and the property unlawfully seized and appropriated by the *Al-Nebhán*. It was found that it was more than their possessions.⁸⁰ The *Kádhí* under the *Imám* 'Omar-bin *Khattáb* was *Abú-'Abdullah Mohammed-bin Suleimán-bin Ahmed-bin Mufarrij*, and he appointed Mohammed-bin 'Omar-bin Mufarrij agent for those of the Musalmáns of 'Omán who had suffered injustice at the hands of the *Al-Nebhán*. Ahmed-bin 'Omar acted in like capacity for the *Al-Nebhan* Princes. Ahmed-bin *Šalih-bin Mohammed-bin 'Omar* adjudged the whole of the property of the *Al-Nebhan*, their lands, plantations, tenements, arms, utensils, water-runs, dykes, in fact all they possessed of dwellings, wells, furniture, and goods, to those whom they had oppressed. Mohammed-bin 'Omar accepted this decree for those of the people of 'Omán who had suffered injury, whether living or dead, old or young, male or female. By this decisive decree the property in question could be claimed by those injured. Many, however, were unknown, and their claims forgotten, and it was impossible in such cases to distribute the shares. All such unclaimed shares of the property were ordered to be given to the poor, it also being decreed that, whilst there was a just *Imám* reigning, he was the most fitting person to receive such property awarded to the poor, and to expend it for the glory and maintenance of the government of the Musalmáns. All persons who established their claims, were to receive their shares of the property of the *Benú-Nebhán*. On the property being awarded, an estimate was to be made of what was due in arrears for the yearly produce of such property, if the claimant had the necessary information, but if he was unable to estimate this, that portion of the claim was to come under the head of unknown claims, and to be assigned to the poor, and taken charge of by the *Imám* as above. This decree was confirmed and ordered to be carried into execution. "If any should alter it after hearing it, verily the guilt is on those who shall alter it, for God hears and knows."⁸⁰

This order was passed on Wednesday evening, seven days before the end of *Jumádi el-Akhir*, in the year 887 A. H. [A. D. 1482]. This occurred in the second reign of the *Imám* 'Omar. For one year after his first election *Suleimán-bin Suleimán* rose against him, and his army was defeated at *Himat* in *Wádi Semáil*. Afterwards he was re-elected. He was succeeded by

THE *IMÁ'M* *MOHAMMED-BIN SULEIMA'N BIN AHMED-BIN MUFARRIJ*, the *Kádhí*, in the year of the *Hijreh* 894 [A. D. 1489.] He was deposed and

THE *IMÁ'M* 'OMAR-EL-SHERI'F was elected in his place and reigned for one year, after which he retired to *Bahlá*. The people of *Nezwá* then re-installed Mohammed-bin *Suleimán*.

THE *IMÁ'M* *AHMED-BIN-'OMAR*. Next was Ahmed-bin 'Omar-bin Mohammed el-Zenjí.

THE IMA'M ABUL-HASAN-BIN 'ABD-EL-SELA'M. Then Abul Hasan-bin 'Abd-el-Selám reigned as Imám for less than a year, and was overthrown by Suleimán-bin-Suleimán, who made war against him.

THE IMA'M MOHA'MMED-BIN SULEIMA'N was then set up once more, and remained in power for a few days.

THE IMA'M MOHAMMED-BIN ISMA'ÍL. The next Imám was Mohammed-bin Ismá'il el-Ismá'ílí, who resided in the quarter of Wádí el-Gharbíyeh on the road which leads to the Mazár gate.⁴¹ The cause of his being chosen was that Suleimán-bin Suleimán assaulted a woman, who was bathing at el-'Antak. The woman rushed out of the stream naked and fled from him. Suleimán chased her as far as the Wadí, when they were perceived by Mohammed-bin Ismá'il, who seized Suleimán, threw him down, and held him there until the woman had escaped into el-'Akr, when he let him go his ways. The Musalmáns were so pleased at this proof of his strength to do right and oppose wickedness, that they elected him Imám in the year 906 A. H. [A. D. 1500.]

He died on Thursday, nine days before the end of Showwál, A. H. 942⁴². [A. D. 1535.] His son

THE IMA'M BARAKÁT-BIN MOHAMMED-BIN ISMA'ÍL was installed on the same day on which his father died.

On Saturday, ten days before the end of the month of Moharram, A. H. 965 [A. D. 1557], Barakát evacuated the fort of Bahlá, which was forcibly seized by Mohammed-bin Jafir-bin 'Alí-bin Hilál. Previous to this, however, in the year 964 A. H. [A. D. 1556], the powerful Sulṭán, Sulṭán-bin Mohsin-bin Suleimán-bin Nebhan had taken possession of Nezwá. Mohammed-bin Jafir continued to hold possession of the Fortress of Bahlá until the Al-'Omeyr bought it from him for three hundred laks. The Al-'Omeyr entered the Fort of Bahlá on Tuesday, nine days before the end of Jumádí el-Akhir, A. H. 967. [A. D. 1559.]

It seems probable that 'Omar-bin Kásim el-Fadheyli was Imám in the time of Barakát-bin Mohammed-bin Ismá'il, but this is not certain.

THE IMA'M 'ABDULLAH-BIN MOHAMMED. On Friday, fifteen days remaining of the month of Rejeb, A. H. 967 [A. D. 1559], the Imám 'Abdullah-bin Mohammed el-Karan was invested at Manh, and on Monday, two days before the end of the same month, he entered the Fort of Bahlá.

On Wednesday, three days before the end of the month of Ramadhán, A. H. 969 [A. D. 1561], Barakát-bin Mohammed-bin Ismá'il re-entered the Fort of Bahlá, which was vacated by 'Abdullah-bin Mohammed el-Karan. The learned theologian Ahmed-bin Maddád denounced both Mohammed-bin Ismá'il and his son Barakát. He says in his work—"The religion which we profess, and in which we worship God, enjoins renunciation of Mohammed-bin Ismá'il on account of his having forcibly levied zekát⁴³ from his

"subjects, whilst neglecting to protect them and prevent oppression. For "it has been rightly handed down as an article of the religion of the "Musalmáns that the "Jeziah"" or the "Ṣadaqát" cannot be lawfully "levied except by rulers who prevent the unjust and oppressive levy of "exactions. According to the religion of the Musulmáns, their means of "subsistence cannot be taxed in a land where they are not afforded "protection and security.""

* Likewise Mohammed-bin Mahbúb said that our Imám cannot lawfully levy taxes, nor receive the free offerings from a people whom he fails to protect from oppression. If he does so, he acts unjustly towards them, and there is no difference between him and the oppressors who plunder the people. The Imám must not take aught from such people, and must refrain from appointing governors over them without protecting them. The religion of the Musalmáns also forbids the levy of both *kharáj*"" and *zekát* from one and the same class of the subjects. Serving Almighty God, we repudiate Mohammed-bin Ismá'íl on account of his oppression of his subjects in forcing sales of the zekát due on the produce of the date plantations, in accordance with the arbitrary estimates of his agents, and in forcibly insisting on it being levied at that valuation to the injury of the people. For the forced purchase of the zekát on grain and dates, either in advance or after receipt, is not allowed by the religion of el-Islám. Such is prohibited by the book and the law and by accord of the peoples. Forced sales also are forbidden except in cases of storing up against times of famine or refusal to satisfy just claims. There is no difference of opinion in this matter. So we renounce and hold ourselves free from the guilt of Mohammed-bin Ismá'íl and his son Barakát.

Book V.

Account of the later Princes of the el-Nebáhench, and others, up to the accession of the Imám Náṣir-bin Murshid. A.D. 1560 to A.D. 1624.

It is related that when Sultán-bin Mohsin died, (which event occurred on Monday, eleven days before the end of Rabí' ul-Akhir, A. H. 978, [A. D. 1565]) he left three sons, Taḥyás-bin Sultán, Sultán-bin Sultán, and Modhaffar-bin Sultán. The last named was foremost of them in the Government until he died, on a Saturday in the month of el-Moharram, in the year 996 A. H. [A. D. 1588.]. He left a young son, named Suleimán, who, on account of his youth, was incapable of assuming the reins of Government. His uncle Felláh-bin Mohsin, who was Málik of Maḳínát,¹ on hearing of the death of Modhaffar, came to Bahlá, and assumed the Government in his brother's place. He continued to govern for seven years when he died. Suleimán-bin Modhaffar succeeded him when only twelve years of age, and ruled supreme in 'Omán and all its districts, levying

taxes from the people by fair or forcible means, from those at a distance, as well as those close by. The people of Nezwá collected to oppose him, and amongst the rebellious was a Jābarī, named Mohammed-bin Jafir, who had a large force under his command. Suleimán-bin Modhaffar and 'Arrár-bin Felláh accompanied by Násir-bin Kaṭan and his followers marched against the rebels: and in the battle which ensued, Mohammed-bin Jafir was killed and his army defeated. Násir-bin Kaṭan, who was watching the result, interfered to prevent further slaughter.

Mohammed-bin Jafir left a young son, named Mohammed, whose mother was a daughter of 'Omeyr-bin 'Amir. Suleimán-bin Modhaffar espoused this lady, when her husband was killed, and spent the cold weather with her in the plains of el-Shemál, leaving his cousin 'Arrár-bin Felláh to act for him at Bahlá.

Mohenná-bin Mohammed el-Hadcyfi was at that time Málik of Sohár. Having received intelligence that the Persians were preparing to attack him, he sent to ask Suleiman-bin Modhaffar to assist him against them. The latter consented and proceeded with his forces to Sohár, where the army was completely organized. The Persians arrived by sea, and a severe fight occurred, which resulted in the defeat of the Persians and the slaughter of a great number of their army. After this, Suleimán returned to his residence at Bahlá. He had with him his cousins 'Arrár, Nebhán, and Makhzúm, sons of Felláh-bin Mohsin,* of whom there were ten in all. 'Arrár was the first of them, and his brother Nebhán had no will but his. El-'Arrár was Prince (Melik) of el-Dháhireh, and Suleimán bestowed on Makhzúm the district of Yanḳal.

Of the cousins of Suleiman there was also Himyer-bin Háfidh, who had four sons, Háfidh-bin Himyer, Sulṭán-bin Himyer, Kahlán-bin Himyer, and Húd-bin Himyer. The first of these died a year after the return to Bahlá. There were in Suleimán's service also his relations Muhenná-bin-Mohammed-bin Háfidh and 'Alí-bin 'Thahal-bin Mohammed-bin Háfidh.

Suleimán had Wazírs at el-Ḳareiyeh and amongst the el-Nízár of Azkí and at Semed el-Shan. The latter place belonged to the el-Jahádhim tribe, whom Suleimán treated with severity. They were forced to fly from his violence and power, and remained dispersed in the districts for the space of thirty years, fearing to return to the town.

The Benú-Hináh clan was held in the highest estimation by Sulaimán-bin Modhaffar, and they were a most numerous, powerful, and warlike tribe. The leaders of this tribe were Khalf-bin Abú-Sa'id, and Seif-bin Mohammad-bin Abú-Sa'id, men renowned amongst the people of their time. There were two tribes of the people of Seikam, the Benú-Ma'an and Benú-Neyyer, both cognate to, and allies of, the Benú-Hináh. A feud broke out between these two tribes, arising from a quarrel

between two women, and because of the mutilation of a camel, and they became divided; the Benú Ma'an with the Benú-Shakeyl joining Suleimán-bin-Modhaffar, and the Benú-Nayyer joining the Benú-Hinah. On this, Khalf-bin Abú-Sa'id went to his house at Dárseyt with his cousins. Suleimán-bin Modhaffar was then in the desert, and when he heard what had occurred, he sent to his Wazír Mohammed-bin Khanjar, desiring him to tell Khalf to desist from interference with the tribe (Benú-Ma'an).

The Wazír sent to Khalf accordingly, but finding he did not stop his proceedings, he reported to his master that Khalf would not attend to his orders. Suleimán then sent instructions to his Wazír to operate against the property of the Benú-Hinah at Kadam, and the Wazír ordered this to be destroyed. As this property belonged to the Sheykh Khalf, this occasioned a rupture between him and Suleimán, and in reprisal Sheykh Khalf ordered his cousins to make a raid on Bahlá. This they did, and they killed many of the inhabitants of that place. The Wazír Mohammed-bin Khanjar then wrote to inform Suleimán of what had occurred at Bahlá. On hearing this intelligence, Suleiman returned from el-Shemál to Bahlá, and endeavoured to effect a reconciliation with the Benú-Hinah.* In this he was unsuccessful, and both sides prepared for a struggle; and the Sultán Suleimán collected all his available forces to attack the Benú-Hinah. As soon as the Sheykh Khalf heard of this, he sent to ask aid of the Amír 'Omeyr-bin Himyer, the Prince of Semáíl, against Suleimán-bin Modhaffar. 'Omeyr consented and came from Semáíl with his followers. Suleimán, being apprised of this movement, marched with his forces to Ghobrah, near Bahlá, and there encountered 'Omeyr-bin Himyer. A battle was fought which lasted for an hour, and which resulted in Suleimán returning to Bahlá, and the Amír 'Omeyr to Semáíl, the latter leaving some of his men in Darseyt. The Amír was a person of noble and prudent disposition. On his arrival at Semáíl, he sent to the Benú-Jahádhim who were dispersed in various villages. They came at his summons, and a friendly alliance was established. He next sent to the Sultán of el-Rosták, Málik-bin Abul-'Arab, to invite him to Semáíl, who accepted his invitation, and with him went also Abul-'Hasan 'Alí-bin Kaṭan. From Semáíl they proceeded with the Benú-Jahádhim to Semed el-Shán, where they entrenched themselves. The Amír left with them some of his own clansmen and whatever provisions, water, and munitions of war they required, and returned himself to Semáíl. As to Suleimán-bin Modhaffar and the Benú-Hinah, there was incessant warfare between them.

The Amír 'Omeyr-bin Himyer and the Sultán Málik-bin Abul-'Arab betook themselves to Nezwá to watch the cause of events. Now Málik-bin Abul-'Arab had a Wazír in 'Einí of el-Rosták, and certain inmates of his house ejected the Wazír. Next, one of the inhabitants of 'Einí repaired

to Suleimán-bin Mudhaffar, and sought his aid against the hostile faction. Suleimán sent some of his men under 'Arrár-bin Felláh to their assistance. When the Sultán Málik-bin Abul-'Arab heard what had occurred in his home, he prepared to set out to return thither. The Amír, however, said to him: "Stay with us and fear not, for this affair promises happy results." He asked how that could be with the enemy in his house. The Amír replied, "That is my affair: and, please God, I shall be victorious. God (whose name be exalted!) has said, 'Difficulty and ease go hand in hand.'" The poet says—

"When events overwhelm, and the spirit is ready to sink beneath them; when misfortunes descend and patience is failing,—still in the end comes relief."

The Benú-Hináh then invited the Amír 'Omeyr-bin Himyer to advance with his men, promising to give them admission to Bahlá. He accordingly proceeded a part of the way with his forces, but, deeming them too weak in numbers, he returned to Nezwá. Meanwhile the Benú-Hináh were in expectation of his arrival on the night fixed for his entry. On his failing to join them, the Sheykh Seyf-bin Mohammed went from Dárseyt to Nezwá to see him, and a stormy discussion ensued between them, the Sheykh censuring the conduct of the Amír. The latter ended by desiring the Sheykh to take as many of his men as he pleased. The Sheykh accordingly took a great number of men and proceeded to Dárseyt, whilst the Amír awaited the result at Nezwá. Suleimán-bin Mudhaffar was informed that the enemy's force had marched from Nezwá to Dárseyt, some saying their object was el-Kareyeh, others Seyfam, and others again Bahlá. So Suleimán divided his army, placing a division at Kareyeh and another at Seyfam. He also built a fort to cover Felej el-Juzyein, fearing an attack in that quarter, and placed a detachment in it. Of the rest of his forces some were stationed at Bahlá, and a detachment at el-Khadhrá. He also posted men in the el-Gháf quarter.

Himyer-bin Háfidh with some of his retainers held the principal mosque of the town, the rest of his men being placed in el-'Akr. His cousin 'Arrár-bin Felláh with his followers was at 'Ein of el-Rosták.

Seyf-bin Mohammed proceeded with his force from Dárseyt with the intention of occupying Bahlá. They first entered from the western side, scaling the outer wall. This design they carried out so skilfully, that their entry was not discovered by any one. Seyf then divided his force into three parties, one for the right, one for the left, and the third in the centre; the latter being opposite the chief mosque of the town. In this manner he occupied positions well chosen for further operations. Subsequently, in the fighting which took place, many of Suleimán's chiefs and warriors were slain, and he retained only the Fort and el-

Khadhrá. Seyf-bin Mohammed then proclaimed an amnesty, and was joined by many of the towns-people.

When the news reached the Amír 'Omeyr at Nezwá that his men had entered Bahlá, he set out accompanied by the Amír Sultán-bin Mohammed, and the Sultán Málik-bin Abul-'Arab, and el-Mansúr 'Alí-bin Katan and the people of Nezwá. Khalf-bin Abú-Sa'id el-Hináí also moved with his followers from Dárseyt to assist their comrades. They entered Bahlá by night, and the Amír 'Omeyr alighted in the el-Gháf quarter. El-Khadhrá was held for the Sultán Suleimán by 'Alí-bin Thahal with a large force; and the Amír sent word to them inviting them to evacuate the place with their flags. 'Alí-bin Thahal went amongst his men exhorting them to hold out, but they refused to obey him, and prepared to leave the place.

Meanwhile 'Arrár-bin Felláh, who was at 'Einí of el-Rosták, hearing of the enemy's entry of Bahlá, immediately marched with his followers to el-Kareyeh.

The siege of the Fort of Bahlá continued, and it was surrounded by the enemy. The besiegers constructed a wooden tower on a tamarind tree in the market-place during the night. In this one of the el-Jahádhim, named Jum'ah-bin Mohammed, esconced himself and shot one of the garrison. Another such tower was built by the Amír on the mosque, and its occupant also shot one of Suleimán's soldiers in the upper part of the Fort.

The besiegers at length demolished the wall of the Fort during the night. Suleimán's men, however, opposed them and prevented their entry. Then the garrison, fearing to be slain, asked permission of Suleimán to evacuate the place. Still they held out for thirteen days more, when, Suleimán having given permission, they asked the Amír 'Omeyr to allow them to march out. He allowed them to pass out with their personal effects, and sent his Wazír to see them safe. Suleimán-bin Mudhaffar with his cousins and followers went forth from Bahlá, and proceeded to el-Kareyeh, whence he and 'Arrár went to el-Dháhireh.

The Amír 'Omeyr then ordered the Fort of Bahlá to be razed to the ground, which was done, and not a wall nor a building was left standing. Thus is manifested the power of God, who bestows kingdoms on whomsoever He willeth.

'Omeyr then left Khalf-bin Abú-Sa'id in charge of Bahlá and returned to Semáíl. Khalf had been only four months in Bahlá, when he was attacked by Suleimán-bin Mudhaffar and his cousin 'Arrár-bin Felláh, who entered el-Khadhrá whilst he was in el-'Akr. This occurred on the 4th of Rabí 'ul-Awwal, A. H. 1019 [A. D. 1610]; and at that time Seyf-bin Mohammed with some of his followers was in el-Sirr. Suleimán-bin Mudhaffar sent to Khalf-bin Abú-Sa'id, and offered him the option of

marching out with his personal effects, and Khalf accepted this offer after obtaining an amnesty for the people of the district. Some of the latter remained in their abodes, others went forth from fear of the Sultán.

When Seyf-bin Mohammed heard of these occurrences, he returned from el-Sirr, and the Amír 'Omeyr also, aware of his movements, marched from Semáíl to Nezwá and thence on to el-Ḳareyeh, which he took and made over to Seyf-bin Mohammed to hold for him. The Amír then returned to Nezwá, where he remained some days watching events.

Soon after, Suleimán-bin Mudhaffar died, leaving a son of tender years, and 'Arrár-bin Felláh assumed the Government of Bahlá. Seyf-bin Mohammed then proceeded to Nezwá, and, taking a large force from the Amír 'Omeyr, went to el-Ḳareyeh, where they halted for seven days. Thence they marched on Bahlá, and entered the quarter called Abú-Mán, and besieged 'Arrár-bin Felláh for some days. Then he sent them on their ways with their arms, &c., and the Fort of el-Ḳareyeh remained in his hands, and he spent some years in repairing it.

This entry (P) took place on 6th of Šafar, A. H. 1024. [A. D. 1615.]

After him Mudhaffar-bin Suleimán held power, but he died after two months.

Makhzúm-bin Felláh then governed for two months, after which Nebhán and Seyf-bin Mohammed rose against him to eject him from the Fort. They allowed him at his request to march out without arms or effects. He proceeded to Yanḳal in el-Dháhireh.

Nebhán-bin Felláh was the next to rule. He placed his cousin 'Alf-bin Thahal as his representative in Bahlá and after him Seyf-bin Mohammed. Nebhán-bin Felláh then went to his home at Maḳaniyát after removing his cousin Sultán-bin Himyer from Bahlá, fearing lest he should usurp the government. The latter went to Šohár, and Seyf-bin Mohammed held his place for a year. God knows!

After that the Amír 'Omeyr-bin Himyer went up with his followers to Bahlá, but, being opposed by Seyf-bin Mohammed, he returned with his troops to Nezwá to watch events. After a while, 'Omeyr again marched to Bahlá and entered el-'Akr. Seyf-bin Mohammed, who happened to be at Dárseyt at the time, on hearing of 'Omeyr's movement, marched with his followers and entered the Fort unopposed. Thence he wrote to Nebhán-bin Felláh, informing him that the enemy had entered the town, and requesting him to come with the men he had with him. He was some days collecting his force, and meanwhile the Amír 'Omeyr had occupied all the strong positions in the district. Seyf-bin Mohammed continued to hold the Fort with his men, expecting Nebhán to succour him, but the latter did not appear. 'Omeyr-bin Himyer sent to offer him safe-conduct out, but Seyf declined, hoping for the arrival of Nebhán. When, however, he despaired of

this, he accepted the terms, and was allowed to march out with his men with all their effects. Seyf then went to el-Ḳareyeh, and 'Omeyr remained for some time at Bahlá, after which he sent to Seyf-bin Mohammed, and a reconciliation took place between them. Seyf thereafter continued to administer the Government, and ruled the people justly. He exercised authority over his cousins, who remained faithful to him. After the affair of Seyf-bin Mohammed had been settled in this manner, the following events occurred. Sultán-bin Himyer, Mohenná-bin Mohammed-bin Háfidh, and 'Alí bin Thahal were then residing at Ṣohár with Mohammed-bin Mohenná el-Hadeyfi, who wished to take them to their cousin Nebhán-bin Felláh at Maḳaniyat, in order to mediate a reconciliation between them. Makhzúm was then in the Fort of Yanḳal. They were unable to come to terms. Afterwards Sultán-bin Himyer the Nebhání and 'Alí-bin Thahal moved with their combined forces from el-Dháhíreh against Bahlá, and entered the quarter of the Benú-Ṣált of Bahlá, on the 9th of Ṣafar, 1024 A. H. [A. D. 1615]. The Amír 'Omeyr-bin Himyer, who was at Semáíl, hearing of their movement, marched at once to Bahlá with a force, and after him came up Seyf-bin Mohammed, and an engagement was fought. The Nebhání army built a wall of defence all round the quarter they occupied. 'Omeyr sent to his adherents in all the villages. He was joined by the Sheykh Májid-bin Rabí'ah-bin Ahmed-bin Suleimán el-Kundí and 'Omar-bin Suleimán el-'Afif and the Sheykh Sa'id-bin Hamd-bin Abú-Sa'id el-Ná'abí, with the principal inhabitants of Nezwá and Manh. Sultán-bin Himyer and his force remained for a long time so closely besieged, that not a man could come out, nor could any one enter to them. At length, Sultán offered to evacuate the place, if suffered to pass in safety, and the Amír consenting, they were allowed to march off to el-Dhahíreh with their arms and effects.

Sultán-bin Himyer, Ḳahlán-bin Himyer, 'Alí-bin Thahal, and Muhenná-bin Mohammed-bin Háfidh continued to reside at Maḳaniyat until Nebhán dismissed them from dread of their ejecting him from the place. They then proceeded to Ṣohár, and dwelt there for a year with the Hadeyfi Mohammed-bin Muhenná. But God knows!

Sultán-bin Himyer next suggested to Mohammed-bin Muhenná that they should make an attack on the district of 'Omeyr-bin Himyer about el-Síb of the Báṭineh. 'Omeyr was away, and there were present in his districts Sinán-bin Sultán, the Amír 'Alí-bin Himyer and Sa'id-bin Himyer. Mohammed-bin Muhenná and Sultán-bin Himyer mounted with their followers and set out from Ṣohár, and the news of this was carried to Sinán and 'Alí and Sa'id. In as short a time as would serve a man to put off his shoes, or wash his feet, the hostile forces met and swords were bared on land and sea, on plain and hill, and a terrible battle was fought, in which

'Alī-bin Himyer was slain. The contest then terminated, and Mohammed-bin Muhenná returned to Ṣohár.

When the Amír 'Omeyr-bin Himyer, who was at Bahlá, heard what had befallen his brothers and his cousin, he solemnly vowed not to turn back from Ṣohár until he had reaped the enemies with the sword, burnt them with fire, and scattered them in all directions. He commenced collecting forces by land and by sea, and there assembled round him a force of whom God alone could tell the number. He then proceeded to Maṣkaṭ, to obtain re-inforcements by sea. He sent also to the Malik of Hormúz for assistance, and he sent him a number of ships laden with stores and men and munitions of war. A ship also had arrived on the coast from India, carrying a large number of troops and some munitions of war,* and had been driven back by the wind to Maṣkaṭ. The Amír 'Omeyr-bin Himyer took it, and proceeded with the Christians and others who had joined him from Maṣkaṭ, and halted for seven nights at Bāṭineh el-Sīb. Mohammed-bin Jafir, hearing of this, marched with his tribe to the aid of Mohammed-bin Muhenná, and entered Ṣohár, to the joy of the latter, who gave him admission to the Fort and encouraged his men. A collision took place between Mohammed-bin Jafir's men and a party in one of the bastions of the Fort, and they fought for an hour. Mohammed-bin Jafir and his people then quitted Ṣohár.

When the Amír 'Omeyr heard of this occurrence, he moved his forces on Ṣohár by land and sea, and entered that town on the 19th of Rabī' ul-Akhir, A. H. 1025. [A. D. 1616.]

A battle which ensued between the rival forces, lasted from morning to night, but without decisive result. A day or two later, the Christians disembarked from the ships with their implements of war. In advancing they pushed before them gabions of cotton, to shelter them from the musketry fire. They also employed cannon, which moved by land on wooden carriages, and were fitted with wooden screens. On one side of the Fort, Mohammed-bin Muhenná had a tower in which were a large number of soldiers. The besiegers dragged their cotton screens to a position opposite this tower, and battered it with cannon until a breach was effected, when the garrison evacuated it and the Christians entered. When Mohammed-bin Muhenná heard of this, he urged on his men, and a fight took place by night at the tower, in which 'Alī-bin Thahal-bin Mohammed-bin Háfídh and Mohammed-bin Muhenná el-Hadeyfi were killed, on the 21st of Rabī' ul-Akhir, A. H. 1025. [A. D. 1616.]

After this event, Sulṭán-bin Himyer-bin Mohammed-bin Háfídh el-Nebháni with his brother Kahlán-bin Himyer and his cousin Muhenná-bin Mohammed-bin Háfídh and their forces occupied the fort.

As soon as the Amír 'Omeyr became aware of the death of the chief of

the enemy's army, he led his men to battle. The encounter took place in the quarter of el-Nakhl, 'Omeyr and his followers issuing without opposition from the vicinity of the chief mosque. In the contest Sultán-bin Himyer was killed, and the enemy's forces were routed and dispersed; some were slain, some burnt, some captured, some wounded, and the rest fled they knew not whither. In this manner the whole population of the place was disposed of, and the town itself was completely burnt. The Christians remained in occupation of the Fort of Şohar, and the Amír 'Omeyr returned to Semáil intoxicated with joy.

At this period, Makhzúm-bin Felláh was in possession of the fort of Yanḡal. He seized two of them (P), and ordered one of his slaves to execute one of these two. The slave bared his sword to strike, on which the prisoner prayed him to protect him. He did not heed him and struck one blow. A second time he cried in vain for mercy, and when he was about to strike a third blow, the man appealed for protection to God. Makhzúm, on this, rushed on him to gag his mouth, at the same instant the slave's sword descending struck the hand of Makhzúm, who died from the effects of the wound in seven days. As for the prisoner, the slave dragged him away thinking him dead, but he was found by one of the towns-people who succoured him, and he recovered of his wounds and lived for some time after that. This happened three months after the capture of Şohar.

When Nebhán heard of his brother's death, he rode from Maḡaníyát to Yanḡal, and placing there a Wazír returned to the former place. Since he had left Bahlá for el-Dháhireh, a period of thirty months had elapsed. After that Nebhán-bin Felláh went a second time to Yanḡal, leaving some of his men in the fort of Maḡaníyát. But the people of the latter place were weary of his tyranny and oppression, and planned to expel him from the place. So they sent an emissary to the Amír 'Omeyr-bin Himyer and to Seyf-bin Mohammed, asking their aid. Both of them marched with their followers to Maḡaníyát, and entered the fort without opposition or bloodshed. After remaining there some days, they rode with a portion of their forces to Yanḡal. When Nebhán-bin Felláh became aware of this, he feared for his safety, and mounting on horseback fled with only four attendants and without baggage to the town of his maternal uncles of the el-Riyáyeseh. This was twelve days before the end of Şafar, 1026 A. H. [A. D. 1617.]

The Amír 'Omeyr and Seyf-bin Mohammed remained for some time at Yanḡal. The Amír then made over the lands to the rightful possessors to freely enjoy the produce thereof, and returned to Maḡaníyát. He enquired of the inhabitants what Nebhán was in the habit of taking from them. They told him that he took one half the produce of the date trees and one quarter of the yield of the sown ground. The Amír 'Omeyr reduced

the impost to one-tenth of the yield of the crops. The property of the Sultán was assigned to whomsoever should be in charge of the fort. After placing 'Omar-bin Mohammed-bin 'Abú-Sa'id in command of the fort, the Amír and Seyf-bin Mohammed returned to Bahlá.

Meanwhile Nebhán-bin Felláh, having procured a force from his uncles of the Al-Reís, returned to el-Dhahireh and entered Fidá. There he remained for some days, when an inhabitant of Yanqal, who was one of his well-wishers, came to him and offered to procure him admission to the town and support against the garrison, and to open the fort to him. So he went and re-entered Yanqal with his followers in the middle of Rabí' ul-Akhir, A. H. 1026 [A. D. 1617.] He occupied all the commanding positions of the place except the fort itself, which was held by some of the Benú-'Alí tribe. Nebhán proceeded to besiege these, and some fighting took place. One of the besieged went forth from the Fort, and proceeded to ask assistance of the Amírs who dwelt in el-Shemál, Qatan-bin Qatan and Násir-bin Násir. They with their followers proceeded to Yanqal, and attacked and dispersed the forces of Nebhán-bin Felláh.

On hearing of the entry of Yanqal by Nebhán-bin Felláh, the Sheykh Seyf-bin Mohammed el-Hináí had marched with his troops to oppose him. When he had traversed a portion of the way, he heard what had happened to Nebhán at the hands of the Amírs, and thereupon returned to Bahlá with his army.

The Amír 'Omeyr-bin Himyer at that time collected men to aid the Sultán Málik-bin Abul-'Arab el-Ya'rabí against the Benú-Lamak, and having leant the aid of all his forces, the result was disastrous to the Benú-Lamak.

Seyf-bin Mohammed el-Hináí remained in Bahlá, and the Al-'Omeyr in Semaíl, and Málik-bin Abul-'Arab in Rosták and the el-Jibúr in el-Dhahireh until the appearance of the wise Imám of the Musalmáns, Násir-bin Murshid, who subdued all 'Omán and reduced to obedience all its districts, purging the land of tyranny and oppression, of infidelity and rebellion, and restoring to it justice and security, and governing the people with equity and kindness until God took him to Paradise.

I shall, please God, relate his advent in the following book.

Book VI.

Appearance of the Imám Násir-bin Murshid and an Account of the Imáms who succeeded him up to the occurrence of dissensions amongst the el-Ya'rabeh. A. D. 1624 to 1718.

When it was the will of God to be gracious to the people of 'Omán, and to save them from further violence and oppression, after the sufferings

they had experienced from civil wars, it came to pass that an uneventful period ensued in their annals, during which the fierce passions and animosities which had animated them were obliterated from their minds. Generation succeeded generation, but the country long continued impoverished after those truculent chiefs and contending factions had disappeared from the scene. There remained only the record of the virtuous amongst them and what they commemorated in their books and traditions. Learning declined and the learned were few. Friendly intercourse was resumed and the fire of hatred died out of their hearts; the flames of war were extinguished, and party differences were reconciled. A time came when learning had so declined and its possessors were so scarce, that it was said that one of the Princes of the Ya'áíabeh of Wabl of el-Rosták wanted a Kádhi and was unable to find one amongst the followers of the true sect,¹ and therefore selected a Kádhi from the heretics; of what sect I know not. This person endeavoured to overturn our sect and establish his own instead. The people of 'Omán, on hearing of this, sent to that Prince, who thereupon dismissed the Kádhi and appointed for them one of their own persuasion. From him the people of el-Rosták received instruction and became steadfast in the faith.

The majority of the Meliks of 'Omán were wicked and turbulent oppressors, and they were abetted in their tyranny by the chiefs of the tribes. Throughout the land, whether in desert or valley, everywhere oppression was rampant. The people of 'Omán suffered from those evil doers the severest misery, from which neither the young nor the aged escaped. All alike were subject to be plundered, or seized and imprisoned, to be scourged or even slaughtered. And God caused animosity and hatred to grow in their hearts.

Now the people of 'Omán are endowed with certain qualities, which it is my hope they may never lose. They are a people of soaring ambition, and of haughty spirit; they brook not the control of any Sultán, and are quick to resent affront; they yield only to irresistible force, and without ever abandoning their purpose. A man of comparatively poor spirit, judged by their standard, is on a par as regards magnanimity with an Amír of any other people. Each individual aims at having the power in his own hands or in the hands of those he loves. He desires every one to be submissive to him, and his neighbour has the same ambition.² Unfortunately none are worthy of such things, but those whom God elects, pious, chaste, and blessed persons, who are not swayed by their desires, nor prone to be led away by blind passions. So it came to pass that fierce animosities broke out amongst them, and they fought amongst themselves, plundering, and carrying off captives. In short, each party neglected no means of injuring their opponents. There were none to be found, whether dwellers in houses or dwellers in tents, whether

"Bedt" or "Hadr", whether on the mountain heights or in the sandy levels, but had quaffed the draught of terror, and suffered from the general destruction which encompassed religion, property, and life, except those for whom God tempered their troubles and whom He saved from the strife by His bounteous protection. In this manner, they ceased not to struggle in the abysses of desolation, walking in evil ways, until God vouchsafed unto them the appearance of his wise servant, the Imám of the Musalmáns, Násir-bin Murshid-bin Málik, which occurred as follows.

It happened that when Málik-bin Abul-'Arab, who has been mentioned in the previous book, was their Sultán, dissensions occurred amongst the people of el-Rosták. Those of the Musalmáns who were steadfast in the faith, consulted with the learned regarding the election of an Imám, to govern them in accordance with right and justice, and they deliberated as to who was worthy of their choice. At that period, the most respected person amongst them was Khamís-bin Sa'id el-Shakásí. Their unanimous decision was to elect the illustrious Seyyid [Násir]. So they went to him and asked this of him, exhorting him to rule uprightly.

THE IMA'M NA'SIR-BIN MURSHID. He consented, and was elected Imám in the year 1034 A. H. [A. D. 1625], and fixed his residence at Kásrá, in the district of el-Rosták, and acted justly, and exerted himself to uproot ignorance. The tribe el-Yahmad actively supported him, and agreed to seize by night the fort in which his cousins had resided since the death of his grandfather Málik. After gaining possession of the fort, the Imám proceeded to the town of el-Nakhl, in which his uncle Sultán-bin Abul-'Arab was residing, and took that place after a siege of some days. A portion of the inhabitants, however, refused to acknowledge the Imám and besieged him in the fort, until he was relieved by a body of the el-Yahmad, and his enemies were dispersed, after which he returned to el-Rosták. There he received visits from Ahmed-bin Suleimán el-Rueyhí with a party of the el-Rúáheh and envoys from Máni'-bin Sinán el-'Omeyrí, who abode some time with him and invited him to Semáíl and Wádí Bení-Rúáheh. To this he assented, and marched accompanied by some of the el Yahmed until he reached Semáíl, where he left some of his men with Máni'-bin Sinán, and proceeded on to the Wádí Bení-Rúáheh. As agreed upon with Máni', he went on thence to Nezwa, attended by the Qádhí Khamís bin Sa'id. On reaching Izkí, many of the inhabitants gave him personal and pecuniary assistance, and he took possession of the place, and proceeded towards Nezwa, where he was welcomed by the people and entered the town in safety. He took up his residence in el-'Akr, and continued to administer justly for some months. The Benú bú-Sa'id,* the chief family of el-'Akr, then formed a conspiracy in view of ejecting the Imám from the place. The execution of this plot was fixed for a Friday, when the Imám went forth to prayers, but

he received timely warning from a person, to whom he had shown kindness, of what they meditated, and when he had ascertained the truth of the intelligence, he ordered the family to be banished from the district, but forbade any one to slay or attack them. So they were forced to go forth, and dispersed throughout the districts. A party of them resorted to Mání'-bin Sinán, who had made a compact with the Imám and taken an oath to follow the truth. By receiving these persons he broke his word. Another body of them took refuge with the el-Hinái at Bahlá, and assisted that tribe in their war against the Imám, which then broke out.

The Imám ordered a new Fort to be constructed in 'Akr of Nezwá in lieu of the old one, which had been built by el-Šalt-bin Málík, and the work was completed.

The people of Manh also invited him to extend his just rule to them, and he proceeded to that town, which was opened to him, and administered the affairs with the active and substantial support of the inhabitants. So also the people of Semed el-Shán came to him. The governor [Málík] of Semed at that time was 'Alí-bin Kaṭan el-Hiláli. The Imám despatched an army under the command of the learned Sheykh Mes'úd-bin Ramadhán, who took possession of the town. At the invitation of the people of Ibrá, the Málík of which was Mohammed-bin Jafir, the Imám sent a force there also, which took the place.

In this way the whole of el-Sharḳíyeh submitted to the Imám, except Šúr and Keriyát, which were held by the Christians.

The Imám next assembled an army and marched against the el-Hinái of Bahlá. When he had proceeded as far as the plain of el-Markh, he discovered treason amongst certain persons of his army, and deemed it most prudent to return to Nezwá, where he commenced raising a fresh force. A large number of men being assembled, he marched with them towards el-Dháhíreh, and succeeded in gaining possession of Wádí Faddá, where he ordered a Fort to be built. The inhabitants of the uplands of Dhank, whose leader was the learned Sheykh Khamís-bin Rueyshid, joined the Imám, and also the men of el-Ghiálín, and his authority was established in spite of his enemies.

After this the Imám made a tour of the districts he had conquered, until he reached Semed el-Shán, whence he returned to el-Rosták with the Benú Ríyám.* There he remained until the army of Mohammed-bin Jafir advanced to the town of Nakhl, which they entered and took possession of, all but the Fort. The Imám marched against them at the head of a numerous army, and was aided by the 'el-Ma'áwal clan. The enemy had only occupied the town two or three nights, when they were forced to fly, and the Imám returned to el-Rosták.

Soon after, the Sheykh Khamís-bin Rueyshid came to the Imám seek-

ing his assistance against el-Dháhireh. The Imám thereupon prepared an army with which he marched to the assistance of the Sheykh, and halted at el-Sakhbari. The people of el-Sirr and el-Dháhireh assisted the Imám with contributions of men and money. Thence he proceeded to the Fort of el-Ghabbí, in which was posted the main body of the A1-Hilál with "Bedú" and "Hadr." Here there was a severe engagement, in the course of which the Imám's brother Je'ad-bin Murshid was killed. The Imám then marched to 'Ibri', which he took, and remaining there two nights, he returned to el-Sakhbari, after which he besieged the Fort of el-Ghabbí until God gave him victory over it, when he placed in it as Wálí Khamís-bin Rueyshid. In the town of Bât he placed as Wálí a person belonging to el-Rosták, associating with him Muhammed-bin Seyf el-Howkání. These two the Imám ordered to reduce the remaining towns of el-Dháhireh, and himself returned to Nezwá.

The A1-Hilál, who occupied a position by the water courses near Dhank, made war on the Wálís. The latter encountered them at el-Doir, routed them, and captured the camels of Kaṭan-bin Kaṭan, to make use of them in overcoming the others. They also laid siege to Kaṭan-bin Kaṭan's Fort. Kaṭan-bin Kaṭan then went to the Imám, and offered to surrender his Fort, if his camels were restored to him. These terms were accepted, and the Imám ordered the camels to be given back to Kaṭan, who surrendered his Fort and was confirmed as Wálí of it by the Imám.

The two Wálís then proceeded to Maḵaniyát, which was held by a Wazír of the el-Jibúr. The latter tribe raised the whole of the Benu-Hilál, "Bedú" and "Hadr," and the Owlad el-Reis, and marched towards Maḵaniyát; but, considering themselves unequal to the relief of that place, they advanced on Bât. The Wálís feared for the safety of that town on account of the scanty supply of water on which the Governor relied, so the Musalmáns marched from before Maḵaniyát, and surprised the el-Jibúr at Bât. After an encounter, the el-Jibur retreated towards Maḵaniyát; but the Musalmáns overtook them, and a battle was fought which lasted from morning prayer till noon. The Musalmans had to exert themselves to the utmost, and the slaughter of the rebels was so great, that it is said they were unable to bury the slain separately, and were obliged to put seven and eight corpses in one pit. So God upheld the Musalmáns.

When intelligence of this affair reached the Imám, he assembled an army and marched with it against the el-Hinái of Bahlá, at which place he arrived on the night of the festival of the Hijj. He besieged the place for two months, all but three days, when the el-Jibúr came to the relief of the el-Hinái. They were encountered by the Imám's troops, and a severe engagement took place, in which Kásim-bin Mathkúr el-Dahmashí and a great number of the army of the el-Jibúr were slain. The latter then

retreated, leaving the Hinái chief and his followers besieged in the Fort. He was at length forced to surrender, and evacuated the place with all his men, arms, and property, leaving the Fort empty. The Imám after placing a Wálí there returned to Nezwá. The Imám next marched to Semáíl against Máni'-bin Sinán el-'Omeyrí. The latter, as soon as he heard of the Imám's approach, made his submission, and advised the Imám to suffer him to remain in the Fort, promising to be faithful for the future. This the Imám consented to, and, after completing his design of rebuilding the old Fort of Semáíl, returned to Nezwá.

After that, the Imam proceeded with a force to Maḡaniyát, where he attacked and defeated the enemy. The garrison, however, held out for nearly three months in the Fort, after which time the Imám captured it, and placed Mohammed-bin 'Alí there as Wálí.

Sa'id el-Khiyálí and his clan ceased not to persevere in their enmity towards the Imám, and to correspond with the el-Jibúr, until the latter admitted them to the town of el-Sakhbarí, where they slew a man of the el-Dhahákeh and many of the Imam's soldiers and others, the number of whom God alone knows. The Imam's army was completely shut up, and several engagements were fought; one a very severe one at el-'Ajeyfiyeh, another at el-Ghábch, another at el-Maḡhareh, another at el-Zíyadeh, and many more hard fights, so that the pillars of el-Islám were well nigh crumbled to ruins. The Wálí was deserted by many of the people, and left with only a small number, beset by the enemy banded to oppose him, so that his resolution was almost overcome by his terror. He remained besieged in the fort of el-Ghabbí, the governor of which was Mohammed bin Seyf. When Mohammed-bin 'Alí, Wálí of Maḡaniyát, became aware of the state of affairs, he assembled a force to relieve Mohammed-bin Seyf at el-Ghabbí, and, coming on the enemy unawares, he entered the place, and defeated and scattered them in all directions. Some gained el-Sakhbarí, some fled to the desert, and the rest set out for Yanḡal, which place was held by Násir-bin Ḳaṭan. So God gave the victory to the Musalmáns.

After these occurrences, Máni'-bin Sinán secretly entered into correspondence with Seyf-bin Mohammed el-Hináí, and played the traitor by violating the compact he had entered into with the Imám. Having collected a force, the two entered Nezwá, the inhabitants of which place were not guiltless of treachery and disaffection, as this was effected with their secret connivance, and with the aid of some of the tribes. On entering Nezwá, they possessed themselves of el-'Akr.

The Imám retained only the fort, which they rigorously beset, but just as they were on the point of breaching the wall, succours arrived from Iskí and Bahlá, including the Benú-Ríyám. These having entered the place to the relief of the Imám, who was overjoyed at their arrival, the enemy's forces

dispersed and many of them were slain. This circumstance served to fortify the Imám's resolution and strengthen his power. He was then advised to destroy the fort of Mání'-bin Sinán, who hearing of the preparation of an army for service against him fled to Fanjá. The Imám's troops proceeded to raze the fort, on which Mání'-bin Sinán proceeded to Maskat, and thence to Lawá, where he joined Mohammed-bin Jafir. The Imám then ordered his army to Bilad-Seyt, at which place Seyf the Hinái had built a fort, after he went forth from Bahlá. The leader of this army was the Sheykh 'Abdullah-bin Mohammed-bin Ghassán, the author of the work entitled the "Khazánat ul-Akhyár fí be' il-Kheiyár."

When the army arrived at Bilád-Seyt, the Hinái fled from the place, and, by order of the commander, the fort was razed to the ground. The Hinái then repaired to the Imám and sought his forgiveness, and all the tribes of 'Omán made their submission.

The Imám soon after assembled a large force with which he proceeded in person, accompanied by the Sheykh Khamís-bin Sa'íd of el-Rosták, against Náṣir-bin Kaṭan of Yanḡal. After a siege of some days, the place surrendered, and the Imám after placing a Wálí there returned to el-Rosták.

The Imám raised another strong force, in command of which he placed the Sheykh 'Abdullah-bin Mohammed-bin Ghassán of Nezwá, whom he instructed to march to el-Jow. With him he sent also the Sheykh Khamís-bin Rueyshid of Dhank and Ḥafidh-bin Jun'ah el-Hinái with Mohammed-bin 'Alí of el-Rosták and Mohammed-bin Seyf el-Howḡání. On arrival, they gained possession of the place, and leaving Mohammed-bin Seyf as Wálí, the commander proceeded with his forces in the direction of the town of Lawá. For dissensions had broken out amongst the el-Jibúr and, in the strife, Mohammed-bin Jafir had been killed. 'Abdullah took up his quarters at the principal mosque, and his army surrounded the fort, which was held by Seyf, the son of the deceased Mohammed-bin Jafir el-Hiláli. Seyf's brothers and Wazírs, however, had recourse to the Christians^o at Ṣohár, where Mání'-bin Sinán el-'Omeyrí, also, was then residing. Thence they harassed the Imám's army before Lawá by making night attacks, and they also aided the garrison with provisions and munitions of war. The sons of Mohammed-bin Jafir next wrote to the Wálí proposing terms of peace, but he, aware this was merely a ruse, sent a detachment against them under Mohammed-bin 'Alí, who fell on the enemy before day-break at a place called Manḡal, where the southern part of the Fort abuts on the seashore. The millstones of war revolved amongst them, and after a severe engagement Mohammed^o retired with his forces to the fort of Lawá. They continued to besiege the Fort until Seyf-bin Mohammed sent to them, begging to be allowed safe egress from the place. The Wálí gave him the required guarantee, and he evacuated the fort with his followers, on which

the Wálí entered it. During the siege, the Wálí had received assistance from Násir-bin Kaṭan and the men of the el-'Umúr. 'Abdullah having placed a governor there returned himself to the Imám.

The Imám afterwards raised another army, in command of which he placed Mes'úd-bin Ramadhán and ordered him to lead them to Maṣṣaṭ. He marched until he arrived at the well called el-Rúleh¹⁰ at el-Maṭreh. There the millstones of death revolved between the Musalmans and the unbelievers, and God granted victory to the former, who demolished the high towers of Maṣṣaṭ. Many of the unbelievers were slain, after which they sued for peace, which was granted to them by the Wálí, on condition of their restoring all the property of the el-'Umúr, which was in their possession, and also that of the Shí'ahs¹¹ of Ṣohár. On their submitting to these terms, the Wálí assured them of safety, and after obtaining from them pledges of good faith, returned to the Imám.

Máni'-bin Sinán meanwhile ceased not to cherish secret enmity against the Imám and to preach rebellion against his Government. So Maddád-bin Holwán asked permission of the Imám to compass Máni's death by stratagem. The Imám having consented, Maddád wrote to Máni', inviting him to come to the fort of Lawá and expressing himself in such kind language that it disposed the other to accede. Now the Wali of Lawá at that time was Háfidh-bin Seyf. El-Maddád ceased not to ply the 'Omeyrí with letters couched in terms of friendly advice, and to adjure him on the true faith not to allow suspicions of evil to enter his heart. Máni' rejoiced at this and placed confidence in Maddád's counsels. He was then residing at the town of Dibbá, from which place he rode into Ṣohár, where he halted some days awaiting further advices from Maddád. The latter renewed the promises he had made, and fixed a certain night on which he engaged he should have admission to the Fort, on which Mani' rode to Lawá and alighted in the town.

On the appointed night, the Wálí dispersed his forces and caused them to wander about the streets, as if about to depart; it being however, arranged amongst them that they should concentrate on Mani' from the right and left. Before Máni' was aware of their intentions, the troops had surrounded him from both sides, and he was seized and slain on the spot, and his followers dispersed, those who remained by him being slain.

The Imám next prepared a force, the command of which he gave to 'Alí-bin Ahned, assisted by his cousins of the Al-Ya'rub, and ordered him to proceed to the town of Julfár, which is el-Šir.¹² In those days, that place was held by the Persian Násiruddín with a force of Persians. Ahmed-bin 'Alí proceeded to besiege them in the fort of el-Šir, the Persians actively defending themselves, and some hard fighting occurred. Some of the people of el-Šir sided with the Persians against the Imám's forces. There was

a flanking tower connected by a wall with the fort, and in this tower were stationed a body of the garrison who kept up a fire by night and day. On the sea side there were also two ships of the Christians, which by the fire of their guns protected the fort from assault by the Musalmáns. The latter determined to attack the tower, which they seized by a night assault, and from thence they gained possession of the fort, one of the leaders of the army was placed there as Wálí. More troops came up afterwards, amongst them a body of the el-Dahámish and Khamís-bin Mahzam. There was also another Fort situated on the seashore held by the el-Efrenj.¹⁸ The Imam's army entered this place by day and took possession of it, and besieged those who were in the fort, which they occupied themselves. The power of the unbelievers was humbled, and they sued for peace, which was granted them, and they evacuated the fort, in which the Wálí placed a garrison. Leaving with the latter a portion of his army 'Alí-bin Ahmed, they returned with the remainder to Nezwá. The Imám was rejoiced at his arrival and at the news of the capture of el-Şir.

The Imám next ordered Háfidh-bin Seyf, the Wálí of Lawá, who had a body of el-'Amúr with him, to proceed and build a fort against Şohár, some of the inhabitants of which town had been inviting him to take the place. The Wálí accordingly summoned all in the neighbourhood from the towns of the Benú-Khálid, Benu-Lám, and the el-'Amur, and a numerous force assembled. The Wálí then marched on Şohár and passed the night in the village of 'Anak. Next day, in the forenoon, he reached Şohár district without being discovered by any of his enemies. This was on the last day of el-Moharram, A. H. 1013 [A. D. 1633]. He encamped in a quarter of Şohár, called el-Bid'ah, and the Musalmáns commenced an attack on the unbelievers. The combat raged fiercely for a time, the Christians keeping up a fire of cannon from the fort. The Wálí then changed his position, the fighting and cannonading continuing. A cannon shot pierced through the ranks of the besiegers until it reached the "Mejlis" of the Wálí and struck Ráshid-bin 'Abbád, who thus suffered the death of a martyr. A fort was then erected by the Wálí's orders, and he took up his position in it. There ceased not to be warfare between them night and day.¹⁹

After this the Kádhlí Khamís-bin Sa'id of el-Rosták proceeded with his followers to the village of Busher,²⁰ where he received a message from the Christians asking for peace, which request he granted.

Afterwards he sent on his messengers to Maskat and, having mounted himself, rode to el-Muṭreh, where he was met by the leaders of the Christians, and terms of peace were agreed upon. Khamís thereupon ordered the abandonment of the strong positions he had occupied against them, and allowed free communication to be re-established with the town. In this manner hostilities were avoided.

The Imám next despatched a force against Šūr, which besieged and took that place. A portion of the force went to Keriýát, where the Christians possessed a Fort. The Musalmáns erected a fort there and took that of the Christians. Thus the Imám acquired possession of the whole kingdom of 'Omán excepting Šohár and Maskat.

Meanwhile Násir-bin Kaṭan continued to make raids into 'Omán every year from el-Ahsá,¹⁶ carrying off cattle and pillaging the country and returning to el-Ahsá. The Imám therefore wrote to his Wálí, Mohammed-bin Seyf el-Howkání, directing him to obtain information of Násir's movements, and as soon as he heard of his approach, to intercept him with an army beyond the frontier of 'Omán. The Wálí accordingly collected a force of "Bedú" and "Hadrh," and when he heard of Násir's approach advanced to meet him. Násir hearing of the Imám's army made for el-Dhafreh and entered its fort, the Benú-Yas assisting him. Thence he sent messengers to the Wálí to sue for peace. The Wálí being in straits for provisions, and distant from his supplies, agreed to make peace on condition of Násir restoring all plundered property in his possession and paying compensation for what had been continued, after which the Wálí retired with his followers. Násir, however, collected the Bedouins of el-Dhafreh and proceeded to attack the fort of el-Jow, of which Ahmed-bin Khalf was Wálí. Násir being joined by all the inhabitants, who aided him against the Wálí, laid siege to the fort; but the Wálís of el-Báṭineh and el-Dháhireh, hearing of this, sent succours to Ahmed-bin Khalf, and the enemy's forces retired from the district. The chief Wálí then came with an army from Nezwá, and ordered the demolition of all the Forts of el-Jow, except that of the Imám, and the enemies were dispersed. 'Omeyr-bin Mohammed fled to the Christians at Šohar, and others made for the hill pass of Júl fár, where they took to highway robbery and pillaging the districts. The Wálís proceeded against them, and some were killed and others fled. The Wálí having seized their camels returned to 'Omán. Násir-bin Kaṭan then led his followers to el-Báṭineh, and made raids on the camels of the Benú-Khálid and Benú-Lám.¹⁷ They also plundered the women of their ornaments and clothes, after which they retired to el-Ahsá. Soon after, he again invaded 'Omán, and advanced towards el-Báṭineh, in order to pillage that district. The Imám, however, assembled an army to repel him, and placed in command 'Alí-bin Ahmed, supported by Mohammed-bin Šalt el-Ríyámí, 'Alí-bin Mohammed-el-'Ibrí, and Ahmed-bin Belhasan el-Búsherí. They proceeded to the town of Lawá, where they encountered Násir-bin Kaṭan and his force. An engagement occurred, in which Násir was worsted, and fled to Majís, pursued by the Wálí and his followers. Násir then made for el-Shemál, and the Wálí rode in pursuit. The first to come up with Násir were Ahmed bin Belhasan, and Murád and Ráshid-bin Hisám, and a few of the

faithful," who overtook him at a place called el-Kharús. This advanced party of the Musalmáns having been assailed by Násir's force before the main body of the Imám's army came up, they were slain to a man. God alone is Immortal! When the army arrived at the spot, they saw their comrades lying dead, and not a man of Násir's force was in sight.

About this time Hamíd, *alias* Mohammed-bin 'Othmán, attacked the district of el-Sirr, where Mohammed-bin Seyf el-Howkání was Wálí. Sa'id-bin Khalfán, who happened to be in el-Sirr at the time, demanded an interview with Ibn-Hamíd, and they met at el-Ghabbí, in the mosque of el-Shar'fah, when Sa'id demanded restitution of the property they had plundered; but the other refused and became still more insolent and audacious, so that Sa'id was obliged to have him imprisoned in irons in the fort of el-Ghabbí. Sa'id then proceeded to el-Rosták and informed the Imám of the seizure of Mohammed-bin 'Othmán at el-Ghabbí. The Imám ordered him to be brought to el-Rosták, and he was accordingly conveyed there in fetters, and remained in confinement for seven months when he died.

The Imám soon after raised another army under command of Sa'id-bin Khalfán, supported by 'Omeyr-bin Mohammed-bin Jafír. This force proceeded with the design of seizing the camel herds of Násir-bin Kaṭan el-Hilálí. Before they reached the spot where the camels were, they were encountered, at a place named el-Sha'ib near el-Dhafrah, by the Benú-Yás, and a battle ensued, in which the leader of the Benú-Yás, Saḳcyr-bin 'Isá, and his brother Mohammed with a number of the tribe were slain. On this they sued for peace, which the Wálí granted, and the army returned. The Imám then directed them to proceed to a place called Daghtis, where Násir-bin Kaṭan had herds of camels. They succeeded in capturing these camels, which were made over to the charge of 'Omeyr-bin Mohammed-bin Jafír, but the latter's brother, at the instigation of others, restored the camels to Násir-bin Kaṭan. The latter and his followers ceased not to pilage 'Omán until he became the dread of "Bedú" and "Hadhri," and the people of the desert sought refuge in the villages. On the occasion of one of his raiding expeditions, Násir halted with his army in the south, and sent a body of his people to close the passes. The Imám sent an army against him under Seyf-bin Málik and Seyf-bin Abul-'Arab. The advanced guard of the Imám's force came suddenly on Násir's force and, being few in comparison with the latter, they were all slain. Násir then withdrew to el-Ahsá, and the Imám's army returned.

After this God aided the Imám of the Musalmáns against all wrongdoers, whom he ejected from their habitations and removed with the strong arm. He took pledges from the disaffected and humbled their leaders, crushed the tyrannical, and checked all oppressors. God was on his side and bestowed His grace on him, so that el-Islám was exalted and shone forth,

whilst evil and wrong-doing hid their heads. Justice was extended to all the people of 'Omán, whether "Bedú" or "Hadhr." There remained only the party of Christians, who held out within the walls of Maṣṣaṭ, and these had suffered from war to such an extent that they had become weak, and their power was falling to decay. Their allies were dispersed, and death and slaughter had well nigh done their work on the majority of them.

Then God decreed that the Imám should die, and this event occurred on Friday ten days before the end of Rabí' ul-Akhir, A. H. 1050 [A. D. 1640],¹⁹ his reign having lasted twenty-six years. All the just were content with, nay devoted to him. He was buried at Nezwá, where his tomb is well known.

THE IMA'M SULṬA'N-BIN SEYF. On the same day on which the Imám Náṣir-bin Murshid-bin Málik expired, the Musalmáns elected his cousin the Imám Sulṭán-bin Seyf-bin Málik. This Prince ruled justly, and was active and diligent in the service of God, failing in no respect. He waged war on the Christians, who still remained in Maṣṣaṭ, and personally conducted the operations against them until God gave him the victory over them and he took the place.²⁰ He continued afterwards to carry on war against them by land and sea wherever he found them, and succeeded in taking many of their towns and ships, and enriched himself with much booty taken from them. It is said that he built the fort which is at Nezwá entirely from the spoil of Širr, and it took him twelve years to complete the work. He also constructed the aqueduct of el-Birkeh, which is between Izkí and Nezwá, but nearer to the former place. It is probable that strictures were passed on him as regards his Imámship on account of his engaging in commerce, as he had agents who were known to trade on his account. In his time there were many learned men in 'Omán. Wealth also increased, and the country was prosperous and brilliant, the people gratefully enjoying tranquillity. The harvests were abundant and prices low. He was affable to his subjects and liked by all. He used to walk out without a guard and sit and converse with the people. He would salute all, great or little, slave or free. Thus he continued assiduously to administer the Government until his death, which occurred on Friday morning, the 16th of Thul-Ka'deh, A. H. 1090 [4th October, 1680.] His body was interred where the Imám Náṣir-bin Murshid had been buried.

THE IMA'M BEL'ARAB-BIN SULṬA'N. They then elected his son Bel'arab-bin Sulṭán-bin Seyf-bin Malik. This prince was generous and beneficent, and the people ceased not to be grateful to him and to extol his virtue. He removed from Nezwá to Yabrin, which he made a flourishing place and where he built a fort. But strife broke out between the Imám and his brother Seyf, and in the course of their contention many of the people of 'Omán, learned men, elders, and pious persons, suffered great troubles. Many

souls went to perdition from following the opinions and advice of the foolish.

The Imám, having gone on an expedition to el-Shemál, on his return was forbidden entry to Nezwá by the inhabitants, on which he went to Yabrin.

THE IMA'M SEYF-BIN SULṬĀ'N. The majority of the people of 'Omán then assembled, and conferred the Imámate on his brother Seyf-bin Sulṭán; but I conceive that most of them entered into the matter from fear of consequences, and that some suffered for refusing to join in the plot.

Seyf then went against his brother, and took all the forts of 'Omán, except Yabrin which he besieged, and fighting continued until Bel'arab died in the castle. His adherents begged to be allowed to quit the place unmolested, and Seyf consented. I imagine that some of the learned continued to regard Bel'arab as Imám up to the time of his death, looking on Seyf as a rebel against his brother.

After that, Seyf subdued all 'Omán and ruled justly, protecting the weak from the strong, and inspiring the tribes of 'Omán and other countries with fear. He made war on the Christians in every country, drove them from their abodes and uprooted them from places where they had established themselves. He wrested from them Bender-Mombásah, Jezíret el-Khadhra,²¹ Kilwah, Battah, and other places belonging to them.

'Omán became very prosperous, and the Imám constructed many aqueducts, and planted date trees and other descriptions of trees. The Imám amassed much wealth, and possessed many male and female slaves, for he was very greedy of wealth. 'Omán was strong and prosperous under his sway, and he went on in this manner until he died at el-Rosták and was buried there. His death occurred on Friday night, three days before the end of Ramadhán, A. H. 1120 [A. D. 1708.]

THE IMA'M SULṬĀ'N-BIN SEYF-BIN MA'LÍK was then elected Imám and governed firmly and diligently, warring against the foes by land and by sea. He attacked the Persians in several places, and drove them from their possessions. He also built the fort of el-Hazam, and removed from el-Rosták to that place. He expended all the wealth he had inherited from his father, and moreover borrowed lacs from the property of the mosques and religious endowments. He attacked and took el-Bahrein; and neither the people of 'Omán, nor of any other country, ventured to stir against him. At length, he died in the fort of el-Hazam, on Wednesday five days before the end of Jumádí el-Akhir, A. H. 1131 [A. D. 1718], and was buried there.

Thereupon there occurred a difference between the el-Ya'aráhah and the heads of the tribes, who were clannish and touchy. They wished to elect in the Imám's place his son Seyf, who was still of unripe years.

But the men of learning, as well as the daughter of the Imám Seyf,

desired that the Imámate should be conferred on Mohenná-bin Sulṭán, considering him worthy of the position and powerful enough to maintain it. They were moreover not aware of anything in his character or conduct which should exclude him from reigning. They argued also that the Imámate of a boy was not allowable in any circumstances. It would not be lawful for him to lead the prayers; how then could he be Imám of the country, to govern it, and have power over the property, lives, and honor of the people? When it was not lawful for him to take possession of his own property, how could it be right that he should have charge of the property of God, or of orphans, or of absentees, and others incapacitated for the administration of their affairs?

The Sheykh 'Adí-bin Sulcimán el-Thahálí perceived that the people favoured the claims of the Imám's son, and though he did not consider himself justified in assisting them in that course, he feared that, as the assembled people were armed, opposition might induce them to use their weapons and lead to bloodshed. Accordingly he wished to silence them and break up the assembly. So he said to them 'Seyf is "Amán" or "before you."' On this, they proclaimed him Imám, and fired the guns to announce the event. The news spread throughout 'Omán that Seyf-bin Sulṭán was Imám. When, however, the commotion had subsided, and people had quieted down, they brought the Sheykh Muhenná secretly into the fort and elected him Imám. This was in the same month and year in which Sulṭán-bin Seyf died.

THE IM'AM MUHENNA-BIN SULṬÁN. The new Imám applied himself to the Government, and the people enjoyed tranquillity during his time. He abolished the custom duties at Maṣkaṭ, and appointed no agent to reside there, so that the inhabitants made profit by the trade of the place. Prices fell and the harvests were rich. None of the learned refused allegiance to Muhenná. He continued to reign for one year when he was slain. I shall, if it be the will of God, narrate the circumstances attending his slaughter, and the causes of the disturbances which took place in 'Omán and of the condition to which the affairs of its people tended, in a separate book.

Book VII.

Account of the Civil Wars in 'Omán and of the state to which the country was reduced. A. D. 1718 to A. D. 1728.

After the election of Muhenná-bin Sulṭán, the el-Ya'árahel and people of el-Rostáḵ ceased not to cherish enmity against him and the Kádhí 'Adí-bin Suleimán el-Thahálí and to urge Ya'rab-bin Bel'arab to rise against the Imám; which he at length did, and took possession of Maṣkaṭ, the Wálf of which was at that time Mes'úd-bin Mohammed-bin Mes'úd el-Šarimí el-Riyámi. As Ya'rab did not enter Maṣkaṭ with a force, it is probable the

inhabitants were not guiltless of treason towards the Imám Muhenná. The latter had gone to Felej el-Bazil in the districts of el-Jow, but as soon as he heard this intelligence, he returned to el-Rosták and spared no effort to meet the emergency. He called on the people of 'Omán to aid him against the enemy, but they did not respond to his call and abandoned him to his fate. The people of el-Rosták had besieged him in the Fort. Ya'rab, hearing this, came from Maskat to el-Rosták, and summoned Muhenná to come forth from the Fort, offering him safe-conduct for himself and followers and property. Muhenná reflected on his position: abandoned as he was and unaided by any of the people of 'Omán, he was evidently helpless, and accordingly accepted the proffered terms and came down from the Fort. By this act, his Imámate came to an end. Notwithstanding the promises of security, he was immediately seized, fettered, and placed in the stocks, with one of his companions. Soon after, some of his enemies' servants came, and slaughtered them both as they lay bound and helpless. Ya'rab then assumed the reins of government, but did not aspire to the Imámate, which office pertained to his cousin Seyf-bin Sultán, contenting himself with acting as regent for the latter, who was too young to assume the Government himself. All the Forts of 'Omán surrendered to them, and all the tribes made their submission. This was in the year 1133 A. H. [A. D. 1720.]

Matters went on in this way for a year, after which the Kádhí 'Adí-bin Suleimán el-Thahálí proposed to Ya'rab that he should repent of all his misdeeds, his oppression of the Musalmáns, and his rebellion against Muhenná-bin Sultán and seizure of the Government of the Musalmáns. In case of his doing this, Ya'rab would be absolved of the guilt of rebellion, and it would not be necessary for him to make restitution for what he had destroyed; for compensation is not incumbent on one who has repented and received absolution. Ya'rab followed these counsels, on which he was made Imám in the year 1134 A. H. [A. D. 1721.]

THE IMÁM YA'RAB-BIN BEL'ARAB. He then received charge of the Government in his own name and the various forts of 'Omán were surrendered to him. After remaining a few days at el-Rosták, he proceeded to Nezwá, which he entered on the 29th of el-Sha'bán of the same year. The people of el-Rosták were not content that Ya'rab should be Imám, and displayed a preference for the Sayyid Seyf-bin Sultán. They constantly wrote to Bel'arab-bin Násir, the maternal uncle of the Seyyid Seyf-bin Sultán, who was at Nezwá with the Imám Ya'rab. They ceased not to urge Bel'arab until he left Nezwá, on the 7th of Showwál of that year, and proceeded to Bilád-Seyt, where he succeeded in binding the Benú-Hináh to support him by engaging to release them from the restrictions placed on them by the Imám Násir-bin Murshid in the matters of building, carrying arms, &c. He also gave them rich presents. They accordingly took him to el-

Rosták, where fighting went on, until they succeeded in ejecting the Wálí from the place. They set fire to the gate of the Fort, and the whole front of the place was burnt, and many leaders of the Benú-Hináh, as also some chiefs of the Benú-'Adí, were burnt to death. From what I have gathered, it seems one hundred and fifty lives were lost by the fire. Many books also were destroyed on this occasion, such as the "*Bayán ul-Sharā'*," "*el-Muṣannif*," "*Kitáb ul-Isṭikámeh*," "*Mujlibát ul-Ṭilismát*," of about forty volumes. Many other works were burnt, which were unique in 'Omán. Through this fire a vast treasure was discovered.

When intelligence of what the people of el-Rosták had done reached the Imám Ya'rab, he detached a body of horsemen under the command of the Sheykh Šálih-bin Mohammed-bin Khalf el-Suleymí, and ordered them to proceed to el-Rosták; but after reaching 'Awábí, they were obliged to retreat, not being strong enough to fight. Bel'arab-bin Násir then wrote to the Wálí of Maṣṣaṭ, Himyer-bin Sulcimán-bin Ahmed el-Ríyámí, to surrender that place to them, which he did. The town of Nakhl also was delivered up without a blow. The insurgents then sent forth a detachment under Málík bin-Seyf el-Ya'rabí, who succeeded in taking Semáíl without opposition, the Wálí evacuating the place. This was in the month of Thul-Ḳa'deh of the same year. The Benú-Rúáhch joined Málík, who next marched to Izkí, which he took without any fighting. Ya'rab then marched with his adherents of the Nezwá people and the Benú-Ríyám, attended by the Kádhlí 'Adí-bin Suleimán el-Thahálí, and came to Izkí. The Sheykh of that place declared for him, and came out to meet him with offers of hospitality and supplies. For two days he remained writing to Málík-bin Seyf, summoning him to come forth from the Fort. And as he refused to do so after that time, Ya'rab commenced hostilities and fired twice on him with cannon. The detachment of the Benú-Hináh under Šáhib el-'Anbúr of el-Rosták, however, coming up against Ya'rab, his army was scattered, and he, finding himself deserted, returned to Nezwá. The Kádhlí 'Adí-bin Suleimán fled to el-Rosták, where the people seized him and Suleimán-bin Khalfán, and bound them to the pillory, where they were slain by some of Bel'arab-bin Násir's people, and their bodies were dragged through the streets by the people of el-Rosták. This occurred on the feast of the Híjj in the same year. Šáhib el-'Anbúr then proceeded to Nezwá, and commenced writing to Ya'rab, urging him to come forth from the Fort. Some of the Nezwá people, also, went to him and asked him to evacuate the place, in order to save bloodshed. They did not cease importuning him to this end, until at length he consented, on condition of their leaving him in the Fort of Yabrin and abstaining from molesting him. They entered into a compact with him to that effect, on which he went forth from Nezwá. By this act his Imámate terminated. He proceeded straight to Yabrin, and Šáhib

el-'Anbúr entered the Fort of Nezwá, and firing a salute from all the guns proclaimed Seyf-bin Sultán Imám.

THE IMÁM SEYF-BIN SULTÁN. All the forts of 'Omán were surrendered to him, and all the tribes and towns submitted to his authority. Matters went on in this wise for two months all but three days, when it was the will of God to bring to pass what He had foreseen would befall the people of 'Omán, on account of their fickle and changeable behaviour. For God does not send vicissitudes on a people until they are untrue to themselves. In the trials He sends, he who is steadfast in his religion is distinguished from the backslider and hypocrite. God said those words, *"Do men imagine it shall be sufficient for them to say, 'we believe,' while they be not proved? We proved heretofore those who were before them; for God will surely know those who are sincere, and He will surely know the liars."*

God then foresaw what was predestined to occur, that the actions of all men should come to light, and the evildoer suffer for his misdeeds, and the obedient be fortified, each being requited according to his good or evil deeds, like as pure gold is tested by fire. It has been said too, "By trial is a man honored or despised."

When it was settled that Bel'arab-bin Náşir should administer the Government as regent, and that Seyf-bin Sultán was Imám, the various tribes and chiefs came to offer their congratulations on this. Bel'arab-bin Náşir on this occasion let fall threats against certain tribes, especially the Benú-Gháfir* and the people of Bahlá. It is said when Mohammed-bin Náşir-bin 'Amir el-Gháfir came with a party of his tribe, the Seyyid Bel'arab uttered menaces against them, on which Mohammed-bin Náşir retired deeply offended, and entered into correspondence with Ya'rab-bin Bel'arab and the people of Bahlá, urging them to rise in revolt. He went also himself to the Bedouins of el-Dhafrah, the Benú-Na'im, Benú-Katab, and the rest.

Bel'arab on his part sent to invite the chiefs of Nezwá to join him, and a large number of them did so, and were received with honor, and desired to give their allegiance to Seyf-bin Sultán. He then sent a detachment under his brother Suleimán-bin Náşir with orders to proceed by Wadí-Semáil, and bring Ya'rab to el-Rosták. He ordered the Nezwá people to accompany this force, but they ceased not to ask the chiefs of el-Rosták to intercede with him to excuse them from this duty until he consented. The detachment proceeded as far as Farḡ, where they passed the night, and the people of Nezwá sent them food and refreshments. Suddenly, they heard the firing of cannon from the Fort of Nezwá, and enquiring what had happened, were informed that Ya'rab-bin Bel'arab had entered the Fort. Thereupon they returned to Izkí, where Suleimán-bin Náşir seized the Fort and remained in the town. Bel'arab-bin Náşir had meanwhile despatched a second detachment against Ya'rab by way of el-Dháhireh, but on their

reaching Bahlá, the people of that place seized and imprisoned them there. A third party, which was sent to Wádí Bentí-Gháfir, was defeated and retired to el-Rosták.

Ya'rab, on the other hand, sent a detachment with two guns against Izki. When they arrived before the place, they opened fire on the Fort, but were worsted and retired to Nezwá after losing several men. He then sent another force against Izki. They halted for a day on the west side of the town, and the following morning saw them in retreat on Nezwá without having struck a blow. A third force, also, was sent which occupied the western side of Izki, and bombarded the Fort with cannon for about ten days, after which Málík-bin Násir arrived at Izki from el-Rosták, and, having been joined by the garrison, made a sortie on Ya'rab's troops, but was repulsed. The Bedouins of Ya'rab's army attacked and plundered Suddá and the quarter named el-Rahhá of Izki, and burned the abode of Himyer-bin Manír outside el-Rahhá. The leaders of Ya'rab's force next attacked el-Yemen tribe, but were defeated, and one of the commanders, Mohammed-bin Sa'id-bin Ziyád of Bahlá, was killed.

Málík-bin Násir, having been told that the el-Nizár^e had joined Ya'rab's men in the attack on the el-Yemen, sent for the Sheykhs of the former clan and placed them in irons in the chief mosque. He then sent to the people of el-Sharkíyeh, and a large army of them came to his aid. The Benú-Hináh also came in large numbers, and the whole having united at Izki attacked Ya'rab's force. The drums and a small body of men were sent out by the side of el-Manzalíyeh, and the main body marched out from the directions of el-'Atab on Friday at sunset. A great battle was fought, in which the musketry rattled like peals of thunder, and swords flashed like lightning. The result was the defeat of Ya'rab's army. The slaughter was great: from what I have heard, three hundred men fell on both sides, but God knows!

Násir-bin Málík then marched with his followers on the town of Manh, and a detachment attacked Faleyj of Wádí el-Hajar, killed many of the inhabitants, and plundered all that they found in the place. They then burned down the houses of Zakít and Mahyúl, after which they reached Manh, where they plundered the "Hujreh" of Ma'mad, burned the houses, and slew numbers of the inhabitants, who were dispersed in all directions. They next marched on Nezwá, and pitched their camp at the mosque of el-Makhass of Farq, and laid siege to Nezwá. They destroyed the cultivation, and burned many sugar-cane fields of el-Heylí and el-Khadhrá. They also burned the houses of Farq, and committed depredations everywhere.

The people of Nezwá and Ya'rab's followers sallied out against them, and, after an engagement in which several were slain on each side, both armies fell back to their former positions. After this, there was fighting

every day : many were killed and the people of Nezwá experienced much suffering.

At length, a great battle was fought, the like of which we have not heard of the forces of. The forces of Málik were well nigh put to flight only ; when half of them had fled, the remainder were unable to escape, as the enemy had surrounded them like a ring. Despairing of escape from slaughter, they made a desperate rally and fought with fury. The Nezwá men, on the other hand, thought victory secured, and many commenced to plunder, each one trusting to his comrades to keep watch. In this situation, a body of Málik's men made a determined attack on them and routed them. In their flight they lost numbers in killed and wounded. The enemy pursued as far as a place called Jannúr el-Khoseh, near the bend of el-'Akr, slaying and capturing. A great number of the inhabitants of Nezwá fell on that day. Bel'arab then returned to his camp, and for some time desultory skirmishing daily occurred. At length, Málik marched out with all his force, excepting only a few, whom he left to guard his camp, and advanced as far as Hinát of el-'Akr. His plan was to attack that place from the enclosed garden of Showeykh, making loopholes in the wall for musketry. The people of Nezwá, however, sallied out against him, and the millstones of war revolved amongst them for an hour of that day, at the end of which Málik-bin Náṣir was slain, and his forces were routed and forced to retreat to their camp. They remained encamped there, but were much weakened by the fall of Náṣir. Fighting nevertheless continued between them and the people of Nezwá, until Mohammed-bin Náṣir the Gháfiri arrived with his force from el-Gharbíyeh, after having fought several severe battles at Wadí el-Ṣakal and in el-Jow, and at Dhank and el-Ghabbí. I refrain from describing these actions to avoid prolixity, and as moreover they are well known.

Mohammed-bin Náṣir now ordered an attack to be made on a body of the enemy in el-Makhádh. His forces accordingly attacked and surrounded them, and the fire of matchlocks was sustained from morning till night. When night fell, Mohammed-bin-Náṣir ordered an assault to be made on them from the el-Ṣakal side along the Wadí leading to Farḳ. The attack succeeded, and morning found the place completely evacuated, not one of the enemy being left in it, all having fled. At this time, the Seyyid Ya'rab was ill. Mohammed-bin Náṣir then returned to Nezwá, where he remained a few days, after which he ordered his army to march on el-Rosták.

The siege of Nezwá had lasted two months all but six days.

On arrival at el-Rosták, Mohammed-bin Náṣir encamped with his entire force at Felej el-Sharát. His men desired to assault a tower in which 'Alí-bin Mohammed Ṣáhib el-'Anbúr had ensconced himself ; but Mohammed-bin Náṣir restrained them until Ṣáhib el-'Anbúr and his men commenced hostilities, when the assault was ordered. A severe fight ensued, in which

Şáhib el-'Anbúr and many of his people were slain and the remainder routed. Mohammed-bin Náşir then returned to Felej el-Sharát, and, on the following day, entered Felej el-Madrá, where Bel'arab-bin Náşir met him as a suppliant. Mohammed agreed to make peace on condition of his surrendering the Fort of el-Rosták, and all other Forts in his possession.

They accordingly proceeded together to the Fort of el-Rosták. Now Bel'arab meditated treachery towards Mohammed-bin Náşir, but the latter, shrewd and cautious, declined to enter except with his men, and when all had entered, he entered also. As soon as they were in, his troops commenced to pillage the town, and they abducted so many children that they were sold into foreign countries. This treatment was the requital of their evil doing and of their treatment of the Kádhi of the Musalmáns 'Adí-bin Suleimán. *"Verily God will not change His grace which is in men, until they change the disposition in their souls by sin."* The death of Ya'rab-bin Bel'arab occurred whilst Mohammed-bin Náşir was at el-Rosták, thirteen days before the expiry of Jumádi el-Ukhrá, A. H. 1135. [A. D. 1723]. The people of Nezwá, however, fearing the enemy would attack them, concealed the fact for nearly fifty days.

Mohammed-bin Náşir ordered Bel'arab to be imprisoned in fetters, after he had commanded him to surrender all the Forts in his possession. There remained only Maskaţ and Birkel^e in the hands of the Benú-Hináh. Mohammed-bin Náşir remained at el-Rosták and proclaimed Seyf-bin Sulţán Imám.

The people of el-Rosták fled to the hills and valleys. I have heard that in a cavern, in the direction of the district of Mahálil, were found the bodies of about one hundred women and children, who had perished of thirst, afraid to return to el-Rosták lest they should be carried off and sold into slavery.

Three days after he took el-Rosták, Mohammed-bin Náşir was joined by a re-inforcement of about fifteen hundred men of the Benú-Koleyb and Benú-Ka'b, armed with matchlocks and spears. There also arrived Rahmeh-bin Maţr-bin Rahmeh el-Hawalí with about 5000 "Bedú" and "Hadhr," amongst whom were some who did not understand Arabic^e and were unable to distinguish friend from foe.

Khalf-bin Mubárik, known as el-Ķaşir [or the Dwarf], a native of el-Ghashb, who was not at el-Rosták during the fighting, took possession of the Forts of Birkeh and Maskaţ, having with him the Benú-Hináh. Mohammed-bin Náşir sent 'Alí-bin Mohammed el-Kharúsí as Wálí of the Fort of Barká, but he was slain and his followers returned to Mohammed-bin Náşir at el-Rosták. The latter thereupon directed the whole of his forces on Barká. So Rahmeh-bin Maţr el-Hawalí marched with his contingent; also Hamzah-bin Hammád el-Koleybí with his men, and Ahmed-bin 'Alí el-Gháfirí with the force contributed by Mohammed-bin Náşir.

Likewise Mohammed-bin 'Adí-bin Suleimán el-Thahálí, with the men he had brought from el-Šir. Also Mohammed-bin Násir el-Harrásí with his clan. All these proceeded, each in command of his own division, until they reached Mesna'á. There a letter arrived from the Benú-Hináh, addressed by Kar'a el-Darmakí to Rahmeh-el-Hawalí saying: "Do not come further against us, as we are coming to meet you," in the sense of a threat. When Rahmeh read the letter, he understood its meaning, and at once ordered an advance on Barká, sending scouts ahead to that place. The latter finding Kar'a and his followers advancing against Rahmeh, returned with the intelligence. Rahmeh encountered them at a place called el-Ķásim. Ķodheyb el-Hawalí charged the enemy on horseback, followed closely by the remainder of the force. Ten of the enemy were killed, and Kar'a and his followers were routed. Ķodheyb received a slight wound. Rahmeh then moved his men eastward, and halted at el-Hifrí,¹⁰ which belongs to the el-Jibúr, to allow his men rest and refreshment. Thence he sent out his scouts, who reported that Khalf-bin Mubárik el-Ķaşír had moved by land and sea with an innumerable force. Those on the side of Mohammed-bin Násir amounted to 5000 men, "Bedú" and "Hadhr" of various tribes. The rival armies encountered to the west of Barká, and a severe contest ensued. Rahmeh's men had cannon, with which they fired on the vessels which were on the sea, and forced them to stand further out. The battle ended in the defeat of Khalf-bin Mubárik, who mounted a camel and fled. His forces were broken and pursued by those of Mohammed-bin Násir, who slew and captured many, until finding no refuge from slaughter many plunged into the sea, and endeavoured to gain the ships. These, however, had put to sea, and they failed to reach them. The victors meanwhile kept up a fire on them until all perished. The bodies were then stripped of arms and all else on them. When the dead bodies were thrown up by the sea, they found the number of killed amounted to 1012 men. The remainder of the fugitives were pursued until they entered the Fort of Barká. The adherents of Mohammed-bin Násir then encamped by the side of the hill at Barká, and laid siege to the Fort. Four days afterwards, the garrison embarked in the ships, and went to Maskat, leaving only a few men in the Fort, the town being empty. The army of Mohammed-bin Násir then returned to el-Rosták, and Rahmeh returned to his own country.

Mohammed-bin Násir remained a time in el-Rosták, where he had so severe an attack of small-pox, that fears were entertained for his life. When he recovered, he ordered an expedition to proceed to YanĶal. He placed in el-Rosták as Wálí Mohammed-bin Násir el-Harrásí, and with him in the Fort he left the Bahlá chiefs and Sinán-bin Mohammed-bin Sinán el-Mahthúr el-Gháfirí.

Mohammed-bin Násir and Seyf-bin Sultán then marched carrying

with them Bel'arab-bin Násir and all the Ya'árabeh in fetters," and proceeded until they reached Maḩaníyát. Mohammed-bin Násir's stay at el-Rosták had lasted about two months. On arrival at Maḩaníyát, he sent to the tribes of Dháhíreh and 'Omán and to the Benú-Yás, summoning them to his aid. They obeyed his call, and a large army of about 12,000 men assembled under him. His camp was at Felej el-Manádereh, on the Yanḩal side. On summoning the people of the town to surrender the Fort to him, they failed to do so, and returned him no answer. In the morning, he moved his camp, intending to occupy the high ground, above the source of the el-Mohídith stream of el-Baḩhá. The Benú-'Alí and their allies of Yanḩal opposed him, and a severe conflict occurred, in which many of the Benú-'Alí were slain, notably the son of their Sheykh Suleimán-bin Sálím. On Mohammed-bin Násir's side, Sálím-bin Zíyád el-Gháfirí, Seyf-bin Násir el-Shakeylí and one other were wounded.

Mohammed-bin Násir then encamped on the heights above the fountain head of the el-Mohídith stream, and besieged the garrison, firing on them from guns and matchlocks. Another engagement was fought, in which many were killed. On the side of Mohammed-bin Násir there fell the Wálí of Dhank, Mohammed-bin Khalf el-ḩuyúdhí, and one of his cousins. They then cut off the supply of water by breaking up the aqueduct, on which the garrison accepted terms, and agreed to surrender the Forts. Intelligence next reached Mohammed-bin Násir that Sa'id-bin Haweyd had entered el-Seleyf with his followers and joined the el-Ṣúáwafeh, who sided with the Benú-Hináh. He accordingly directed his army on el-Seleyf, and on arrival there sent a message to Sa'id-bin Haweyd and the people of el-Seleyf, inviting them to make their submission, but they declined. A number of the el-Ṣúáwafeh of Ten'am, however, joined Mohammed-bin Násir, and tendered their allegiance. He then attacked the Fort of the el-Muráshíd of el-Seleyf, and overturned the walls, burying under the ruins all the men, women, and children, who were within the place. Sa'id-bin Haweyd then requested safe passage for himself and his followers to his own district. Mohammed-bin Násir acceded to his request, and not only allowed him free egress, but supplied him with provisions for his journey. After this, there only remained at el-Seleyf the Forts of the el-Ṣúáwafeh and the el-Manádereh. The latter seeing what had befallen the el-Muráshíd, made their submission to Mohammed-bin Násir, who pardoned them and suffered them to remain unmolested in their stronghold.

The el-Ṣúáwafeh, on the contrary, held out, so Mohammed-bin Násir continued to besiege them, cutting down their date trees, and slaying them daily. He dismissed his Bedouin auxiliaries, retaining only the Benú-Yás and the "Hadr" tribes. When the siege had lasted over two months, the garrison agreed to demolish the Fort with their own hands; on their doing

this, peace was concluded. Meanwhile Khalf-bin Mubárik el-Kaşir, seeing Mohammed-bin Násir engaged in the siege of el-Seleyf, laid siege to el-Rosták. Now Sabá' el-'Amúri had previously taken the Fort of Şohár.

When Sinán-bin Mohammed el-Mahthúr el-Gháfirí, the warden of the Fort, was killed, Mohammed-bin Násir el-Harrási and his followers came forth from the Fort of el-Rosták, and, Khalf-bin Mubárik entering, the place was surrendered to him.

Sabá' el-'Amúri had meanwhile taken the Fort of Şohár, and Mohammed-bin Násir found himself unable to return from el-Seleyf and march to the relief of el-Rosták and Şohár, for fear his enemies in el-Dháhireh should become too strong for him.

Khalf el-Kaşir then moved against the Fort of el-Hazam, the Wálí of which was 'Omer-bin Şálih-bin Mes'úd el-Gháfirí. He besieged the place, and diverted the course of the stream which supplied it with water. He then sent a message to the Wálí, offering safe passage for him and his men, on condition of their evacuating the Fort. The Wálí refused, and wrote to Mohammed-bin Násir to inform him of what had occurred, and that they had no water except a small quantity in a cistern. Mohammed, accordingly, having made peace with the people of el-Seleyf and razed their Fort, proceeded to el-Hazam with an innumerable army, and when he reached that place, fell upon Khalf's forces. After many had been slain, the latter took to flight, leaving their arms, ammunition, and provisions behind. Mohammed-bin Násir then returned to el-Dháhireh without visiting el-Rosták, his object being Bilád-Seyt. Having assembled a numerous force of "Bedú" and "Hadhr," he marched from el-Dháhireh to Bilád-Seyt. The inhabitants refusing to comply with his summons to submission, he laid siege to the place, and his men having assaulted, slew many of the people.

He next attacked el-'Aridh, which belonged to the Benú-'Adí, and took that place, and also Ghamar. The uplands of the Benú-Hináh fell into his hands, and none of that tribe remained in them. Some were slain, and those who asked quarter were sent away in safety. In the attack on Bilád-Seyt, about ten of Mohammed-bin Násir's men were slain and several wounded. He then ordered his army to Nezwá, where he remained about six months, during part of the winter, until harvest time. Having summoned the people of the Manah [or Manh] district to submit to him, they refused, so he sent a force against them which surrounded them, and cut down their date trees at Felej el-Fíkcin and Jarr-'Alí, and, when their property was destroyed, they made their submission.

Mohammed-bin Násir then returned to el-Dháhireh, and, halting at el-Ghabbí of el-Sirr, busied himself raising a fresh army, until he had collected a large number of "Bedú" and "Hadhr." He ordered the people of el-Dháhireh

to convey the fresh dates to el-Hazam, and with them he sent the people of Wádí Bení-Gháfir and their belongings. He then set out with all his forces for the settlements of the el-'Awámir in el-Sharkíyeh. He was met by the el-'Awámir and the Al-Wahíbeh¹⁹ Bedouins and the Benú-Hináh, and a fierce battle took place, in which Mohammed-bin Náşir's followers were well nigh put to flight; but they rallied and stood firm, and eventually the Benú-Hináh²⁰ were put to flight, and a great number of them was slain. The pursuit was kept up until they entered the Hujreh of el-'Akil. Mohammed-bin Náşir and his followers returned in triumph to Yabrin, accompanied by the Seyyid Seyf-bin Sultán. Mohammed-bin Náşir then returned to el-Dháhireh, to recruit his forces, and, being joined by a large number, returned to Nezwá. He collected all the people of Nezwá, and Izkí and Bahlá, also the Benú-Ríyám, and marched with them to Seikám. Thence he sent to summon Sa'id-bin Haweyd el-Hináwí, and the followers who had joined him from el-'Akír and el-Gháfát, and, on their refusal to submit, besieged them. Sa'id-bin Haweyd then passed out, and proceeded through el-Dháhireh to Şohár, in order to raise men there and at Yanqal, for the people of the latter place had broken the truce. A large force joined him, on which he returned to 'Amlá and drew in his forces. He collected many of the Benú-Hináh from Wádí el-'Ulá and all their villages. When he reached Felej el-'Aishí, he meditated an attack on Mohammed-bin Náşir and his followers. Sa'id-bin Haweyd had been away collecting forces for seven months and seven days, and Mohammed-bin Náşir, fearing he might fall on him unawares, had distributed scouts throughout the districts, and these brought him the intelligence of the advance of Sa'id with a large force. Mohammed ordered his troops to intercept him ere he reached the district, and they accordingly met the advancing foe at the entrance of el-Gháfát. A great battle was fought, in which Sa'id-bin Haweyd el-Hináwí was slain, and amongst those of his adherents who fell was Ghaşn-el-'Alawí, chief of Yanqal. The total number of Sa'id's followers slain was two hundred, the remainder dispersed. Mohammed-bin Náşir ordered recitations to be pronounced in every district of Bahlá and Nezwá, and the towns of el-Dháhireh to celebrate his victory.

His followers dragged the corpse of Sa'id-bin Haweyd to the Fort of el-Gháfát, in which were his family, children, and followers, expecting that on beholding the sight, they would surrender; but they refused to do so. The siege was therefore continued for two months longer, when the garrison, having eaten all their cattle, ran short of provisions. At this time Mubárik-bin Sa'id-bin Bedr commanded the forces of Mohammed-bin Náşir, who after the battle had returned to Yabrin. So, when their provisions were exhausted, and many had been slain, and their property destroyed, the garrison were granted terms on condition of their demolishing the Fort.

This they did with their own hands, on which they were suffered to depart in safety.

The Fort of el-'Aķır continued, however, to hold out.

Mohammed-bin Násir then dismissed Mubárik-bin Sa'íd-bin Bedr, and appointed in his place Ráshid-bin Sa'íd Ráshid el-Gháfir, who continued the siege of el-'Aķır. He had under his orders the men of Bahlá, Nezwá, Izkí, and el-Dháhireh, and also the Benú-Gháfir, and Benú-Riyám. They so closely invested the place, that not a soul could enter or leave it. When the provisions were exhausted, the garrison sued for peace, which was granted, the terms being the demolition of their Fort. They were accordingly obliged to demolish the walls, after losing all they possessed. There remained to them neither date trees nor water-courses, and they had consumed the whole of their cattle. So under these conditions they were granted peace and safety of their persons. After which the troops returned, each man to his native place.

Mohammed-bin Násir next prepared another force of "Bedú" and "Hadh," and marched on the towns of the el-Habús of el-Sharkíyeh, namely, Madheybí, and el-Rowdhch. At the former town, they encountered the army of Khalf-bin Mubárik el-Kaşir, consisting of the el-Habús and others of the Benú-Hináh. In the battle which ensued, Khalf-bin Mubárik was defeated and forced to take refuge in the "Hujreh" of el-Madheybí. Mohammed-bin Násir besieged them, and began to cut down the date trees, on which they sued for peace and quarter. Mohammed acceded, not knowing that Khalf-bin Mubárik was with them in the "Hujreh." Afterwards a certain person came and informed him that Khalf was in the place, but it did not seem good to him to break the terms of peace. Khalf then fled from el-Madheybí, and Mohammed-bin Násir pursued him with his army until he reached Ibrá, which place Khalf entered, not imagining that Mohammed-bin Násir would pursue him so far. He abode with the el-Harth,¹⁴ to whom Mohammed sent summoning them to submit themselves to him, and to eject Khalf from amongst them. On their refusing to do so, he made daily attacks on them, cutting down their date and other trees, and destroying their water-courses. Finding themselves powerless to cope with Mohammed-bin Násir, they secretly sent away Khalf from amongst them. The latter who was head of the whole of the Benú-Hináh, proceeded to Maşkaţ. After his departure, Mohammed-bin Násir made peace with the el-Harth, granting them an amnesty, and retiring from the place. The whole of el-Sharkíyeh submitted to him. He then returned to Yabrin, and tarried a space at that place, which was his favourite residence.

He next went to el-Dháhireh and collected a numerous force there, with which he marched westwards, not one of his followers knowing whither he purposed to proceed. Passing through the districts of el-Na'im,¹⁵ he col-

lected men from that tribe and the Benú-Yás, and led them to Nejd el-Jezi, traversing the district of the Benú-Koleyb, some of whom joined him. He then passed into the sea-board tract of el-Báţineh, causing terror to the people of Şohár, without, however, attacking them. He then marched eastward. The inhabitants of Felej el-Howásineh were alarmed lest he should destroy their valley. His troops seized and ate all the camels and cattle they found. Some amongst them had no conception who were their friends and who their enemies. Khalf-bin Mubárik having received intelligence of Mohammed's movements, encountered him at Afláj-'Ar'ar. A severe contest ensued, and Khalf's followers took to flight, and he himself was shut up in a house. Mohammed-bin Náşir and his men went in pursuit of the flying enemy, not knowing of Khalf's being in that house. The latter, on his part, imagined that Mohammed satisfied with his victory had left him. Mohammed-bin Náşir then entered el-Rosták, and commenced destroying the water channels, and writing to the people, summoning them to submit. As they refused, he destroyed the aqueducts of el-Meyser, Bú-Tha'lab, and el-Hammám, and cut down some date groves. The people of el-Rosták, being unable to sally forth to oppose him, at length thought of making their submission.

Mohammed-bin Náşir now received intelligence that Ráshid-bin Sa'íd el-Gháfrí had seized the Fort of Maşaniyát, the Wálí of which was Mubárik-bin Sa'íd-bin Bedr. This was caused by Ráshid's jealousy of Mubárik on account of the preference shown for him by Mohammed-bin Náşir. The latter on hearing the news ordered his forces to march on el-Rosták, after having destroyed its water-courses. Meanwhile 'Alí-bin Náşir-bin Ahmed el-Kelbání, went to Ráshid-bin Sa'íd, and by his advice induced him to make over the Fort to himself, guaranteeing that Mohammed-bin Náşir would not punish him. So 'Alí-bin Náşir took charge of the Fort until the arrival of Mohammed-bin Náşir, who left Mubárik there as Wálí, with the tribe el-Hawátim, and himself returned to Yabrin, where he remained for a considerable time. Thence he proceeded with his attendants to Nezwá, and summoned the chiefs of tribes and learned men from the east and from the west of 'Omán. A great number of these having assembled, he demanded of them that he should be excused from waging war and administering the affairs of the Musalmáns, and that they would appoint whomsoever they pleased to govern for the Seyyid Seyf-bin Sultán. However, the Kádhí Náşir-bin Suleimán-bin Mohammed-bin Maddád, and 'Abdullah-bin Mohammed-bin Rushí-bin Maddád, who was Wálí of Nezwá fort, and the chiefs of tribes who were present, would not accept his resignation. They closed the gates of the Fort of Nezwá and el-'Akr, allowing none to enter or depart. All that day and night they ceased not to apply themselves to adjust the matter, until near morning they elected Mohammed-bin Náşir Imám as a measure of precaution.

THE IMÁM MOHAMMED-BIN NA'SIR-BIN 'AMIR EL-GHA'FIR'. The guns of the Fort of Nezwá were accordingly fired, and a proclamation was issued announcing the Imámate of Mohammed-bin Násir and offering honorable treatment and security to every tribe, whether "Yemen" or "Nizár," "Bedú" or "Hadhr," which should enter Nezwá to visit him.

This was on Saturday, seven days before the expiry of the month of el-Moharram, A. H. 1137 [A. D. 1721]. The Imám remained at Nezwá to lead the prayers on the following Friday, after which he removed with his attendants to Yabín, and, having dismissed his forces, tarried there a space.

Hearing that Mání'-bin Khamís el-'Azízí had attacked el Ghabbí, taken its Fort, plundered the bazar, and committed other depredations, he proceeded to that place, and scaled the Fort wall with only six followers. He gained the upper part of the Fort before the garrison were aware of his presence, and when they discovered him, they fled in terror, one of Mání'-bin Khamís's slaves being slain. In this manner he captured the Fort, and having appointed a Wálí, returned to Yabín.

Soon after, Muhenná-bin 'Adí el-Ya'rabí with 'Amir-bin Suleimán-bin Bel'arab el-Riyámí and Suleimán-bin Himyer-bin 'Alí el-Ya'rabí attacked and took the magazine of el-Birkeh. On hearing of this, Mohammed-bin Násir proceeded against them, and sent to the Kádhí Násir-bin Suleimán and the Wálí 'Abdullah-bin Mohammed, desiring him to join him with a force from Nezwá at Birkeh. He himself did not go to Nezwá. With the few soldiers and attendants he had with him, he attacked the enemy in the forenoon and put many to the sword. He then advised them to retire, and restore what they had taken from the magazine, but they refused and fought against him. They held the Meşjd el-Sharí'eh above el-Burkeh and the hill to the last, and broke up the water-course. Mohammed-bin Násir constructed a tower in the Meşjd below el-Sharí'eh el-Birkeh on the lower hill. They kept up a fire of matchlocks on either side and one of the Maghribí^o horsemen of Mohammed-bin Násir's force was killed, and one wounded. He then ordered his men to attack the enemy, who fled in disorder, and Násir-bin Bel'arab el-Riyámí and 'Alí-bin Šálíh, the chief of Kemeh, were made prisoners. This happened before the reinforcement from Nezwá had come up. Mohammed then ordered the dates to be conveyed to Yabín, and returned himself to Nezwá, taking up his abode in the mosque of el-Ghantaḡ. He had intended to make war on the people of Tenúf," but God saved them from this, and they met him and made promises that they would not act treacherously by him, on which he became reconciled to them. He then ordered all who owed allegiance to him in 'Omán to assemble; and accordingly, a large number having collected, he marched with them from Nezwá purposing to proceed to Dhank to arrange for the return of

the Washáhát to their own district, and to rebuild for the people of Dhank the Fort which he had destroyed when they were in allegiance to Khalf-bin-Mubárik. The Al-'Aziz, however, demurred to their return and to the rebuilding of the Fort. This tribe having collected some of the Bedouins and their own adherents, resolved to fight him and those of the 'el-Washáhát with him. The encounter took place at Dhank, and the Al-'Aziz, discovering their inability to cope with him, dispersed. Máni'-bin Khamís having gone to Seneyneh to the el-Na'im, Mohammed went in search of him with a small body of his followers mounted on horses and swift camels, and coming on them unawares, made prisoner Máni'-bin Khamís and returned to Dhank.

On his return towards el-Ghabbí, he passed by the water-courses of the Al-'Aziz Bedouins, who had plundered the bazar of el-Ghabbí, and destroyed them, after which he went on to el-Ghabbí, and remained there until all those of the tribes of el-Dháhireh who were willing had assembled. He then proceeded to Yabrin, and after a short stay there came to Nezwá, and abode in the house of el-Mazra' until he had collected a force. He then went to Izki, and gathered men from that place and also from all el-Shar-kiyeh. The Bonú-Ruáhch were alarmed at his proceedings.

He next proceeded to Semáil and ceased not to admonish the el-Bekriín and people of el-Híli and the tribe of 'Akkásheh. The people of el-Híli and the 'Akkásheh having made peace with him and submitted, he sent them to the el-Bekriín to bring them to terms. As they were unable to prevail with the latter tribe, Mohammed-bin Násir ordered an attack to be made on them on a dark and rainy winter's night, amid thunder and lightning. They did not perceive him until he had gained the top of the wall, where a watchman was posted. He asked the latter, "For whom are you watching?" He replied, "fearing lest Mohammed-bin Násir should attack us." "This," he rejoined, "is Mohammed-bin Nasir at your side." Those in the "Hujreh" then fled, and most of them were permitted to go forth unmolested. There only remained to be taken a tower and some upper rooms, in which were Bekr and his sons and cousins. A fire of matchlocks was kept up upon these until they were slain to the last man. Of Mohammed's followers four were slain, one of whom was a slave of his, named Bakhít el-Núbí [the Nubian], whom he had placed over all his slaves. He fell from a matchlock bullet. The "Hujreh" was razed to the ground. Semáil now paid up three years arrears of zekát. Before this the Al-'Omeyr had done much harm in the place, and had appropriated the property of absent persons. Mohammed-bin Násir therefore restored all property to the rightful owners. He imprisoned the Owlád Sa'id-bin 'Alí and razed their "Hujreh" to the ground.

After that, Mohammed-bin Násir directed his forces on el-Heyl in el-

Bátineh, to intercept Khalf-bin Mubárik el-Kasír in his march from Maskat to el-Rosták. He with his slaves patrolled the road as far as el-Ghobrah. Khalf-bin Mubárik, however, having ascertained that Mohammed had closed the road against him, and not being sufficiently strong to encounter him, remained at Maskat, and placed sentries on the roads and walls. Mohammed-bin Násir remained at el-Heyl for about half a month, during which time the el-Ma'awal tribe came to terms with him, but subsequently broke faith.

He then returned to Semáíl, and taking with him men of that place proceeded against the Bedouins of 'Aimer Rabí'ah and Al-Sa'alí, and those of the dwellers in el Bátineh comprised under those names. He was himself mounted on a mare and armed with spear and scimitar, with which he struck right and left, hamstringing their camels, to prevent their carrying them away. Coming on a body of his enemies, he slew their men, on which the women, taking him for Khalf, cried out, "Quarter! O Khalf-bin Mubárik! we are in allegiance to you." He, however, redoubled his efforts in slaying them, riding in front of his men, so that none kept up with him save those on horseback or on swift camels. The Seyyid Seyf-bin Sulţán was with him; indeed he was never separated from him in all his expeditions. After this, he returned to el-Hazam, and after remaining there a few days went to Sení in Wadí Bení-Ghásir, where he remained a short time, and dismissed all his followers, except the guard and his personal retainers. He next went to el-Ghablí and, after spending a few days there, returned to Yabrin, which was his chief residence.

At this time, the Bedouins had so infested all the roads of 'Omán, plundering and murdering, that people could only travel in large parties. The chief offenders were the Al-Wahíbeh, who had a chief whom they called Bú-Kharḳ. Mohammed-bin Násir assembled them, with all their families, camels, and flocks, and commanded them to encamp round Yabrin. This he did, in order to show his resentment towards them: and he kept them so until their camels and flocks perished, they being powerless to resist him.

On the 11th of the month of el-Hijj, he issued forth with his followers in search of the Al-Wahíbeh. He destroyed their settlement of el-Sadeyreh, and slew all of them who were in that place. The rest fled to the low lying sands of 'Omán and its desert tracts, where no water is found, imagining he would be unable to reach them there, as the "Hadhr" Arabs had little knowledge of the routes of those localities, and it would be difficult for them to find the way to their haunts. But Mohammed-bin Násir followed them even there, and killed thirty-six of their chief men, and made prisoners of ninety-five. He also killed their camels and other cattle, and carried the prisoners bound with cords to Yabrin. But Abú-Kharḳ escaped to Maskat and joined the Benú-Hináh. Mohammed-bin Násir kept the prisoners in

fetters at Yabrin until they all died. He remained at Yabrin some months after this. Abú-Kharḡ then sent a message to Mohammed-bin Násir, saying that in future he would not molest any one, nor commit any depredations. And after those occurrences, from that day to this, we have not heard of any one being robbed or ill-treated on any of the roads of 'Omán, from the east of it to the west.

Mohammed-bin Násir then ordered a general levy of all in allegiance to him in 'Omán, from east to west. An immense force accordingly gathered round him at Yabrin, the number of which God only knows. He sent to the districts of the Benú-Hináh of Wálí el-'Ulá, and el-Heyl, and Šamm, and 'Omlá. All the Benú-Hináh submitted and none opposed him. He then proceeded to Yanḡal, and having encamped on the high ground, sent a summons to the garrison to surrender the Fort to him. They, however, refused and prepared to resist. One night, an inhabitant of Yanḡal named 'Asám came forth, and secretly made terms for himself, saying only, the place was not in his hands. Mohammed-bin Násir replied, "Counsel your men to submit, in order to avoid bloodshed." They, however, would not follow his advice and continued to resist. Now the house of 'Asám was on the wall, in which was a small gateway. 'Asám admitted Mohammed and his followers by this gate into the town, and two of the inhabitants were slain. They then begged for quarter, which Mohammed granted, but he imprisoned their Sheykh and carried them off to Yabrin. He left a Wálí in Yanḡal, the inhabitants of which submitted to him. He then marched towards Šohár, and sent forward Rabí'ah-bin Ahmed el-Wahashí to advise his cousins to descend from the Fort of Šohár. This person, however, instead of doing so, when he came to them, advised them to resist firmly. When Mohammed arrived at Šohár, he was encountered by the Benú-Hináh, and a battle was fought in which many of them were slain. Rabí'ah-bin Ahmed was wounded and made prisoner. The Benú-Hináh were defeated and retired into the Fort.

Mohammed's army occupied the principal mosque, and he himself took up his quarters in the house of Bin-Mahmud. He then spoke to Rabí'ah-bin Ahmed and said to him, "If you wish to remain with us, you are secure, but if you wish to join your companions in the Fort, I will send you in safety." As he elected to be sent to the Fort, his wish was complied with.

Mohammed-bin Násir had placed twelve men mounted on mares as *videttes* on the eastern side of Šohár, as he had heard that Khalf-bin Mubárik had collected the Benú-Hináh from el-Rosták and Mašḡat, and had arrived at the Fort of Šaham. Meanwhile Mohammed-bin Násir had received the submission of all Šohar and its inhabitants, and the latter, to whatsoever tribe belonging, had received assurances of security and none were molested. With him were Bedouins of the Benú-Yás, and Benú-Na'im, and their sub-tribes, and also the "Hadhz."

One night, a field of millet by the walls of the town was destroyed. The owner complained to Mohammed-bin Násir, who inquired who had destroyed his field. He replied, "the Benú-Yás and the el-Na'im, and the Bedouins, and others with you." He said, "How much compensation do you require for your field? take two hundred Mohammádís." On his refusal he said, "Take four hundred." He still refused, and Mohammed-bin Násir offered five hundred. But the man said, "I will not be content unless you exact justice of them?" So he summoned the Sheykhs, and on their presenting themselves, ordered them to be bound to stakes. The man would only accept their being whipped as reparation, so he had them all scourged, and would not heed their appeals to him for mercy until justice had been exacted, when he released them from the cords.

Now this was a stratagem of the Benú-Hináh to estrange from him the Bedouins, who then left Mohammed-bin Násir, and returned to their own lands. As soon as he heard of their departure, Khalf-bin Mubárik attacked Mohammed-bin Násir with his adherents. The attack was made soon after sunrise, and Mohammed-bin Násir's followers were taken by surprise. When the latter was informed of the arrival of Khalf-bin Mubárik, he is said to have remarked, "This hour is not to us, and not to them, but as God wills." Thereupon he mounted his mare, and his followers mounted with him, and they encountered Khalf at the gate of the Fort of Şohár. In the engagement Khalf-bin Mubárik was killed, and the Benú-Hináh were defeated and pursued by Mohammed-bin Násir to the Fort wall. There a bullet fired from the Fort above struck him, and his followers carried him off and he died.¹⁹ Fifteen of his followers also were killed whose names we do not mention. The people of Maşkaţ and el-Rosták retired to the latter place.

For three days after the burial of Mohammed-bin-Násir, none but the leaders knew of his death, and the garrison of the Fort of Şohár had well nigh surrendered it.

They then returned with the Seyyid Seyf-bin Sultán to Nezwá, and he was appointed Imám of the Muşalmáns by the Qádhi, on Friday after sunset in the early part of Sha'bán, in the year 1140 of the Hijreh [A. D. 1728.].

Notes to Book I.

¹ (p. 112.) The fourth Book of the 'Kesh-ul-Ghummah.'

² (p. 112.) The el-Azd. The tribe el-Azd (the Azdites) derives from Darra el-Azd, who according to the Arabian genealogers was in the tenth line of descent from Kahtán. Kahtán begat Ya'rub, who begat Yashjob, who begat 'Abd-el-Shema, or Sabá, who begat Kahlán, who begat Zeid, who begat Málík, who begat Nabt, who begat el-Ghauth, who begat Darra el-Azd.

³ (p. 112.) Málík-bin Fahm. The leadership of the Azdites into 'Omán is commonly, as here, ascribed to Málík-bin Fahm, whose pedigree is correctly given to el-Azd. It will thus be seen that he was in the 28rd line of descent from Kahtán. The mention of the younger Darius might lead one to suppose that the immigration of Yemenites to 'Omán under Málík-bin Fahm occurred in the fourth century before Christ. The account also given by the writer of a paper on 'Omán, in the Bombay Government Selections, Vol. XXIV, gives the following account of this event:

"Málík-bin Fahm of the province of Najd, the first native Arabian who entered 'Omán four centuries before the Christian era, came by the route of Yemen, &c."

Now it is generally allowed that the period of Kahtán, the ancestor of Málík, may be fixed somewhere about 700 B. C. Assuming this, it is impossible to believe that Málík-bin Fahm lived at the early period mentioned above. Other and more authentic accounts of Málík also prove that his period was much later. The following biographical notice of that leader extracted from the Index to Dr. Wustenfeld's Genealogical Tables.

"Málík-bin Fahm was leader of the Azdites when they emigrated on account of the imminent breaking of the dyke of Mareh. He led them first to 'Oman, then to el-Bahrain, and finally established himself on the borders of Syria, where he founded the kingdom, the government of which through the marriage of his daughter Racaah passed to the Lakhmidites." (Beiske, Hist. Arab., p. 8.)

The bursting of the dyke Mareh and consequent emigration of Yemen tribes are events which are supposed to have happened in the 1st century of our era or beginning of the 2nd. By some accounts 'Amr-Murcikia, who was 17th in descent from Kahtán and also an Azdite, was the original leader of the Yemen emigrants, and Málík is said to have arrived in 'Omán later.

At all events the probability is that the entry of Málík-bin Fahm to 'Omán occurred in the early part of the 2nd century after Christ. The part he played in the history of 'Omán is probably exaggerated in native popular traditions. 'Omán had in older times formed a province of the Yemenite kingdom under Ya'rub-bin Kahtán. The period of Persian conquest is, I imagine, unknown.

⁴ (p. 112.) Ka'b was ancestor of a branch of the Azdites called el-Azd el-Shanúa, a term signifying the hatred they mutually bore one another.

⁵ (p. 112.) Nasr-bin el-Azd. This personage has also been named as the leader of the Azdites from Yemen and founder of the el-Azd of 'Omán.

(Vide Rev. C. P. Badger's 'Imáms and Seyyids of 'Omán,' Intro., pp. VI, and VII.)

⁶ (p. 112.) Málík-bin Fahm appears to have had two brothers Soleyyn and 'Amr.

⁷ (p. 113.) Kelbeh meaning 'bitch.'

⁸ (p. 113.) Of Ma'add or 'Adnán.

All the preserved Arabian genealogies are traced back to one of two ancestors, either, to Kahtán or to 'Adnán. Ma'add was the son of 'Adnán, so that the term Ma'addite is

included in that of 'Adnánite. 'Adnán being accounted a descendant of Ishmael, this division of Arabian ~~tribes~~ ^{tribes} is commonly called Ismá'ílite. The prophet Muhammed belonged to this stock, and was of the 22nd generation from 'Adnán, whose period is placed at about 300 B. C.

The great rival division consists of the Arabs of Yemen descended from Kahtán, and these are designated Yemenite or Kahtanite Arabs. Kahtán is often supposed to be identical with Joktan of Genesis, but the period of the latter must have been fully 2000 years B. C., whilst the Arabs calculate this Kahtán to have lived 400 years before 'Adnán, or in B. C. 700, leaving a discrepancy of 1300 years. Kahtán is by some Arabic historians asserted to be descended from Ishmael. Arabian historians employ four terms in classifying the various Arab stocks, and are not in accord in the application of those terms. They are—

- el-'Arab el-Bádiyeh (البادية)
- „ „ el-'Aribeh (العاربة)
- „ „ el-Mota'aribeh (المعتربة)
- „ „ el-Mosta'ribeh (المستعربة)

The terms 'Aribeh and Mosta'ribeh frequently are taken to indicate the Kahtánite stock; Mosta'ribeh being applied to the Ishmaelites. These divisions also are sometimes designated respectively “pure” or “genuine” and “naturalized” Arabs. Abul-Fedá says, historians divide the Arabs into three classes (1) Bádiyeh, (2) 'Aribeh, and (3) Mosta'ribeh. The first were the lost tribes of 'Ad, Thamúd, and Jorham the elder, who were destroyed for impiety in the time of 'Ad. The second are the Arabs of Yemen descended from Kahtán. The third are descendants of Ishmael, son of Abraham.

Another account taken from Ibn-Dihhiyeh divides the surviving Arabs into: 1st, el-'Aribeh, Arabs “par excellence,” claiming descent from Iam (Aram of Gen. x. 23), son of Shem.* 2nd, el-Mota'aribeh, naturalized and not Arabs, descended from Kahtán. 3rd, el-Mosta'ribeh, still less pure Arabs, descendants of Ishmael. I extract yet another account from a note in Chenery's translation of Hariri. “Shem was the primate of the earth after his father, and according to his father's blessing became the ancestor of the prophets, all of whom, whether Arabs or foreigners, are of the posterity of Shem. He went as far as Yemen and founded San'a, and settled in the middle region of the earth from Yemen to esh-Shám, possessing the Holy Place. From him were descended 'Ad and Thamúd and Tasm and Jedís and el-'Amálik, and the subjects of Ya'rob and Jorhom the elder, who were called العرب العاربة el-'Arab el-'Aribeh, because they were created speaking Arabic; also the descendants of Ismá'íl, called العرب المعتربة el-'Arab el-Mota'aribeh, because they acquired the Arabic tongue by settling among the former; also العرب المستعربة el-'Arab el-Mosta'ribeh, who are defined as specially the “descendants of 'Adnán.” [Assemblies of Hariri, Chenery, Vol. I, p. 466.]

* (p. 113.) Wadí Rekot?

¹⁰ (p. 113.) Ten sons of Malik are mentioned, Honáa being youngest. He appears to have had a grandson named Ferhúd. The name Feráhúd does not appear in Wüstenfeld's collection of pedigrees.

¹¹ (p. 113.) El-Shih. The Esher of Marco Polo, who wrote “concerning the city of Esher, Esher is a great city * * 400 miles distant from the Port of Aden. It has a king, who is subject to the Soldan of Aden. He has a number of towns and villages under him and administers his territory well and justly. The people are Saracens. The place has a very good haven, wherefore many ships from India come thither with various cargoes; and they export many good chargers thence to India. A great deal of white

incense grows in this country and brings in a great revenue to the Prince, &c. &c." (Chap. XXXVII., Book III., Vol. 2, Colonel Yule's Edition of *Marco Polo*).

The following information is extracted from Colonel Yule's notes:

Shihr, or Shehr, with the article Es-Shehr, still exists on the Arabian Coast as a town and district about 330 miles east of Aden. * * The hills of the Sheer and Dhaffir districts were the great source of produce of the Arabian frankincense. (*Vide* pp. 378, 379, Yule's *Marco Polo*.)

In modern times the port of Makalla appears to have superseded el-Shihr, and the sources of wealth of that port of Arabia have become exhausted.

¹² (p. 113.) Mahrah-bin Heidán, from whom the district Mahra was named. The full pedigree is not given, Mahrah being of the 15th generation from Kahtán. The following notices are translated from Dr. Wustefeld's Register. "Some say Mahra-bin Heidán belongs to the branch Ma'add-bin 'Adnán, others to Codhá'a. The family, after separation, settled in the coast line of el-Shihr between Yemen and 'Omán, and retained the old Himyaric language. The celebrated Mahari camels derive their name from Mahra."

The district of Mahra was at one period in a measure under the power of the Imáms of 'Omán. The language is said to be still peculiar to its inhabitants. It is to be remarked that the settlement of Mahra-bin Heidán at el-Shihr was probably earlier than the period of Malik-bin Fahm.

¹³ (p. 113.) The king Dará, son of Dará. An obvious anachronism. The period of younger Darius was about 337 B. C. As from about 300 B. C. to 220 A. D. Persia was under the kings of the Ashkaman dynasty, or the Arsacides, one of that line must have been in power at the time of Málik-bin Fahm.

¹⁴ (p. 113.) Marzabán. A Persian word meaning a governor of an outlying province, or "Margrave."

¹⁵ (p. 113.) Kalhát. This town was visited by Marco Polo towards the end of the 13th century, who wrote concerning it—"Calatu is a great city, within a gulf which bears the name of the Gulf of Calatu. It is a noble city * * The people are Saracens, and are subject to Hormos. And whenever the Melik of Hormos is at war with some prince more potent than himself, he betakes himself to this city of Calatu, because it is very strong, both from its position and its fortifications. * * * They also export many good Arab horses from this to India. For as I have told you before the number of horses exported from this and the other cities to India is something astonishing." * * * "The city of Kalhát, says Ibn Batútá, stands on the sea-shore. It has fine bazars and one of the most beautiful mosques that you could see any where, the walls of which are covered with enamelled tiles of Káshan. * * * Most of them (inhabitants) are Schismatics, but they cannot openly practise their tenets, for they are under the rule of Sultan Tehemten, Malik of Hormuz, who is orthodox. * * There was still a horse trade at Kalhat in 1517." * * (*Travels of Marco Polo*, Col. Yule's edition, pp. 381, 282, Vol. 2.)

Ibn Batútá wrote in 1328. In modern times, Kalhát is an insignificant place, but extensive ruins are traced. The Schismatics alluded to by Ibn Batútá were doubtless Ibádhís, then the prevailing sect in 'Omán. The author of the "*Keshf ul-Ghumme'h*" mentions the rule of Malik of Hormuz as will be seen. In modern times scarcely any horses are produced in 'Omán, except for the Sultán's private stable.

¹⁶ (p. 113.) El-Jowf. A term which was applied to the central valley region from 'Omán proper to el-Dháhireh. Mr. Badger identifies el-Jow and el-Jowf, but this is erroneous.

¹⁷ (p. 114.) The account of the battle has been abridged in translating.

¹⁸ (p. 115.) *Aqueducts.* In the Arabic "folej." They are subterraneous artificial channels, similar in all respects to the "Kanáts" or "Kárizes" of Persia and neighbouring countries. Probably the system was introduced into 'Omán by Persians.

¹⁹ (p. 116.) The families here enumerated are all Azdite, and the pedigrees are correctly given. The mention of 'Arinán-bin 'Amr-bin el-Azd amongst the contemporaries of Málik-bin Fuḥm must be an anachronism, the former personage having been in the 10th line of descent only from Kahtán. The Yahmadí family of 'Omán derive, I take it, from el-Yahmad-bin Hommá. It is more than doubtful whether so many famous Yemenite families settled in 'Omán, as stated by the author.

²⁰ (p. 116.) The el-Azd named it 'Omán, &c. The name is also by some asserted to be derived from a son of Kahtán, named 'Omán. According to this version, when Ya'rub-bin Kahtán established the Yemenite Empire, he conferred the government of two Provinces on his brothers 'Omán and Hadhrāmowt, and the Provinces were thereafter so named. These two personages are, however, usually thought mythical.

The country might have been named by Arabians from the root عَمِن 'Omán, which has a sense of tarrying or abiding.

²¹ (p. 116.) The Persians called it 'Mazún.' This statement is borne out by other authorities.

²² (p. 116.) Sámah-bin Loweij.

This name may be noted as the first mentioned of the Ishmailite branch. Sámah belonged to the famous Koreysh family and was of the 14th generation from 'Adnán. The following notice of him is translated from Dr. Wüstenfeld's Index. "Sáma-bin Loweij "on account of a quarrel with his brother 'Amir abandoned the 'Heimath' and journeyed "towards 'Omán. In Jowf el-Hamila his camel fell over an 'Arfaja tree (a thorny shrub), "in which a snake had concealed itself. The snake struck at his leg and bit him so that "he died. His descendants who were called after his mother "Bení-Nájiya," dwelt in "'Omán in the hamlet of el-Towám." A portion ultimately settled themselves in Basra, where the Quarter Sáma is named after him.

²³ (p. 116.) El-Jow is the name of the district immediately surrounding Bereymí.

²⁴ (p. 116.) As Asd-bin 'Imrán was Azdite, this was an intermarriage between the great rival stocks.

²⁵ (p. 116.) El-Sirr. This name has been variously applied. Sometimes it has designated the Western coastline of 'Omán. As here used, its site was apparently somewhere between Bereymí and the modern Abú-Dhebi.

²⁶ (p. 116.) Benú-Rúáheh. There is a strong clan so called now in 'Omán.

²⁷ (p. 116.) Nizár. From Nizár-bin Ma'add-bin 'Adnán.

²⁸ (p. 116.) Málik-bin Zoheir. This person was not of the Azdite stock, but was of the tribe el-Tanúkh whom he led from Nejd to el-Hirá in 'Irák.

²⁹ (p. 117) "The historian Hamza relates that Málik-bin Fuḥm was accidentally slain "by his son Suleimah, who thereupon fled into 'Omán, where he left a large progeny, "which existed a long time after the rise of Islám." Imáms and Seyyids of 'Omán, Intro., p. VII.

Also "Salímah-bin Málik shot his father by accident in the darkness, who had himself instructed him in the use of the bow." *Reiske, Hist. Arab.*, p. 12. "[Register zu den genealogischen Tabellen, Dr. Wüstenfeld, p. 408].

The Arabic couplet is a favorite quotation in allusion to ingratitude—

"I taught him archery day by day : when his arm grew strong, he shot me."

³⁰ (p. 117.) His adventures are omitted in translation.

¹¹ (p. 118.) El-Mustatir meaning "the wary." The descendants of this el-Julandá, who was an Azdite, appear to have assumed the name Benú-Julandá. It is said that each one who became king in 'Omán, took the name of Julandá.

[*Vide* Imáms and Seyyids of 'Omán, p. 7].

¹² (p. 118.) The commencement of the Sassanian dynasty was A. D. 220; it terminated with the Mohammedan conquest.

¹³ (p. 118.) This Book serves as an introduction to the subsequent narrative. The author must have been at considerable pains to collect his materials judging from the paucity of books now in 'Omán. The more ancient Arab historical works are chiefly accounts of famous tribes or families, and the genealogies of important personages are very minutely traced. The science of genealogy was highly elaborate. There were ten recognized gradations of communities, from the "people" as a whole down to the "family" of less than ten persons. The terms used to describe those various classes are analogous to our words, "race," "nation," "tribe," "clan," "kin," "family." But the shades of gradation are more minutely given in Arabic than English can describe. The term "Kabileh," answering to our "tribe" or "clan" was fourth in the Arab classification. In modern times Arabs have ceased to preserve their pedigrees, and in 'Omán the people know little of their origin.

Summarized, the events related in this book are as follows. Yemenite Arabs chiefly Azdite arrive in 'Omán and drive out the Persians, who were previously in possession of the whole province. Thenceforward, for a considerable time, the Azdites were sole masters and their chiefs ruled supreme. Later, however, the Persians regained a footing, and at the time of the introduction of Mohammedanism, a Persian deputy was residing in 'Omán, and was subsequently expelled by the Azdite tribes under the descendants of el-Julandá.

'Omán and Bahrain were included in the conquests of the Persian Monarch Khosrú Parwíz at the end of the 6th century.

Notes to Book II,

¹ (p. 118.) Book or Chapter 33 of the "Keshf ul-Ghummeh."

² (p. 118.) The subjugation of 'Omán by the Persians in the time of the Julandáites appears to have been only temporary or partial, as at the commencement of the Mohammedan Era the Julandáites 'Abd and Jaifar were undoubtedly in power. When the remnant of the Persians were expelled, 'Omán did not, however, become an independent kingdom. Its princes embraced the religion of Islám in the time of Mohammed, whose paramount authority they acknowledged. Thenceforward until about 751 A. D., 'Omán was nominally under the Khalífes and immediately controlled by the governors of 'Irák.

Before the success of Mohammed in 'Omán it is mentioned that one Abú-Basir-bin Asid or Othá had retired to the coast of 'Omán [sff el-bahr], and collected round him there those who in Mokka had embraced the new Faith, but they were unable to maintain themselves, and their numbers gradually decreased to 62 or 70. [Nawáwí.]

³ (p. 118.) Dabá. There is a small town now named Dibbá, north of Sohár. There appears to have been also a place named Dabá between Bahrain and 'Omán, where el-Atík-bin el-Asd settled after the emigration from Máreb. Hence the family called Azd-Dabá. [*Wüstenfeld, Index.*]

⁴ (p. 119.) Abú-Bekr succeeded Mohammed, and was Khalífes from A. D. 632 to 634. On his accession rebellions occurred in several provinces, 'Omán amongst the number. An expedition was despatched to 'Omán and Yemen under 'Ikrimah-bin Abú-Jahl, who

assisted by the Julandáites 'Abd and Jeifar and other Azdites, succeeded in quelling the rebellion. In a great battle fought at Dabá (*vide* note 8), ten thousand rebels fell, and many were carried into captivity. It is stated that 'Othmán-bin Abul-Así was appointed governor of 'Omán and el-Bahrain by Abú-Bekr, and that he defeated and slew a Persian commander named Zohrák at Towwaj. In Mr. Badger's Introduction to the 'Imáms and Sayyids of 'Omán, when these events are summarized, it is stated that 'Othmán was appointed by 'Omar (the successor of Abú-Bekr). For incidental notices of the history of 'Omán at this period many Arabian authors may be consulted, amongst them Nawáwí, Ibn-Sa'd, Ibn-Koteiba, Beládzorí, Abú-Ja'far's Táríkh-el Mulúk.

⁵ (p. 119.) The Nizáryeh as opposed to the Yemenites. For explanation of the term *vide* Note⁵⁷ to Book I.

⁶ (p. 120.) *The Desert Country.* It may also be read "within three days' march" of "el-Balka'ah." The latter word, however, means waste, uninhabited land. Probably the country west of Boreymí is meant.

⁷ (p. 120.) Maskat. In this part of the "Keshf ul-Ghumuch" the name is spelt مَسَكَة, whilst in later books it is spelt مَسَكَة (maskad).

⁸ (p. 120.) Julfár. The Persian name for the town on the site of the modern Rás-el-Kheimah.

⁹ (p. 120.) Zenj. The inhabitants of the East African Coast. Mr. Badger thinks this the most reliable record we possess of the first emigration of Arabs of 'Omán to the east coast of Africa.

¹⁰ (p. 121.) This appointment of a native of 'Omán to the governorship appears to have led to the assertion of independence soon after.

¹¹ (p. 121.) The Ibádhiyyeh. This is the first mention of the remarkable Ibádhi sect, which has from this time forward exercised so powerful an influence in 'Omán, and which appears already at this early period to have become predominant there. The sect takes its name from 'Abdullah-bin Ibádh, who flourished according to the author of the "Keshf ul-Ghumuch" about A. D. 685-705, but, according to the other works quoted by Badger, A. D. 744-749. The sect is undoubtedly an off-shoot of the Khárijite schism. In the year 657 A. D., a large number of the Caliph 'Alí's followers revolted from him, and these received the appellation of "Khawárij," i. e. schismatics, or heretics, who went forth from the true faith. In the following year, the Khárijites to the number of 4000 were attacked and cut to pieces by 'Alí. Nine only escaped, of whom two reached 'Omán, where they became apparently successful propagandists of the Khárijite doctrines, the most important perhaps of which consisted in the positive rejection of the Caliphs or Imáms 'Othmán and 'Alí, and the assertion of the right to elect and depose their Imáms. In this and other fundamental points 'Abdullah-bin Ibádh simply followed the Khárijites. It seems probable that the people of 'Omán were imbued with these views before the time of 'Abdullah-bin Ibádh, and were thus prepared beforehand to accept his teachings. In what manner the latter was propagated does not appear. The Ibádhi doctrine as to the Imáms may be roughly contrasted with that of the Sunnites and Shí'ahs as follows:

1. *Sunnites* accept the four successors of the prophet as true Khalífahs, or Imáms, and the generally acknowledged representatives known to the present day, when they recognize the Sultán of Turkey as head of the orthodox.

2. *Shí'ahs* absolutely reject all claims to the Imámate other than those of 'Alí and his descendants. At the present time they acknowledge no visible Imám.

3. *Ibádhihs* reject 'Othmán and 'Alí and curse them as infidels. They assert the right of true believing Muslims (themselves that is) to elect their Imáms, and to depose them for transgressions. The persons successively elected to their Imáms by the Ibádhis

have also usually been temporal rulers in 'Omán. They were styled "Imám of the Musalmáns," not "Imám of 'Omán." It is to be noted that it is not considered indispensable by the Ibádhis to have an Imám at all. * An account of the sect is given by Mr. Badger in his work "Imáms and Seyyids of 'Omán." The "Kashful-Ghumme" also supplies some information about it, which has been submitted to Government in a previous paper, regarding which *vide* Proceedings, Asiatic Society of Bengal, for January, 1873, pp. 2 to 10. In the same work may be found some of the correspondence of 'Abdulah-bin Ibádh.

¹² (p. 121.) The first of the Imáms probably.

¹³ (p. 121.) Musalmáns, i. e. Ibádhis.

¹⁴ (p. 122.) You are my Imám, go before (amám) me.

¹⁵ (p. 123.) For meaning of el-Shári, *see* Note 13 to Book III.

¹⁶ (p. 123.) Wádi Hattá is a valley north-west of Sohár.

¹⁷ (p. 124.) Bowárih. According to Mr. Badger, "Bowárij," or war-vessels.

¹⁸ (p. 124.) Eastern districts, or el-Sharqiyyeh. Similarly, the western part of 'Omán is occasionally distinguished as el-Gharbiyyeh, or el-Gharb. The divisions of the whole Province commonly used by the people of 'Omán are, 1, "*Omán proper*," limited to the central region. 2, "*el-Sharqiyyeh*," eastern districts, including *Ja'lán*. 3, *el-Báṭineh*, the plain situated between the mountains and the sea north of Muskat. 4, *el-Dháhireh* including el-Jow, the tract beyond the hills extending from 'Omán to el-Bereymí. 5, *el-Shemál*, the north and west. 6, lastly there are the hill tracts and Wádis not comprised in any of the preceding divisions. The former between el-Báṭineh and el-Dháhireh are called in plural el-hujúr, sing. hejer-el-Báṭineh, hejer-el-Dháhireh. Each Wádi has its distinctive name, sometimes taken from the tribe inhabiting it.

¹⁹ (p. 125.) Accordingly his reign commenced A. D. 808.

²⁰ (p. 126.) He retained the spiritual office whilst deprived of the temporal power.

²¹ (p. 126.) Muhrah appears from this to have acknowledged the Imám Muhenná, but the authority of the 'Omán rulers over that district must have been very precarious.

²² (p. 128.) Farḳ is a village a few miles south of Nozwá.

Notes to Book III.

¹ (p. 129.) Izkí, or Azká, now vulgarly named Zikkí.

² (p. 129.) El-Nizár. At Zikkí there are two resident families or tribes representing the great rival branches. These families are still called Yemen and Nizár. The attack here described would at the present day be called an attack by the Gháfiris upon the Hináwís.

³ (p. 129.) El-Madharíyyeh, a term synonymous with Nizáríyyeh, being derived from Madhar-bin Nizár-bin Ma'ád-bin 'Aduán.

⁴ (p. 129.) El-Huddán. This is in the mountains between el-Báṭineh and el-Dháhireh.

⁵ (p. 129.) El-Jow. The district about the modern el-Bereymí.

⁶ (p. 129.) Sohár was and still is one of the towns where the Imám could perform Friday's divine service.

⁷ (p. 130.) Benú-Hináh. The name of this clan became celebrated in 'Omán, and gave its name to the whole Yemenite party in later times. Badger refers the origin of this tribe to Hana' or Hina-bin 'Amr-bin el-Ghanth-bin Ṭai-bin 'Odád, a descendant of Kaḥlān. According to this genealogy, the Benú Hináh, though Kaḥṭánite and Yemenite, were not of the Azdite stock. I am inclined to think the forefather of the Hináí tribe of

'Omán is to be sought amongst the descendants of el-Azd. Amongst the immediate progeny of el-Azd, we find the name el-Hinw, and in the next generation el-Haun. Again, one of the sons of Málik-bin Fahm was named Honás, or Honát, or perhaps Hináh. There is on other grounds much reason to believe that the Benú-Hináh are an Azdite clan.

⁹ (p. 130.) Mohammed-bin Núr. This name is still a by-word in 'Omán. From the detestation in which this person was held, he was dubbed Mohannmed-bin "Búr," instead of "Núr," the former word bearing an evil signification.

⁹ (p. 130.) The Caliph el-Mo'tadhid-billah reigned from A. D. 892 to 902.

¹⁰ (p. 130.) Himyarite, another term for the Yemenites, &c.

¹¹ (p. 131.) *Qorán*, Chap. XIII.

¹² (p. 132.) The Mihráb is the place in a mosque where the priest prays with his face towards Mecca.

¹³ (p. 132.) As a "Sháfi" Imám. This means that the Imám had vowed on assuming office to sacrifice life rather than yield or fly in battle with the enemies of the Faith. Those not so bound were termed Dáfi Imáms. *Vide* note 28 to Book IV.

¹⁴ (p. 133.) As a Dáfi. See preceding note.

¹⁵ (p. 133.) Sultán of Baghdád, *i. e.* the Caliph. The Ibádhis would grudge him the title of Caliph.

¹⁶ (p. 133.) The *Karámīyah*, or *Karmatians*, a sect very inimical to the Mohammedans. They turned the precepts of the *Qorán* into allegory. They caused great disturbance, and under Abú-Dháhir took Mecca (*vide* Sale's *Koran*, p. 130).

¹⁷ (p. 133.) Abú Sa'íd. De Sacy styles him "Abou-Saïd Hasan, fils de Behram, surnommé Djénabi, parce qu'il était de Djenaba." Abulfeda says, *Junnábah* (or, as Ibn Khallikán writes it, *Jannábah*), is a small town of el-Bahrein, from whence sprang Abú-Sa'íd el-Junnáby, the libertine, the *Karmut*, who attacked the Hijj and killed many of them. Imáms and Seyyids of 'Omán, p. 28, note 1.

¹⁸ (p. 133.) Probably the creditors would object to his devoting himself to death until their claims were satisfied.

Notes to Book IV.

¹ (p. 131.) Mr. Badger's author, Salil-bin Razik, has the following statement here—"*Ibn Ka'isar* says: I have not been able to find the date when allegiance was given to him [Sa'id-bin 'Abdullah], nor how long he retained the Imámate." I have not been able to discover who Ibn Ka'isar is, but Salil-bin Razik's quotations appear to be from the "*Keshf ul-Ghummeh*." I once questioned Salil-bin Razik concerning the authorship of the "*Keshf ul-Ghummeh*," but he was then very feeble from age, and could not inform me.

² (p. 134.) *Vide* note 13, Book III. Mr. Badger has in his work—"This appointment also was made in spite of much opposition."

³ (p. 134.) That is, the *Ibadhi* faith.

⁴ (p. 136.) I am sorry I cannot make the preceding account more clear, the original is very obscure.

⁵ (p. 136.) Saluted him as Imám. That is, recognized the fact of his election without positively swearing fealty.

⁶ (p. 136.) *Sadaqat*, *voluntary* poor-rate.

⁷ (p. 137.) As Sultán. The term means probably as temporal ruler, and was not used as a title. That of Imám would include the other.

⁸ (p. 137.) What follows is inconsistent with the previous statements, but such inconsistencies abound in most Arabic writings.

* (p. 137.) The quotation is from a religious work. It is one of the verses alleged by the Shí'ahs to have been abstracted from the original Korán and suppressed. They take it to point to the oppressors of 'Alí and his descendants.

¹⁰ (p. 138.) Kadam. Between Bahlá and el-Homrá.

¹¹ (p. 138.) Wádi el-Nakhr. About 2 hours west of el-Homrá.

¹² (p. 138.) Takíyeh.

¹³ (p. 139.) The history of this period is confused and defective, probably because the standard Arabian works contain no accounts of this portion of 'Omán history. Henceforward the Caliphs seem to have lost their hold on 'Omán.

¹⁴ (p. 140.) The dates are confused and unreliable, and several of the Imáms are, as will be observed, introduced out of their chronological order.

¹⁵ (p. 140.) The year is not stated.

¹⁶ (p. 140.) That is, from Mohammed-bin Khanbash to Málík-bin el-Hawá'í, from A. D. 1162 to A. D. 1406.

¹⁷ (p. 140.) The government of at least a portion of 'Omán had fallen after the time of Mohammed-bin Khanbash into the hands of the Benú-Nebhán, who were descended from another stock than the Azdites, though also Kahtanite. Their progenitor appears to have been Nebhán-bin 'Amr-bin el-Ghauth-bin Tai. The Princes of this family were never elected to the religious office of Imám, but were called "Málíks," or Lords. They were strongest in el-Dháhíreh, and probably none of them reigned supreme over entire 'Omán. Their power lasted more or less to A. D. 1617, or for nearly 500 years. At the present day, no clan of 'Omán is poorer or more despised than the Nebháhench.

¹⁸ (p. 140.) At that period Abáká Khán, son of Hulágú Khán, was monarch of Persia.

¹⁹ (p. 140.) Kálhát, *vide* note 5, Book I.

²⁰ (p. 141.) Dhafár. Marco Polo says of Dhafar—"Dufar is a great and noble and fine city. * * * The people are Saracens and have a Count for their chief who is subject to the Soldan of Aden * * * Much white incense is produced here, and I will tell you how it grows. The trees are like small fir trees; these are notched with a knife in several places, and from these notches the incense is exuded. Sometimes also it flows from the tree without any notch; this is by reason of the great heat of the sun there. * * * This Dhafár is supposed to be the Sephar of Genesis, x. 30." [Colonel Yule's Marco Polo, pp. 379-80, Vol. II.]

²¹ (p. 141.) Dínár. A gold coin weighing $71\frac{1}{2}$ barley-corns [Lane].

²² (p. 141.) Owlád el-Reís, or the Ráýeesh, a tribe inhabiting a district west of Sohár.

²³ (p. 141.) The Málík or Lord.

²⁴ (p. 141.) Seyyid. This term, here occurring for the first time, means Prince or Lord or Master or Noble. In 'Omán it is prefixed to noble names as a "handle." At the present time, the Ruler of 'Omán is styled the Seyyid "par excellence."

²⁵ (p. 141.) See note 17.

²⁶ (p. 141.) According to Badger, an Azdite.

²⁷ (p. 141.) According to Badger, also an Azdite of the el-Yahmad.

²⁸ (p. 141.) The term employed is el-Shurát, which was applied to the Khérijite schismatics, because they said, "We have sold ourselves in obedience to God for Paradise when we separated ourselves from the erring Imáms." [Lane's Lex., Art. شُرِي]. The singular "Shá'í," we have seen applied in a peculiar sense to the Imáms, *vide* note 13 to Book III.

²⁹ (p. 142.) The priest el-Khaleylí, the Imám 'Azzán's Samuel in later days, when wishing to perpetrate a similar spoliation, appealed to this period of 'Omán history as precedent and justification.

“ (p. 143.) *Ḳorán*, Chap. II.

“ (p. 143.) At *Nezwá*.

“ (p. 143.) It must have been during the reign of Mohammed-bin Ismá‘íl that the Portuguese under Alfonso di Albuquerque captured the sea-port towns of ‘Omán. *Maskaṭ* was taken in A.D. 1508. There is no mention of the advent of the Portuguese in “*Keshf ul-Ghummeh*”

“ (p. 143.) “*Zekát*” and “*Sadaḳat*” are both terms denoting religious alms. The former however is obligatory.

“ (p. 144.) *Jezíyah*, or capitation tax.

“ (p. 144.) The sentiments are in accordance with modern enlightenment. In the East, under native rulers, such principles are seldom acted on.

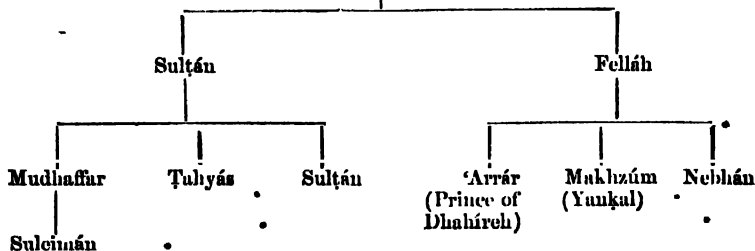
“ (p. 144.) *Kharáj*, or land tax.

Notes to Book V.

“ (p. 144.) *Maḳínát*. So in the original, but generally spelt *Maḳaníyát*.

“ (p. 145.)

Mohsin



Suleimán

“ (p. 146.) Or *Bilád-Seyt*.

“ (p. 146.) The narrative is very involved.

“ (p. 146.) *Amír*. The term was employed in ‘Omán in some cases to denote the chief of a powerful clan.

“ (p. 148.) The clans of ‘Omán, when “on the war path,” march with drums beating and banners flying.”

“ (p. 149.) The original is very obscure.

“ (p. 151.) Doubtless a Portuguese vessel. The author seems to avoid mention of the conquests of the Portuguese in ‘Omán as much as possible. It would appear, however, that at this period the Portuguese had not possession of *Sohár*.

Notes to Book VI.

“ (p. 154.) “The true sect,” i. e. *Ibádhi*.

“ (p. 154.) Any one who has had much to do with ‘Omán politics must allow that there are several true points in this description of the native character.

“ (p. 155.) “*Bedú*” and “*Hadhr*.” The *Bedú*, or *Bedouins*, are the pastoral Arabs inhabiting the great plains, and partly nomadic. The *Hadhr* are the dwellers in towns and villages and cultivated lands, the fixed, working, or agricultural population. The *Bedú* exercise much influence in ‘Omán.

“ (p. 155.) *Násir-bin Murshid* appears to have been the first *Imám* of the *Ya‘rabí* family.

⁸ (p. 155.) Now called *Al-bú-Sa'íd*. The family of the present Seyyids.

⁹ (p. 156.) The *Benú-Riyám* inhabit the Green Mountains, "*Jebel el-Akhdhar*." Mr. Badger considers them of *Mahrah* origin. At present they belong to the *Gháfir* division.

¹ (p. 157.) Mr. Badger says—"The *Benú Hilál* I take to be descendants of *Hilál*, one of the four sons of *Ámir-bin Sa'asa'ah* (born about A. D. 381), a descendant of *Ma'add* and *Adnán*, &c." (*Imáms and Seyyids of 'Omán*.)

² (p. 157.) '*Ibrí* or '*Obrí*. A town in *el-Dháhireh*, which was visited by Wellsted, and where he had a bad reception. There is also a tribe or clan, named *el-'Ibrín*. Whether the clan takes its name from the place or *vice versa*, I cannot say. The root of the name is the same as that of *Heber*, from which "*Hebrew*." The signification is "on the other side." The Latin form of the same word is *Iber* (*Iberes*, *Iberian*), equivalent to *trans-ultra*, &c. (*Types of Mankind*.)

³ (p. 159.) The Portuguese.

¹⁰ (p. 160.) *El-Rúleh*. The banyan tree, *Ficus Indica*.

¹¹ (p. 160.) *Shi'ahs*. Probably Persians.

¹² (p. 160.) *El-Sír* to be distinguished from *el-Sirr*, was another name for *Julfár*, now *Rás el-Khehnah*.

¹³ (p. 161.) *El-Efrenj*, or *Franks*, meaning Portuguese, no doubt.

¹⁴ (p. 161.) The narrative here suddenly terminates, but we may assume the attack on *Sohár* failed.

¹⁵ (p. 161.) About 20 miles from *Maskat*, noted for its hot mineral springs.

¹⁶ (p. 162.) *El-Ahsá*. A district of *Nejd*, called vulgarly *Lahsá*.

¹⁷ (p. 162.) *Benú-Lám*. The "*Benú-Lám*" are a branch of the great *Tai* tribe, and therefore of *Kahlánic* origin through *Kahlán*; for *Lám*, born about A. D. 470, was the descendant of *Tai*, the descendant of *Odád*, the descendant of *Kahlán* (Badger's *Seyyids of 'Omán*, p. 67 note). Until subjugated by the *Wahháls*, the *Benú-Khálid* were the most prominent tribe on the Arabian shore of the Persian Gulf. (*Ibid*.)

¹⁸ (p. 163.) The term used is *el-Shurát*, *vide* note 28, Book IV.

¹⁹ (p. 164.) In Badger's work, the date is A. H. 1059, or A. D. 1649.

²⁰ (p. 164.) No details of the capture of *Maskat* are given, but Mr. Badger's author has a long and detailed account of the matter, derived apparently from the popular legends. One story current is that the Arabs entered *Maskat* in the guise of peaceful peasants, hiding their arms in bundles of fire wood, and that they took the opportunity of the Portuguese garrison being assembled without arms at chapel to attack and massacre them. The Portuguese residence, or Factory home, is called by the Arabs *el-Jereza* (جرىزة, for *Igrezia*, or church). Mr. Badger has mistaken the word for *Jezárah* or "*Island*," which it closely resembles in the Arabic.

Sultán-bin Seyf commenced to reign A. D. 1640, and died on 4th October, 1680.

The date of the Portuguese expulsion is stated by European authorities 1650 or 1658. The present work does not enable us to fix it more accurately.

"In anno 1715, the Arabian fleet [meaning the *Imam's*] consisted of one ship of "74 guns, two of 60, one of 50, and 18 small ships from 22 to 12 guns each, and some "Trankies, or rowing vessels, from 4 to 8 guns each, with which sea-forces they keep all "the sea coasts from Cape Comorin to the Red Sea. They have often made "descents on the Portuguese Colonies on the coast of India, destroying their villages and "farms, but spare the churches for better reasons than we can give for plundering them.

"They kill none in cold blood, but use their captives courteously. In anno 1695, they "quarrelled with the Carnatick Rajah, a potent Princely lord. Yet they came with their "fleet and plundered and burned the towns of Barsalore and Mangalore, two of the best "and richest towns on that Coast."

[The above is from Captain Alexander Hamilton's 'New Account of the East Indies.' He travelled from 1688 to 1723, and is therefore a valuable authority for this period.].

² (p. 165.) Jezret el-Khadhr, or Pempa.

Notes to Book VII.

¹ (p. 168.) Body of horsemen. The term used is 'sarīyeh,' which means a party of from five to three hundred or four hundred.

² (p. 168.) Sāliḥ el-'Anbūr. A title or a nick-name. 'Anbūr in 'Omán sometimes means a purse.

³ (p. 169.) Korán XXIX, 1, Sale's translation,

⁴ (p. 169.) Benú-Ghāfir. The origin of the appellation of this tribe seems unknown, but they are undoubtedly Ishmaelite or 'Adnānite, and were therefore naturally opposed to the Yemenites or Kaṭṭānites. As will be seen further on, under their able and brave chief, Mohammed-bin Nāsir, this clan became renowned and powerful in 'Omán. This chief headed the faction against their rivals the Yemenites, who also found a skilful and courageous leader in Khalf-bin Mubārīk, the Dwarf, chief of the Benú-Hināh. This civil war was one of the fiercest recorded in the annals of 'Omán, a great number of the clans ranging themselves under their respective leaders, declaring either for the "Hināf" or "Ghāfir." Those faction terms have survived to the present day, and almost entirely supersede the older classifications, the rival factions being now termed el-Hināwīyeh and el-Ghāfirīyeh. This is the explanation of the undue pre-eminence assigned by European writers on 'Omán to these two tribes, whose importance was accidental and temporary. For a time the Ghāfiris gained the day, and their chief became Imām, but the Hināwīs soon regained the ascendancy. At present, the power of the two sections is tolerably evenly balanced, the Ghāfiris preponderating in the West and their rivals in the East. It is to be noticed that at the present day the fact of a clan styling itself of the Hināwī or the Ghāfirī faction does not necessarily prove its origin to be Kaṭṭānite, or Ishmaelite; for several Yemen tribes have ranged themselves with the Nejdites and *vice versa*. This fact occasions additional difficulty in tracing tribal genealogies.

⁵ (p. 169.) See Note 1.

⁶ (p. 170.) The names Yemen and Nizār here apply to rival families so called, not to factions.

⁷ (p. 172.) Korán, XIII, 12.

⁸ (p. 172.) Birkeh. This name is sometimes written so and sometimes Barkā. In the Kāmūs it appears as "Birket el-Rameys."

⁹ (p. 172.) "*Did not understand Arabic.*" Probably these were some of the people inhabiting the Ruūs el-Jebel from Cape Mussendom. Southward the inhabitants of that locality differ in appearance from the other Arabs and speak a different dialect. Some, from their reddish skins and light eyes, have conceived them to have an admixture of European blood. On examination their language will probably be found to be a Himyarite dialect. They may be descendants of a Himyarite people who inhabited 'Omán before the inflow of Yemenites and others. They are named el-Sheḥūḥ or el-Shihyīn.

Cape Mussendom has been identified with "the promontory of the Asabi" of Ptolemy (by ~~Recher~~), and the Asabi or Sabi with the Seba or Seba'im of Scripture. In accordance with this theory, this part of 'Omán was originally the seat of Cushite colonies,

in witness of which are adduced the names "Cúscan" (Cushan of Hebrew writers), [probably meaning Ḳhasam] and a littoral termed by Pliny "the shore of Ham," "Litus Hammeum," now Maham, (?), adjacent to which is a "Wádí Ham," "Valley of Ham" (Types of Mankind). Again: "Ramses, an Arab port, just inside the Persian Gulf, perfectly answers to the sites of Raamah, catalogued among Kushite personifications in xth Genesis (*ibid.*)."

¹⁰ (p. 173.) About six miles from Barká.

¹¹ (p. 174.) The prisoners were sometimes placed in exposed situations during a siege or battle to slacken the enemies' fire.

¹² (p. 176.) *Al-Wahíbeh*. A numerous, powerful, and warlike Bedouin clan of Sharkíyeh.

¹³ (p. 176.) "*The Benú-Mendh and their allies*" would be more accurate, but at this period the term *Hináf* began to be used in its modern extended sense.

¹⁴ (p. 177.) The el-Harth is the richest of the *Hinawí* tribes of the eastern districts. Many of this family inhabit Zanzibar. ●

¹⁵ (p. 177.) El-Na'im. The dominant tribe of el-Jow and Bereymf.

¹⁶ (p. 179.) Maghribí meaning Nejdian.

¹⁷ (p. 179.) Tenúf. A town of the Green Mountain.

¹⁸ (p. 183.) A Mohammedí is about three pence.

¹⁹ (p. 183.) The election of Mohammed-bin Násir to be Imám was evidently a forced measure and adopted only because of the great power he wielded as a warrior and ruler. His military genius seems to have surpassed that of any previous Imám or governor of 'Omán, and he had well nigh become by sheer talent and energy supreme over all 'Omán.

The restless energy of this Prince was imitated, for a time with much success, by the late 'Azzán bin-Ḳnis.

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JOURNAL OF THE ASIATIC SOCIETY.

Part I.—HISTORY, LITERATURE, &c.

No. III.—1874.

On the Bárah Bhúyas of Eastern Bengal.—By DR. JAMES WISE,
Dháká.

[With a Plate.]

The history of Bengal furnishes little information regarding the seventeen years that elapsed from the death of Dáúd Sháh in 1576 to the final conquests of Rájá Mán Singh in 1593. The great military revolt, and the stubborn resistance of the Afgháns, sadly tried the stability of the newly established empire, and it was only after repeated defeats that the power of the malcontents was broken, and the villages of Bengal were relieved from the requisitions of the rival armies. In eastern and southern Bengal the contest was most prolonged, and amid the swamps and rivers the Mughul troops were harassed by an enemy who selected his own time and place for fighting, but who generally retreated carrying with him all the boats on the rivers. But besides these advantages the rebels were assisted by many of the great landholders of the country and by their troops, who were inured to the country and accustomed to overcome the physical difficulties which threw so many obstacles in the way of the invaders.

Among the vague traditions lingering in Bengal is one, that at the period mentioned the whole of the country was ruled by twelve great princes, and hence Bengal is often spoken of by Hindús as the “Bárah Bhúya Mulk.” Who these princes were, by whom they were appointed, and to whom they owed allegiance, has never been investigated. The following notes regarding five of these governors, imperfect though they are, will it is to be hoped excite others, who have the opportunity, to add

further particulars and* complete what is still wanting of the history of Bengal previous to the final conquest by the Muhammadans.

My attention was first directed to this subject by the perusal of a work which accidentally fell into my hands. It was published at the time that the controversy regarding the Permanent Settlement was raging fiercely among the English officials, and one of its chief objects was to determine who were the persons actually in possession of the lands of Bengal at the time the country was finally reduced to the authority of the emperor Akbar. Mr. Rouse* ascertained that at the period referred to Bengal was held by twelve "Bhuyan," and that five of these ruled over southern and eastern Bengal. Before detailing the history of these five Bhūyas, as far as it has been possible to trace it, the meaning of the title Bhūinhār, Bhūmik, or as the word is used in the vernacular, Bhūya, must be explained. These terms literally mean a landholder or occupier of land. Mr. Rouse held that they were synonymous with "krishān," a cultivator. Mr. Shore, however, in his well known minute of the 2nd April, 1788, says with more correctness that "bhūmik and zamindār are the same."† At the present day, however, Bhūmik or Bhūya is a common patronymic among Brāhmans, Baidyas, and Kāyasths, and it is occasionally met with as a surname of the despised Jogī weavers. Bhūya again is a Muhammadan title, and no Muhammadan of Eastern Bengal is ever addressed as Bhūmik.

In the villages of the interior, Bhūmik is frequently employed as the equivalent of 'Kartā,' an agent or proprietor. It is also a respectful term by which to address any landholder. It is, moreover, used in Bikrampūr by servants to their masters, even though they possess no lands.

Again, as late as the beginning of the present century, the Rājā of Kachhār conferred the titles of Barā Bhūya, Majholā Bhūya, and Chhotā Bhūya on any petty landholder (Mírāslār) who paid him a fee of fifty rupees. In the census report of 1872, these Bhūyas, 374 in number, are returned as belonging to the semi-Hinduized aboriginal race of Bhūiya!

The titles bestowed by the Dihlī kings were mostly Arabic or Persian, rarely Sanskrit. It is probable, therefore, that Bhūmik was conferred by the Hindū princes of Gaur, or Nadiyā, as we know the titles of Rājā Rāi, Chaudharī, and Mānik were.

History affords us little information regarding the landholders of Bengal before Akbar's reign. About 1541, however, we learn that Sher Shāh divided the provinces of Bengal among a number of officers or governors, as they were variously called, independent of each other, with Qāzī Fazīlat as Amīr

* Dissertation concerning the Landed Property of Bengal, by C. W. B. Rouse, Esq., London 1791.

† Analysis of the Laws and Regulations, by J. B. Harington, Vol. III, 240.

or Amín to superintend the whole. Also, that Islám Sháh a few years later abolished all former regulations regarding jágírs.

Regarding the position of the twelve Bhúyas towards the paramount power we know little. From an occasional reference to them by Muhammadan historians supplemented by tradition, we learn that they were independent of each other; that their rank and jurisdiction were hereditary; that they retained armed men and war-boats; that they remitted to the governor the revenue of their districts; and that they yielded a general obedience to the ruling monarch at Dillí. In some respects they were Jágírdárs and Chaklahdárs, but they more closely resembled the Zamíndárs of later times. Under them were Chaudharís. Ralph Fitch mentions that, when he visited the city of Srípúr in 1586, the Chaudharí, or "King," was in rebellion against Akbar. Now, Srípúr was within the principality of Bikrampúr and within a short distance of the residence of one of the Bhúyas.

The five Bhúyas, whose history is the subject of this paper, ruled over portions of the modern districts of Dháká, Maimansingh, Tiparah, Bhaluah, Báqirganj, and Farídpúr. Mr. Rainey,* without giving any authority, mentions that the Bárah Bhúya country extended to Orísá and Ásám. If this is proved to be correct, it will be interesting to ascertain the connection between the dynasty of the Bárah Bhúyas of Ásám, referred to by Dr. Buchanan† and Colonel Dalton,‡ with the Bárah Bhúyas of Bengal. According to the tradition preserved by the former writer, these princes belonged to the Pál family, and were descended from the Bhungyá, Bhúniya, or Bhúya race. It is remarkable also that Colonel Wilford§, alluding to the twelve Bhúyas of Bengal, should call them "the twelve Bhúnyas, Bhattis, or principalities."

The five Bhúyas, whose history is now to be narrated, are—

1. Fazl Ghází of Bhowál.
2. Chand Rái and Kedar Rái of Bikrampúr.
3. Lak'han Mánik of Bhaluah.
4. Kandarpa Náráyana Rái of Chandradip.
5. 'Tsá Khán, Masnad i 'Áli of Khizrpúr.

Of the remaining seven Bhúyas, Rájá Pratápálitya of Jessore was one, and perhaps Mukund Rái of Bosnah was another.

I. Fazl Gha'zi' of Bhowa'l.

On the north of Dháká, extending towards the Gáro Hills, lies the jungly tract of Bhowál. Its soil chiefly consists of red laterite. Its

* Proc. A. S. B., December, 1868.

† Eastern India, Vol. II, 612.

‡ Ethnology of Bengal, p. 81.

§ Asiatic Researches, Vol. XIV.

surface is traversed by * numerous rivers which flow through a hilly and generally barren country. It is the home of the Sál tree and of the wild date palm; and at the present day various Hinduized tribes, calling themselves Kochh-Mandai and Súrajbañsi, are found settled in villages throughout the forest. Its most northern portion, still known as Ran-Bhowál, formerly belonged to the kingdom of Kámrup.

In this tract are three places, called Rájábárá, the residence, according to local tradition, of three of the Pál Rájás. Four miles west of the modern Kapásia Thánah, is the abode of Sisú Pál; at Shabár, on the Dhalásari, is the Koṭ-bárá, or fort, still in perfect preservation, of Harish-chandra Pál; and on the right bank of the Túrag river in parganah Tálíabád, are the ruins of the Rájábárá of Jas Pál. Regarding these different rulers scarcely any thing survives. At Dhámraí, on the western border of Bhowál and near Shabár, is a very famous image known as Jas Madhava, which tradition says was found many centuries ago amid the ruins of the abode of Jas Pál. This image, made of "nín" wood, painted green, is Hindú in character, and according to the priests represents Krishna. On the head of the god, who has four arms, is a tall turretted crown, and at each side are two female figures. At the Rath-játrá, a great festival is held, and the image is dragged on a car from the temple to a house at the opposite end of the town.

This is the only record that connects the ancient and modern histories of Bhowál.

The next event in the history of Bhowál belongs to the Bhúya rule. In the sixteenth century, this and several adjoining parganahs were administered by a family known as the Glázi.

They traced their descent from one Pahlawán Sháh, who lived nineteen generations, or 570 years, ago.

It is evident from the traditions still lingering among the people that the first Muhammadan conquest of Bengal, to the south and east of Gaur, was accomplished by forces of armed fanatics, who warred for "the faith" without any authority from the court of Dihlí.

About the beginning of the fourteenth century, Pahlawán Sháh had acquired great renown as a leader of these enthusiastic warriors. His son Kár-farmá Sáhí,* was a very holy man. On one occasion, he visited Dihlí, where he performed a miraculous feat by uniting the two roofs of a building, which all the court architects had failed to do. The emperor sent for him, and enquired what could be done to serve him. He replied

* Mr. Blochmann informs me that he has never met with this title in any Muhammadan author. I am told, however, that in Calcutta several families of Sonár Báníks have the title Kath-farmá, and in Eastern Bengal Kár-kun, Kár-pardáz, and similar titles still exist.

that money could not be safely transported to Bengal, and was therefore useless to him, but that if his majesty would bestow on him the parganah of Bhowál, his gratitude would be complete. At once the grant was made out, but a difficulty arose as to the name of the heir who was to succeed him. Although unmarried, the saint informed the monarch that he, Kár-farmá Sáhib, would have eighteen sons and daughters before he died, and that his eldest son and heir would be known as the Bará Ghází. In his name, therefore, the deed was drawn up.

Kár-farmá Sáhib returned to Bhowál, and settled at Chaurá, near Kálíganj on the Lak'hiyá, where the family has ever since resided.

The seventh in descent was Mahtáb Ghází, who succeeded his brother Bahádúr Ghází in default of children. Either he or his son Fazl Ghází,* was Bhúya, when the armies of Akbar entered Bengal.

According to tradition, the principality ruled over by this family consisted of the parganahs now called Chand-Pratáp, then Chand Ghází, Tálíabábad† or Tálá Ghází; and Bhowál, or Bará Ghází.

The present representatives of this family possess several old records; but their authenticity is doubtful. The first purports to be an order from Sháh Shujá' to "Madár ul-Mahámm Islám Khán," informing him that Daulat Ghází was to be recognized as heir. A second fixes the revenue to be paid by Bhowál at Rupees 48,300 a year.

For a century nothing is known of the family except the names of the successive inheritors of the estates. The anarchy that broke out on the death of Aurangzib found the Gházis neglectful of their zamindári affairs and entrusting the entire management to Bengali servants. These unscrupulous men dispossessed the family, and shared the plunder among themselves. Sulţán Ghází, in 1779, petitioned Lord Cornwallis to have his property restored, but in vain. His descendants still reside at their ancestral seat, objects of pity to every Muhammadan around, and hold possession of a few acres of "jibiká," or charity lands, in the neighbourhood.

At Chaurá are still shown the tombs of Pahlawán Sháh and Kár-farmá Sáhib. Beside the latter is an old ruined mosque, without any inscription, and a tank of vast dimensions. About a mile to the west is a carefully preserved tomb of one Báyazid Ghází. It is surrounded by a wall, and at a little distance are the indistinct outlines of a fort. Close to this is a dried up water-course, known as "Kosah K'háli," where the war-boats of the family lay. Close to the river Lak'hiyá, near the modern village of Bálígáon, stood a very handsome mosque, built by Bahádúr Ghází, the

* Rouse gives the name of this Bhúya as Jona Ghází; but no such name is known among Muhammadans. The prophet Jonah is known as "Yúnas."

† In the Dháká collectorate records this parganah is written Talipábád, for Tálíabábad, طالب آباد.

father of Mahtáb. A few years ago it fell down, and the inscription, which is now quite illegible, is still preserved.

Under the Ghází rule there were many dependent talukdárs, paying revenue direct to the head of the family. Each of these possessed a piece of land near Chaurá, where his "bási-bári" stood. These houses have disappeared; but the talukdárs still hold the lands on which they stood, and pay rent for them to the present Hindú zamindár of Bhowál.

II. Chand Ra'i and Kedar Ra'i of Bikrampur.

The large and important parganah of Bikrampur, then on the west of the Ganges, which contains the residence of Ballál Sen and the settlements of several of the Rárhí Kulín Brálmans, was governed by two brothers Chand Rái and Kedar Rái. They were káyasths, and their "padbí," or family title, was Dé.

The tradition is, that about a hundred and fifty years before the reign of Akbar, Ním Rái came from Kárnát and settled at Ara Phúlbariá in Bikrampur. He is believed to have been the first Bhúya, and to have obtained the sanction of the ruling monarch to his retaining the title as an hereditary one in the family.

Nothing is known of the other descendants of Ním Rái; but at the time we are now writing of, the two brothers, whose names are always mentioned together, were Bhúyas of this extensive parganah.

Between 'Isá Khán of Khizrpúr, whose stronghold was on the opposite bank of the Ganges, and the two brothers there was constant warfare. 'Isá Khán made a successful raid into his enemies' country, carried off and forcibly married Sonái (Svarnamáyí), the only daughter of Chand Rái. This is the only story that remains in connection with the two brothers. Several memorials, however, of these Bhúyas still exist. There is the lofty Rájábáří Mat'h, which is a prominent land-mark for miles around, on the left bank of the river Padma (*vide* plate XI). It stands at a short distance from where the great city of Srípúr formerly was. This Mat'h is a four-sided tower, twenty-nine feet square at the base. In the first thirty feet, the walls are ornamented with various patterned bricks in imitation of flowers. The middle of each face is raised and ribbed. The walls are eleven feet thick, and the bricks used in their construction are of peculiar shape. They are larger than those found in Muhammadan buildings of the same age, being eight inches square, and one and a half thick. On the summit is a large spherical mass, round which several picturesque pípal trees have entwined their roots and are gradually destroying the stability of the spire.

This Mat'h was a shrine dedicated to Shiv; but as it is buried in the midst of dense jungle and marshes, it is rarely visited at the present day.

On the north of this temple is a large reservoir, called “*Késab má ká Dig’hi*,” after a slave belonging to Chand Rái.

On the south of the river Padma, at Ara Phúlbariá, these Bhúyas resided, where there is a piece of land still called Kedar Bári, and a large tank constructed by the two brothers.

After the death of Chand Rái and Kedar Rái nothing is known of the family. The elder branch, it is said, became extinct, but the descendants of a younger son still survive, and reside at Múlchar, south of Munshiganj.

From this family the parganah of Bikrampur passed into the hands of a Baidya family, the Chaudharis of Nayapára, who had been servants of the Bhúyas. They were Samáj-patí of their caste, and held the most prominent position among the landholders of Bikrampur. Tradition states that they had 700 slaves attached to their establishment, and that they gave away a great portion of the parganah in small taluks to Brahmans and others. Several of these grants are still recognised as “independent taluks” by the English Government. Towards the end of last century, Rájá Ráj Ballabh, the famous but unscrupulous Díwán of Dhaká, took from them the Samáj-patí rank which they had so long held, and assumed it himself. The river Padma shortly afterwards washed away their princely residence, and they, too, like the Bhúyas, disappear from history.

III. Lak’han Ma’nik of Bhaluah.

Over the parganah on the east of the Megna ruled Lak’han Mánik Bhúya, and his residence was at Bhaluah.

The history of this family, according to Bengali tradition, is as follows: Rájá Bishambhar Rái, of the low class of káyasths called Súr, had undertaken a pilgrimage to the sacred shrine of Sitákund in the Chittagong district. His boat was anchored one night alongside a sandbank in the river Megna. While sleeping he had a dream that he had settled in that place and had become king of all the adjoining districts. The dream he regarded as a divine revelation, and he determined to act in accordance with it. In the morning, he mistook, in the broad reaches of the river, the direction he was going. He therefore called the place Bhaluah, from the Hindí *bhúludá*, to mistake! The exact date of this fiction is given as the 10th of Magh, 610, Bengali year, or A. D. 1203, the same year in which the first Muhammadan invasion of Bengal under Bakhtiyár Khiljí took place. There are, however, many reasons for doubting the accuracy of this date. According to the pedigree preserved in the family, Rájá Lak’han Mánik was seventh in descent from Bishambhar Rái, while the interval between the death of the one and the birth of the other must have been at least 350 years.

Rájá Lak'han Mánik was one of the Bhúyas of Bengal and a contemporary of Kandarpa Rái of Chandradíp, who is known to have been living in A. D. 1586. Kandarpa Rái died, and was succeeded, while still a boy, by his son Rámchandra Rái. Lak'han Mánik, whose principality was only separated by the Megna from that of Chandradíp, was in the habit of talking contemptuously of his youthful neighbour. Rumour soon spread the story, and it reached the residence of Rámchandra. He immediately ordered his war-boats to be got ready and his followers to be armed. The fleet crossed the Megna and anchored off Bhaluah. Lak'han Mánik, not suspecting any treachery, went on board to welcome his neighbour without any guard. He was at once seized and carried off to Chandradíp. The youthful Bhúya wished to put him to death, but his mother interceded and warned him against committing such a crime.

Lak'han Mánik was for long detained in close confinement; but one day when Rámchandra visited him, the prisoner upbraided him with perfidy and wilful cruelty. Rámchandra lost all self-control, and ordered him to be put to death, which was at once done.

Of the successors of Lak'han Mánik nothing is known. At the present day, however, in the village of Srírámpúr, parganah Bhaluah, are several poor káyasths, who claim to be descended from an elder branch of this Bhúya's family.

There are several circumstances connected with this Bhúya which are of interest in a historical point of view. Abulfazl in his *Aín i Akbarí* says, "Tiparah is independent; its king is Bijai Mánik. The kings all bear the name of Mánik."* The third son of Lak'han Mánik was Bijai Mánik, and in the genealogy of the family he has Rájá prefixed to his name. As he lived about the time Abulfazl wrote, he is probably the person referred to, and not the Bijai Mánik of the Tiparah Ráj-málá.

It is difficult to understand how this Bhúya held possession of his frontier post, while Portuguese, Mags, and wild hillmen were pillaging, as we know they did, both banks of the Megna during the sixteenth and seventeenth centuries. It is still more surprising that he should have been left unmolested by the Rájá of Tiparah, since Bhaluah was separated from other portions of the Muhammaḍan empire by lands which often belonged

* The Bengali story is that one of the Rájás of Tiparah went to Dihlí with a "nazar" for the emperor. Among the offerings was a magnificent ruby, which the Rájá called by its Sanskrit name "Mánik," and not by its Persian, "Lál." The emperor was puzzled by the word, and when it was explained, he gave it as an honorary title to the Rájá. The story goes on to state that this gem was found in a toad; for it is an universal belief among natives, as it was in Shakespeare's time, that—

"The toad ugly and venomous,
Wears yet a precious jewel in his head."

to or were occupied by the rulers of Tiparah. Besides, if we follow Colonel Wilford, the kings of Arakan and Tiparah were constantly striving for the mastery and the former even conquered the greatest part of Bengal; hence "to this day" they assume the title of lords of the twelve Bhúniyās, Bhattis, or principalities, of Bengal.

IV. Kandarpa Na'ra'yana Ra'i of Chandradīp.

The following romantic story is narrated by the Bengalis to account for the name Chandradīp.

There was once a Brāhman of Bikrampūr, called Chandra Sekhar Chakravartī, whose tutelary deity (Ishta devatā) was Bhagavatī. He married; but it was not until he brought his wife home that he found to his dismay that her name was that of his patron goddess. This circumstance distressed him greatly, and he was puzzled to know how he could invoke the goddess in his wife's name, or treat as a wife one who bore her honoured title. He at last arrived at the conclusion that it was better to kill himself. Distracted in mind he got on board a small boat, and resolved to drift out to sea until he was lost. It was then all open sea to the south of Bikrampūr, and he sailed on for a day and a night without meeting with any one. On the morning of the second day, he was surprised to see in the distance a boat rowed by a solitary fisher girl. He addressed her, and enquired how she had the courage to be so far from land in a frail fishing boat, and alone. She replied, that she was following her trade and felt no fear, but that she was astonished to see him, a Brāhman and a landsman, adrift at sea. He then told her of his perplexity, and of his determination to destroy himself. On hearing his story, the girl raised a scornful laugh and said, "O Brāhman, how foolish and ignorant you are! Do you not know that the goddess Bhagavatī dwells in every woman, and that every woman is her Saktī, or personified power? Why then should you be surprised that your wife bears her name?" The Brāhman was amazed at this reproof, and at once felt sure that the fisher girl was a goddess in disguise. He therefore jumped on board the boat, and clasping her knees, besought her to tell him who she was. It was in vain that the girl reminded him of his caste, and of the impurity that would result from his touching one of her despised class. He, however, refused to let her go until she told him, and at last confessed that she was really his tutelary goddess, Bhagavatī. The Brāhman took advantage of the favourable opportunity and besought her to grant him a boon. Bhagavatī assented, and told him that the sea, where they then were, would one day become dry land, and that he would be its proprietor, and that it should be called after his own name Chandradīp, or island of Chandra.*

* I am indebted to Mr. H. Beveridge, C. S., for these legends regarding Chandradīp.

Another legend connected with Chandradíp is, that in former days a holy ascetic by name Chandra Sekhar Chakravartí, was, in the habit of travelling about with his servant Danuj Mardan Dé. One night the goddess Bhagavatí appeared to him in a vision, and told him that in the river near his boat were several images which he must secure. The following morning he made his servant dive for them, and each time he brought up a stone image. Unfortunately, he did not try a third time or he would have found Lakshmi, the goddess of prosperity. The two images he found in the river Sondá, and they are still shown by the Chandradíp family.

Chandra Sekhar then predicted to his servant that the sea would soon become dry land, and that he would be the Rájá of it. He also told him to call it Chandradíp after the name of his master.

The history of the Chandradíp family as given by themselves is as follows :

It is currently believed that the sons of the five Káyasths who accompanied the five Bráhmans from Kanauj in the reign of Ballál Sen, settled in Baklá-Chandradíp, a parganah which included the whole of the modern zil'ah of Báqirganj with the exception of Mahall Salímábád. The first of the Chandradíp family was Danuj Mardan Dé. He is styled by the Ghaṭaks as Rájá, and he was the first Samáj-patí or president, of the Bangaja Káyasths. He lived, according to the pedigree, in the fourteenth century. The Ghaṭaks enumerate seventeen Rájás of Chandradíp up to the present day, while they name twenty-three generations since the immigration of the Káyasths from Kanauj.

It is not improbable that the founder of this family is the same person as the Rái of Sunárgaon, by name Dhanúj Rái, who met the Emperor Balban on his march against Sultán Muḡhiṣ uddín in the year 1280. It is not likely that the Muhammadan usurper would have allowed a Hindú to remain in independence at his capital Sunárgaon. If the principality of Chandradíp extended to the river Megna, the agreement made with the Emperor that he would guard against the escape of Tughril to the west, becomes intelligible.*

The chief event, however, of his rule was the organization of the Bangaja Káyasths. He appointed certain Bráhmans, whose descendants still reside at Edilpore (Ádilpúr), to be Ghaṭaks or Kul-Achárjas of the Káyasths, and he directed that all marriages should be arranged by them, and that they should be responsible that the Kulín Káyasths only intermarried with families of equal rank. He also appointed a Swarna-mata, or master of the ceremonies, who fixed the precedence of each member of the Sabhá, or assembly, and who pointed out the proper seat each individual was to

* History of India, Sir H. Elliot, Vol. III, p. 116.

occupy at the feasts given by the Rájá. These offices still exist, and the holders of them are much respected by all Káyasths.

Rájá Danuj Mardan Dé was succeeded by his son Roma Ballabh Rái, and he by Krishna Ballabh Rái. The latter had a daughter, named Kamala, who caused a large tank to be excavated at Kachúa, the family seat, traces of which are visible at the present day.

Jay Deb Rái, the fourth in descent, died childless. His heir, a sister's son, was Paramánand Rái of the Bose family of Dihúr-ghatí in Chandradíp, who traced their pedigree to Dasarath Bose, one of the original Kanauj Káyasths. He and his successors were acknowledged as the Samáj-patí of the Káyasths of southern and eastern Bengal. This Paramánand Rái is mentioned in the *Ain i Akbari* by Abulfazl as the son of the Zamindár of Baklá, and his almost miraculous escape during the cyclone of 1583 is described.*

The Hindús give a different version of this story. They say that an astrologer warned Jugodánand Rái, the son of Paramánand Rái, that on a certain day and hour he would be drowned in the river. The Rájá shut himself up in a tower of his palace at Kachúa. The river gradually rose as the hour approached, and, just at the time fixed, a mighty wave rolled up on which the goddess Ganga, like another Lurline, rode proudly. She held out her hands to the Rájá who clasped them. In a moment he was swept away and disappeared.

In 1574, Baklá or Chandradíp was invaded by Murád Khán, one of the generals of Akbar and annexed to the empire.†

The grandson of Paramánand Rái was Kandarpa Náráyana Rái, one of the five Bhúyas, whose history is now being detailed. It is of him that Ralph Fitch writes in 1586—"From Chatigam in Bengal, I came to Bacola" (Baklá) the king whereof is a Gentile, a man very well disposed, and delighteth much to shoot in a gun. His country is very great and fruitful, and hath store of rice, much cotton cloth and cloth of silk. The houses be very fair and high builded, the streets large, the people naked, except a little cloth about their waste. The women wear great store of silver-hoops about their necks and arms, and their legs are ringed about with silver and copper, and rings made of elephants' teeth."‡

The only memorial of this Bhúya is a brass gun, still preserved at Chandradíp, with his name and that of the maker Rúpiya Khán of Sripúr engraved on the breech. This gun is 7½ feet in length; 2½ feet in girth at the breech; and 19½ inches at the muzzle. Through the trunnions, rings had been inserted by which the gun was fastened to the carriage.

* Proc., A. S. B., December, 1868.

† Contributions to the Geography and History of Bengal, by H. Blochmann, Journal, A. S. Bengal, p. 228.

‡ Hackluyt's Voyages, Vol. II, p. 257.

The residence of the Rájás of Chandradíp was at Kachúá, close to the modern station of Báqirganj; but during the lifetime of Kandarpa Rái, or immediately afterwards, they were obliged to move further inland to a place called Madhavapásha, where the Rájás have resided ever since. This removal was necessitated by frequent forays made by the Mags and Portuguese of Chittagong, against whom the Rájás were unable to contend.

The ruins of temples and dwelling houses are still to be seen at Kachúá, but the majority of the Káyasths followed their chief to the newly selected town.

Rámchandra Rái succeeded on the death of his father Kandarpa Rái. Of him many stories are still extant. He married a daughter of Rájah Pratápáditya of Jessore. Between the families of Jessore and Chandradíp there were many ties of friendship, and the marriage was celebrated with great pomp, but ended in a permanent quarrel between the families. Rámchandra, against the advice of all his friends, insisted on taking with him a famous jester, named Ramai Bir, who amused him by his wit and frolics. On the marriage day, this jester, dressed in female garments, entered the house occupied by the Rání, and conversed with her. His disguise was complete, and she did not detect the imposture. Shortly afterwards, it was discovered, and Rájá Pratápáditya was so enraged, that he vowed he would put his newly-made son-in-law to death. The bride, however, warned her husband, and at night he escaped from the palace and reached the encampment where his followers were. The rivers had all been obstructed, but accompanied by a trusty servant, Rám Mohan Mal, famous for his strength, he embarked in a small canoe and fled. At the places where the obstructions were, Ram Mohan dragged the boat over the bank, and launched it on the other side. In this way the Rájá escaped and reached Chandradíp in safety.

It was not until after the lapse of many years, and probably not until the death of Pratápáditya in 1593, that the bride joined her husband. At the place where she halted, until permission was obtained from her husband to proceed, a market was established, which is still called the "Badhú Thakuráin Hát."

Rájá Rámchandra Rái was succeeded by his son Krishna Náráyana Rái, who accompanied the Nawáb of Dháká on several of his military expeditions. One day, passing the Nawáb's kitchen while dinner was being prepared, he inhaled the fumes from some savoury joint. The Nawáb made merry over this, and told the Rájá that smelling an unclean thing was the same as eating half of it, and that in consequence of what had occurred he would be outcasted. The Rájá took this banter so much to heart, that he transferred his lands to his younger brother Bási Deb Rái and became an ascetic.

With the grandson of this Bási Deb Rái the line of the Bose Rájás of Chandradíp became extinct. He was succeeded by a cousin Udayaya Náráyana of the Mitr Majumdár family* of Ulail, in the neighbourhood of Dháká, whose descendants still represent the Rájás of Chandradíp. Shortly after his accession, Udayaya Náráyana was expelled from his estates by a relative of the Nawáb of Murshidábád. Udayaya proceeded to the court, but the Nawáb refused to reinstate him unless he fought and overcame a tiger. Udayaya, young and fearless, accepted the terms, and being skilled in the use of weapons he encountered the brute and killed it. In this way he regained his ancestral property.

Jay Náráyana Rái, his grandson, succeeded while still an infant. Sun-ker Bakhshí, one of his servants, managed the estates to his own advantage, and it was not until after a lapse of seven years that Dúrgá Rání with the aid of the Diwán Gobind Singh, succeeded in recovering the management. The Rání, however, was extravagant, and spent a large sum of money in constructing a tank, which is still known as the "Dúrgá Ságar." From this date the fortunes of the Chandradíp family declined. Nri Singh, the next Rájá, was reputed to be the handsomest man in Bengal; but he was indolent and neglected his own affairs. In the year 1793, a portion of the estates was sold for arrears of revenue, and for many years misfortunes crowded thickly on the Rájás. Lawsuits, the rapacity of servants, and sales by Government, reduced the estates to their present insignificant size. The Rájá, however, still resides at Madhavapásha, where his Khánahbíri, or dwelling house, is situated in the midst of a tract of lákharáj land. In addition, he still possesses a few dependent taluks scattered throughout the district.

V. 'Isa' Kha'n Masnad i 'Alí' of Khizrpúr.

The most celebrated of all the Bhúyas, however, was 'Isá Khán Masnad i 'Alí of Khizrpúr. He is described by Abulfazl as the Marzbán i Bhá-tí, or governor over Lower Bengal, and as the ruler over twelve great zamíndárs. The story of his life is not only interesting but important, as it illustrates a period of Bengal history which is omitted in standard histories. Stewart does not mention his name, although he was one of the most able and indefatigable foes met with by the Emperor Akbar.

His descendants still survive, and are the most respected Muhammadan zamíndárs in Eastern Bengal. The Diwán Sálhíbs of Jangalbári and Hai-batnagar in the Maimansingh district have furnished much of the following information; but it is from Mr. Blochmann's invaluable *Áin i Akbarí* that the authentic dates and actions of this great Bhúya have been obtained.

* It is to a member of this family, Bábu Brijo Sunder Mitr, Deputy Magistrate, that I am indebted for much information regarding the Chandradíp Rájás.

The family tradition is, that during the reign of Husain Sháh (1493 to 1520), Kálí Dás Gajdáni, a Bais Rájput of Audh, became a Muhammadan, and received the title of Sulaimán Khán. He afterwards married a daughter of the reigning monarch. He is said to have been killed in battle by Salím Khán and Táj Khán. He left three children, 'Isá, Ismá'il, and a daughter afterwards known as Sháhínsháh Bibí. Their father being slain, the two sons were taken prisoners and sold as slaves. They were subsequently traced to Túrán, whence they were brought back by their uncle Quṭb uddín.*

'Isá Khán is said to have married Fáṭimah Khátún, a cousin of his own, and grand-daughter of Husain Sháh of Bengal.

The first event recorded of 'Isá Khán occurred in 1576. Dáúd Khán, the last of the Súr dynasty, had been defeated, and his scattered forces sought shelter in the Bháṭi country, where they united under command of Karím Dád, Ibráhím, and 'Isá Khán. The last is designated as the "rich zamíndár," and it is probable that he had already acquired the position of Bhúya. It was after much opposition that Khán Jahán occupied Eastern Bengal at this time. In 1583, Shahbáz Khán i Kambút followed the rebel Ma'cúm Khán into the Bháṭi country, destroying Baktarápúr, the residence of 'Isá Khán and occupying Sunárgáon. 'Isá Khán being hard pressed by the Imperialists, made terms and agreed that an Imperial officer should reside at Sunárgáon. As soon as the treaty was made, however, it was broken, and 'Isá Khán again raised a rebellion against the Emperor. Two years later, Shahbáz Khán again entered Eastern Bengal with an army, but he was foiled in his attempts to subjugate the country.

In 1586, Ralph Fitch visited Sunárgáon and remarks that "the chief-king of all these countries is called Isacan, and he is the chief of all the "other kings, and is a great friend to the Christians."

After this, we hear nothing of him. He appears to have died in 1598.† He left two sons, Díwán Músá Khán and Díwán Muhammad Khán, of whom tradition even is silent. The eldest son of the former was Ma'cúm Khán, who is frequently mentioned by Muhammadan historians. He served in command of ships at the siege of Húglí, in the beginning of A. H. 1042 (1632); and in the Pádisháhnámah he is included among the chief officers who took part in the invasion of Ásám in 1636, on which occasion he supplied twenty-five war-kosahs.§ The Haibatnagar family still possess a sanad sent by Sháh Shujá' in A. H. 1059 (1649), and another by Sháyistah Khán in 1078 (1667). Both are addressed to Ma'cúm Khán, but contain nothing except orders about war-boats.

* *Áin i Akbarí*, Vol. I, 342.

† *Op. cit.*, p. 400.

‡ *Áin-i-Akbarí*, Vol. I, 340.

§ *Journal*, A. S. B., Pt. I, 1872, p. 57.

His eldest son was Munawwar Khán, zamíndár, as he is called in the 'Alamgírnamah. He accompanied the army which captured Chittagong in December, 1665. For his bravery on this occasion, he was made a commander of 1,000 with 500 horse.

Like his great grandfather, he appears to have been an unruly and turbulent officer, and local tradition asserts that he was often at open war with the Nawábs who ruled at Dháká.

After the settlement of Bengal in Akbar's reign, this family is said to have possessed 22 parganahs in Eastern Bengal; but it is currently believed that during the lifetime of Munawwar Khán, these parganahs were apportioned among four brothers. Munawwar Khán got the property in Maimansingh, which is included in the modern Tappá Hazrádih, where the family residence has been ever since.

As late as the 44th julús of Aurangzib, A. D. 1700, and during the Nawábship of 'Azím-ushshán, the large parganah of Buldák'hál in Tiparah belonged to them, the representative of one branch of the family, if not its head, being Haibat Khán, the founder of the town of Haibatnagar. The peshkash, or quit-rent, of that property for the year 1700, was fixed at rupees 1,261, annas 7, and the zamíndár had to furnish 37 war-boats, each manned by 32 sailors, and a few kosah boats.

In 1761, during the Nawábship of Jasárat Khán, the family still possessed parganah Nuçrat Sháhi, and many of the Nawárá Mahálls in Dháká and the adjoining districts.

Large portions of their extensive properties were given away rent-free to Bráhmans, or subdivided into small holdings. At the decennial settlement, the under-tenures were so numerous and scattered, that the zamíndár found it impossible to collect the revenue. He petitioned the authorities to make a settlement with his tenants and allow him instead an annual pension. This was agreed to, and the Masnad i 'Alí of the present day receives a yearly grant of money. All the lákharáj lands given away by former zamíndárs have been recognized as such by the British Government.

Of the descendants of Munawwar Khán little is known. Subhán Dád Khán of Jangalbárfi in Maimansingh is the head of the family at the present day, while 'Iláh Nawáz Khán of Haibatnagar, who died in Calcutta in October 1872, was the last male descendant of Muhammad Khán, the younger brother of 'Isá Khán.

Other branches of the family are settled at Ja'farábád and Bághalpúr in Maimansingh; at Hafishpúr* in Tiparah; and at Kaṭrábo in Dháká.

Khizrpúr is generally associated with 'Isá Khán's name. It is situated about a mile north of the modern Náráyanganj, and close to it is one of the forts built by Mír Jumlah in the seventeenth century, which is called the Hájiganj, or Khizrpúr, Kil'ah. At this point, the Ganges, Lak'hiya, and

* The eldest son of the zamíndár is always styled Thákur.

Brahmaputra formerly met. Here was the chief naval port of the Muhammadan government, and from it all their great naval expeditions set out. It is only three miles west of Sunárgaon, and nine from Dháká. The name of Khizrpúr is still given to the parganah of which it is the centre and to a marble tomb, or Maqbarah, within a walled garden, which is popularly believed to be the resting-place of one of Jahángír's daughters. On the north and west is a "tappá," or quarter, still called 'Tsápúr, and on the north is a village, belonging to parganah Nuçrat Sháhí, known as Pat'hántalí, but where the last of the Afgháns have long since died out. From Khizrpúr towards the west can be traced an old road with several ruined bridges, which joined that from Dháká at Fathullah on the banks of the Burhíganga.

At Khizrpúr, within the precincts of the fort, still stands a very handsome mosque, beautifully ornamented with bricks; and which resembles in many respects the old Goáldih Mosque of Sunárgaon, which was built in the sixteenth century. Until a few years ago, an inscription existed over the entrance. A case, however, instituted by the Díwán Sáhib of Haibatnagar to recover possession of this his ancestral property, induced some interested party to make away with it, and all attempts to recover it have failed. In front of the mosque is a brick tomb, regarding which local tradition can give no account; but it is believed to be the grave of an unknown Pír.

On the banks of the Lak'hiya, which flows within a few yards of the mosque, are a ruined bastion and curtain wall, which the villagers designate the "ghusl khánah," or "baitlak-khánah," but which evidently was the northern face of the Khizrpúr fort.

Of 'Tsá Khán and his connexion with this place, no traditions survive among the people, and among the educated Muhammadans of Dháká, no one has even heard of his name.

Regarding Baktarápúr, the residence of 'Tsá Khán, destroyed in 1583 by Shahbáz Khán, nothing has been discovered. About thirty miles north of Khizrpúr, on the banks of the same river, are two villages within a mile of each other, called respectively "Buktarpúr" and "Issurpúr," but there are neither ruins nor traditions connected with them.

Other memorials of this family exist in other parts of the district. On the right bank of the Lak'hiya river, about four miles above Khizrpúr, is a ruin known as the "Díwán Kot," said to have been built by one of the family. It stands on a point of land, jutting into the river. The place is strewn with bricks, and there is a portion of a wall with a pointed arch still standing. A magnificent But tree overshadows the whole of the ruin.

On the opposite bank of the river, about two miles inland, is a large garden, 169 acres in extent, termed the "Díwán ká bág," or "Munawwar Khán ká bág." Here is a three-domed mosque in ruins, which is believed to have been built by Munawwar Khán in the seventeenth century. On

the outside are ornamental tiles, while inside are three mihrábs, the two side ones constructed of similar tiles, and the large centre one of grey sand-stone.

On the east of the mosque, Munawwar Khán was buried; but his tomb has long since disappeared. On the north is a fine tank, about 500 yards long and 250 broad. Though situated in the centre of the Dháká district, this garden formed until late years a part of 'Tappá Korik'hái, zil'ah Maimansingh, and the revenue was paid direct into the collectorate of that zil'ah.

The following particulars regarding 'Isá Khán have been received from the Jangalbári family.

'Isá Khán married Fáṭimah Bibí, the daughter of Sayyid Ibráhim, Málik ul-'ulamá. When at the height of his power, 'Isá Khán ruled from G'horág'hát to the sea.

After his defeat by Shahbáz Khán in 1583, 'Isá Khán fled by ship to Chittagong. Collecting there a body of troops, he returned to Bengal, and attacked the Koch Rájá in his fort, which was situated where the present village of Jangalbári in Maimansingh now stands. This fort was surrounded by a moat, and it had only one gateway on the south side. When the assault was made, the Rájá escaped by a tunnel, which is still shewn. Within this captured fort, 'Isá Khán constructed a dwelling-house where he and his descendants have resided ever since. 'Isá Khán subsequently subdued the whole of Eastern Bengal and erected forts at Rangámáti in Ásám, at Tribení opposite the modern Náráyananj, and at Igárah-Sindhú, where the river Luk'hiya leaves the Brahmaputra.

When Mán Singh invaded Bengal about 1595, he advanced to Igárah-Sindhú and besieged the garrison of the fort. 'Isá Khán hastened to its relief, but his troops were disaffected and refused to fight. He, however, challenged Mán Singh to single combat, stipulating that the survivor should receive peaceable possession of Bengal. Mán Singh accepted the challenge and its conditions, but when 'Isá Khán rode into the lists, he recognized in his opponent a young man, the son-in-law of the Rájá. They fought and the latter was slain. Upbraiding Mán Singh for his cowardice, 'Isá Khán returned to his camp. Scarcely had he done so, when word was brought to him that Mán Singh himself was in the field. He again mounted and galloped to the ground, but refused to engage with his opponent until satisfied of his identity. Being assured that Mán Singh was opposed to him, the combat began. In the first encounter Mán Singh lost his sword. 'Isá Khán offered his, but without accepting it Mán Singh dismounted. His adversary did the same, and dared him to have a wrestling bout. Instead of acceding to his wish, Mán Singh, struck by the generosity and chivalry of

the man, embraced him and claimed him as a friend. After entertaining 'I'sá Khán, he loaded him with presents on his taking leave.

The behaviour of the Hindú prince excited the disapprobation of many of his followers, and the Rání was so indignant at his pusillanimous conduct, that she vowed she would never return to court, where he would be put to death and she be made a widow.

This domestic quarrel, however, was quelled by 'I'sá Khán, who volunteered to return with Mán Singh to Ágrah and trust to the magnanimity of the emperor for pardon.

On their arrival at Ágrah, 'I'sá Khán was thrown into prison, but when the story of the combat at Igárah-Sindbú was told, the emperor ordered his immediate release, conferred on him the titles of Díván and Masnad i 'Alí, and gave him a grant of numerous parganahs in Bengal.

The Jangalbári family have only preserved three Sanads of any importance—

The first is from Sháh Shujá', and is dated the 21st Julús of Sháh Jahán A. H. 1057 (1647). In it Ahmad and 'Iwaz Muhammad, members of the family, are directed to wait on Muhammad Ja'fur, Díván of Chaklah Jahán-girnagar, and to pay to I'tiqád Khán, 'Umdat ul-mulk, the revenues of the estates held by them jointly.

The second is dated A. H. 1059 (1649), and is sent by Sháh Shujá' to the Mansabdárs and other officials, and directs them to leave the lands owned by Ma'çúm, and to give over to him the Nawárá-kárhánah, or dockyards, which had previously been worked by the Government.

The third bears the name of Sháhzádah Muhammad 'Azím, better known as 'Azím ush-Shán and the date 44th Julús of 'Álamgír (1700). In it Haibat Muhammad, son of Hayát Muhammad, is ordered to have in readiness 37 kosah boats with 32 boatmen in each; to pay Rupees 10,261-7, the revenue of Parganah Buldák'hál, &c., and to remit the rental of the 'Pái-báqí', or reserved lands, then held by Luţfullah and 'Ináyatullah.

Among the parganahs enumerated on the reverse are—

Parganah Buldák'hál, in Sirkár Sunárgáoṇ.

"	Kaṭrábo	"	Bázúhá
"	Darzí-bázú	"	ditto
"	Husainpúr	"	ditto



Notes on Sháh Ismá'il Ghází, with a sketch of the contents of a Persian MS., entitled "Risálat ush-Shuhqdá," found at Kántá Dúár, Rangpúr.
—By G. H. DAMANT, B. A., C. S.

There are four Dargáhs, or shrines, in Rangpúr, erected to the memory of Sháh Ismá'il Ghází. They are all situate a few miles to the north-east of G'horág'hát, in thánah Pírganj. The principal one is at Kántá Dúár, a place marked in the survey maps as Chatra Hát, and as Katta Doar on Sheet 119 of the Indian Atlas. It is said to have been erected over his body. About three miles west is another at a place called Jalá Maqám. The dargáh is in a jungle on a piece of land surrounded by old ditches. It seems to have been originally a fort or intrenched camp. These two dargáhs are under the care of the same faqír, who has a large jágir and claims to be a descendant of one of the servants of Ismá'il, who came with him from Arabia. The head of the saint is said to be buried at Kántá Dúár, and his body at Madáran, in Jahánábád, west of Húglí. There is another dargáh, about 18 miles south of Rangpúr, on the Bográ road, said to be erected over his staff; and a fourth, or rather a sacred place (for I could see no building) on an island in the middle of a large *jhil*, called Borobhilla. I found the MS. from which extracts have been given, in the possession of the faqír of Kántá Dúár. He assured me it had been in the possession of his family for many generations, but he was unable to read it and was quite ignorant of the contents. The short facts as given in the MS. are, that in the time of Bárbak Sháh, Ismá'il came to Gaur, where he gained the favour of the king by building a bridge or embankment across the great marsh, called elsewhere Chuttiah P'attiah. He was then sent against Gajpati, king of Madáran, or Orísá, whom he utterly defeated, and lastly, he fought two battles with Kámesar, king of Kámrúp. In the first battle he was defeated, and the second seems to have been somewhat indecisive; but the king finally tendered his allegiance, and consented to pay tribute, though it does not appear that the country was regularly occupied by the Musalmáns. The Hindú governor of G'horág'hát appears to have been envious of Ismá'il's fame, and falsely charged him with entering into an alliance with the king of Kámrúp and conspiring to form an independent kingdom. A force was sent against Ismá'il, and he was beheaded, the MS. says in the year 78, but I imagine a figure must have been omitted here, and that we must read 878, which would bring his death to the end of the reign of Bárbak Sháh.

The account given in the MS. corresponds most strangely in many particulars with the legend which Mr. Blochmann heard at Húglí (*see Asiatic Society's Proceedings*, April, 1870, page 117). In that legend, Ismá'il

is said to have invaded Orisá with success, and to have been falsely accused by a Hindú of attempting to set up an independent kingdom at Madáran, and on this false charge to have been beheaded by order of the king. We may, I think, on this double authority take these two statements to be established facts.

The MS. further goes on to say, that Ismá'il successfully invaded Kámrúp, and this seems probable by the number of memorials of him which still exist, and which are situate, if not actually within the boundaries of Kámrúp, at all events on the extreme eastern limit of the territory which was subject to the kings of Bengal in the fifteenth century. And finally, the date is thirty years earlier than the reign of Husain Sháh, who is mentioned in Mr. Blochmann's legend; but it must be remembered that Bengalis almost invariably attribute any important event of which they do not know the date, to the time of that king; for he is the only king who is still remembered by name among the common people.

Extracts from a Persian MS. found in the possession of the Faqír in charge of Ismá'il Gházi's tomb at Kántá Dúur, Rangpúr.

Pír Muhanmad Shattá'ri, the meanest of the servants of God, and the son of 'Aqil Muhanmad Farkhári,* relates that at four g'haris on the morn-

* Pír Muhammad Shattá'ri, son of 'Aqil Muhammad Farkhári, the author of this treatise. The Shattá'ris form a sub-division of the *Taifúriyaks*, an order of religious men, so called after Taifúr-bin 'Isá-bin Adam-bin Sarashán (or Shurwásán). Taifúr, whose grandfather had originally been a fire-worshipper, is better known in history under the name of Báyzid (the Persian form of the Arabic Abú-Yazid) of Bisfám. Bisfám is a little town in Kúmis, or Qúmis, a tract in the hills of Tabaristán, between the ancient city of Rai and Nishapúr. The chief town of Kúmis is Dúnghán, from which Bisfám lies at the distance of two stages. Bayazid is one of the most famous saints of Islám. He is said to have been born in A. H. 136 [A. D. 753-54], and died at Bisfám in A. H. 231, or 234, or 261, (which Jámí in his *Nafhát ul-Uns* says is the correct year), or 262, or 269. Numerous imitation tombs of Báyzid exist, notably one at Chátgáon (Chittagong); vide Journal, A. S. Bengal, for 1872, Part I, p. 336.

The order of religious men and Súfis, of which Báyzid is the head, is called after him *Taifúriyak*. But the Taifúri, who first assumed the name of Shattá'ri, was Shaikh 'Abdullah Shattá'ri, author of the *Risálah i Ashghál i Shattá'riyak* and founder of the sub-division. The name of Shattá'ri is derived from the Arabic شاطر, walking quickly; and in the language of the sect, 'ilm i shafárah signifies 'the working and aspirations of the soul,' which end in *faná filláh*, 'merging into God,' and *baqá billáh*, 'resting in God.' As Shaikh 'Abdullah reached the highest degree in this respect, he was called 'Shattár.' 'Abdullah lived for some time in Mánikpúr and Jaunpúr during the reign of Sultán Ibráhím Sharqí, and emigrated at last to Mándú, the then capital of Málwá, where he died in 832 [A. D. 1428-29]. When Jahángir visited Mándú, he built at the request of Shaikh Pír i Mirat'hí, who was a Shattá'ri, a mausoleum over 'Abdullah's tomb in Fort Mándú. Vide Khazinat ul-Asná, p. 247.

ing of the 22nd of Sha'bán, 1042, [22nd February, 1633] he and his companions were sitting near the tomb of Sháh Ismá'il Ghází, the Arab, the greatest of martyrs, when Shaikh Kabír, Shaikh Laţíf, Shaikh Mas'úd, and other keepers of the tombs in Kántá Duár and Jalá Maqám, faithfully related some memorable events in his public life.

The audience listened to the narrative with wrapt attention and great interest, and thought that the events mentioned should be recorded and written in a book. The task was conferred on this humble individual, who in the reign of Shihábuddín Muhammad Sháhjalán Pádisháh i Ghází,—may God make his kingdom and reign everlasting!—faithfully performed it, and named the book "*Risálat uşh-Shuhadá,*" hoping that mistakes, if there be any, will be corrected and errors rectified by the learned of the time.

Tradition states that Ismá'il Ghází, a descendant of the family of the prophet, was born in the holy city of Mecca. From his youth, he was a devout follower of religion, and spent his time in preaching and teaching. A hundred and twenty wise men and their tutor Mauláná Husámuddín of Arabia always attended him. The Mauláná had a brother, named Kamál-uddín, who happened to be reading the Qorán, and came across the passage, 'the martyrs to their God shall have a great reward,' a text which inspired all the after-actions of Ismá'il's life. No sooner had he heard it, than he felt a great contempt for an inglorious life and an earnest desire to exalt himself to the rank and honour of a martyr. At last, he opened his mind to his tutor, the Mauláná, who gave him every encouragement in his noble pursuit, and he addressed his friends as follows, "You know, my friends, that 'attempt is from man, but success is from God;' bless me then, that God may give me success in my undertaking and the everlasting happiness which I desire." They were much affected at hearing these words, and became equally desirous to reap the honour of martyrdom, which they considered to be above all terrestrial and celestial glory, so they promised Ismá'il to assist him in rooting out infidelity wherever they went, and to devote themselves wholly to the cause of God. Inspired by the holy words, "Say not that they have perished who are slain while in the

The author, therefore, of this work, who during the reign of Sháhjalán was Mutawallí of Ismá'il's tomb at Kántá Duár, in Thánah Pírgunj, Rangpúr, belonged to the Shattaris.

Pír Muhammad's father is called 'Aqil Muhammad Farkhári. Farkhár is the name of a place in Badakhshán, above Tálíkhán; but the name Farkhár is also given to a tract between Khaţá (Cathay) and Káshghar. Farkhár is often mentioned in Persian poems as famous for the beauty of its inhabitants; *vide* Tazkirah i Daulatsháhí, under Ustád Farkhári, towards the end of Chap. I. The Mutawallís of Ismá'il's tomb are, therefore, not of Arabian origin as Ismá'il himself.

path of God : they are alive even though you know it not," they were filled with courage and daring, they kept the feet of courage in the path of martyrdom, robbed their minds of love for home, and set out on their hazardous undertaking. Leaving behind many dreary forests and deserts, they reached the frontiers of 'Ajam [Persia], from whence they passed to Hind, and at last after a long tedious journey arrived at Lak'hnaúf,* the capital of Sultán Bárbak. He was one of the most powerful sovereigns of his time, and his riches and army were renowned everywhere, and he ruled his people with absolute despotism. A turbulent river, called Chuttiah Pattiah, passed through his kingdom. When it became flooded in the rainy season, it caused great loss to life and property. The king had tried every means in his power to keep it within bounds by employing engineers and handicraftsmen, and using materials of every kind ; his efforts were continued for seven years, but they always proved fruitless as soon as the rainy season came on. At last, notice was given that all the people were to assemble on a certain day and throw earth into the river, and the Sultán himself was to throw in a basket of earth. When Ismá'il heard of it, he told the king that if a space of three days were allowed him, he would point out the true means to perform this great feat.

The king granted his request and became very anxious to know who he was, whence he came, and what brought him to Lak'hnaúf, and Ismá'il informed him on every point.

After three days' deliberation and consultation with the wise men, Ismá'il suggested a plan for building a bridge over the Chuttiah Pattiah, which proved so successful that elephants and horses could pass over it. From that time forth, he was honoured and favoured by the king and employed in many other difficult works.

After a few years, Gajpatí, Rájá of Madáran, rebelled against the emperor. The army sent against him was defeated, and at last the command was entrusted to Ismá'il. Gajpatí had a very strong fort, made of brass, which had never been taken ; and when he heard that Ismá'il, a faqír, was coming to attack him with 120 wise men, he laughed exceedingly ; but his queen warned him not to fight with Ismá'il, who was the soldier of God, or he would surely be defeated. However, he assembled his army, and a battle was fought in which, after a fight of a few hours, he was completely defeated and taken prisoner and beheaded. After this success, Ismá'il gained still more favour and honour with the king.

In the course of a few years more, a fresh event took place. The royal army sent against Kámesar, king of Kámrúp, being repeatedly defeated, the command was at last given to Ismá'il.

* The MS. has 'Lak'hnau.'

The valour and spirit with which Ismá'il and his companions undertook the expedition, gave every prospect of success, but as the Rájá was one of the greatest heroes of his time and possessed good military talents, the conquest of Kám-rúp seemed likely to be more difficult than that of Madáran. The Rájá himself took the field, and advanced with his vast army to the border of his kingdom, while Ismá'il with his troops went to meet him. A battle took place on the field of Santosh within the borders of Islám, but the unfavourable position in which the royal army was placed, proved fatal to them. A great number were killed on both sides, and amongst them the 120 wise men, who fell after performing prodigies of valour and were buried on the battle-field. The only survivors were Ismá'il, his nephew Muhammad Sháh, and twelve Paiks, by whose aid the fortress of Bárapaiká was erected in the neighbourhood. Leaving Muhammad Sháh in charge of the fort, Ismá'il marched with two regiments to Jalá Maqám, a piece of land completely covered with water, where he lifted up his hands and prayed God to create a piece of land on which he might pray. A voice replied—"Throw in a shield full of earth, and land will be created," and so it came to pass. Ismá'il garrisoned his troops there, and sent a message to the Rájá to say, "Sultán Bárbak has appointed me to receive your submission, you must present yourself before me, ready equipped for a journey, in order that I may take you to the Sultán, and recommend him to grant you your life, and restore you to your own kingdom and preserve your standard. If you do otherwise, you must suffer the consequences." The letter was given to an envoy to take to the Rájá. The envoy arrived at the Rájá's court, and when his business was known, was admitted to the Rájá's presence and delivered the letter. As soon as the Rájá learnt its contents, he became violently enraged, and gave vent to his feelings in very bitter words saying, "I save your life, because it is not my custom to slay envoys; however, tell Sháh Isma'il to meet me on the field of battle. I order him to meet me there. Tell him that I am not that Gajpatí whom he has conquered and whose kingdom he has subdued. Let Ismá'il remember what befel his first army. When all his zealous comrades have fallen, what can he do with his single arm?" The envoy returned, and told Ismá'il all that had occurred, and after reciting the text from the Qorán, 'A victory from God and a success at hand,' he speedily made his preparations and marched against Kámesar. The armies approached, but as night came on, both parties were obliged to delay their strife. Ismá'il, taking advantage of the darkness of the night, put on a disguise and riding amongst the disorderly multitude succeeded in passing unnoticed through the city gates, and penetrated to the room where the Rájá and Rání were lying asleep in each other's arms. He did not kill them as he might easily have done, but fastened their hair together, and unsheathing a sword which was lying near

the Rájá, he placed the blade across their breasts. After he had done this, he rode back to his camp.

Next morning, the Rájá and Rání awoke and found what had befallen them. At first, they thought it was the deed of some evil spirit, as it seemed impossible for any human being to have passed unnoticed through the guards into their sleeping apartments; so they were both stricken with fear and knew not what to do. At last, the king perceived some horse's dung and footmarks in the courtyard, and then he came to his senses and felt sure it must have been done by some man; but as his fear was only transferred from spirit to man, it was rather increased than the contrary. The Rájá questioned his guards, but they declared that not even a bird, much less a man on horseback, had dared to pass into the courtyard during the night. The Rájá could not help believing them, but ordered them to keep strict watch the next night. When the next morning came, the Rájá and the queen found themselves in the same state as before. The same thing happened on the third night, and they became excessively astonished and alarmed, and came to the conclusion that no ordinary man could have treated them in this way for three nights together, and at last thought it must be no other than Sháh Ismá'il Ghází.

In the meantime, Ismá'il had assembled a large number of his friends and companions at his camp, and asked them whether there was among them any one daring enough to go alone to the Rájá's court, and bring him to the camp. They one and all declared they would go: but before any one could set out, an ambassador arrived from the Rájá to say that, if his life was secure, he wished to pay his respects to Ismá'il. He assured the ambassador of the Rájá's safety, and after a short time, the Rájá himself came bringing tribute and rich presents and throwing himself prostrate, said: "Consider me one of your meanest servants and give me some *pán** from your mouth, and henceforth you shall be my God." After he had spoken some time in this strain, Ismá'il could not but believe he was sincere, so he gave him some food from his mouth, which the king accepted and ate with the highest marks of gratitude and esteem. As a reward for his voluntary submission, Ismá'il conferred on him the title of 'Bará Larwaiyá,' and then gave the Sultán an account of his success in the following letter—"By the mercy of the Omnipotent and the great virtue of the Sultán, Kámrúp has been conquered, and Rájá Kámesar has been forced to pay homage; spoils and tribute have been taken from him and are sent herewith to your highness." As soon as the Sultán heard of this great triumph, he was overcome with joy, and showered praise on Ismá'il, whom he rewarded with robes of honour and with a horse, sword, and belt, all adorned with rich embroidery.

* Which would have broken his caste and made him a Moslem.

From this time tribute was regularly levied from the Rájá without fresh opposition, and the country remained in peace and the people were happy and contented.

While affairs were in this state, Bhándasí Rái, the Hindú commander of G'horág'hát applied to Ismá'il for leave to build a fort on the frontier of the country, and his request was granted; but as he envied his benefactor and wished to get rid of him, he deceived him and was at last the cause of his ruin. He sent a false information to the king saying that Ismá'il had entered into an offensive and defensive alliance with the Rájá of Kámrup, and intended to set up an independent kingdom. The infidel inflamed the king's displeasure by every art of intrigue and insinuation, and ultimately succeeded in persuading him to despatch an armed force against the champion of the holy faith.

Ismá'il at first determined to trust to his own valour, and succeeded in several times repulsing the king's soldiers, but at last, as he desired to share his companions' fate and to join them, he gave himself up.

He was beheaded by order of the Sultán on Friday, 14th Sha'bán, 78 [i. e. 878, or 4th January, 1474]. Before the execution, he had sent all his men away; only Shaikh Muhanmad, an old faithful servant, would not leave him, and he is the ancestor of the guardians of Ismá'il's tomb at Kántá Dúár. When the head reached the king, he came to know the jealousy of the cunning Hindú and his own rashness and stupidity, and he burst into tears. He made arrangements to have it buried in the royal family vault; but Ismá'il appeared to him and told him that the head was to be buried in Kántá Dúár.

Ismá'il's whole property was confiscated, and all his movables were sent both from Madáran and the district of G'horág'hát to court. The convoys of the treasures were, indeed, frightened by the appearance of Sháh Ismá'il, and wished to give him back all his wealth; but the spirit told them that God's favour was sufficient for him, and again disappeared to continue even after death the war with the infidels. Wherever the convoys halted on their way to court, a dargáh arose. At last, the head was buried at Kántá Dúár, and the body was interred at Madáran, and both places have since become famous resorts for pilgrims. Bárbak Sháh himself and his Begam visited Madáran and also Kántá Dúár, and conferred on both tombs valuable gifts.

Persian Text of the Risālat ush-Shuhadā, or 'Book of Martyrs,' containing an account of Ismā'il Ghāzi of Kāpūtā Dūār, Rangpūr.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله الذي نزل الكتاب على عبده ونور قلوب العارفين بذور جماله
و زين صدور العاشقين باسرار كماله - كه آب رو بهرخ انبيا و اوليا از يك
نم در ياي عنايت اوست و سرخ روئي شهداي كبرا از مصاص
خون آشام هدايت او - مقدري كه نقطه گوي زمين را به ته دايره چوگان
ارادت كشيده - كارسازي كه پيراهن شب بمقراض خياط روز بردوش صبح
دريده * و صلوات طيبات بران شاه كوني معركه آراي قاب قوسين - كه طوطي
زبان در شكرستان دهان تا دور زمان در نعت او شكوريز است و بلبل طبع
نغمه سرا در بوستان فالله اوحى الى عبده ما اوحى در مدح او ترنم
انگيز است - و على آله و اصحابه و تبع تابعيه باد *

اما بعد ميگويد كه اينكه كمترين اقل العباد باري فقير پير محمد
شطاري ابن عاقل محمد فرخاري كه بتاريخ بيست و دوم شهر شعبان المعظم
بروز دوشنبه بوقت چاشت سنه الف و اربعين و اثنين (۱۰۴۲) بروضة
شهيد الشهداء بندگان حضرت شاه اسمعيل غازي عربي با جماعه ياران
دردمند نشسته بودند كه بندگان شيخ كبير و شيخ لطيف و شيخ مسعود
و ديگر خادمان روضه متبركه موضع كائودار و جلا مقام خارق عادات و
مناقب حضرت شاه اسمعيل غازي عربي من اوله تا آخره اظهار نمودند
و حقيقت از من و عن بيان مي كردند * چون سخن صاحب دلال قبول
داشت بحكم آنكه سخن مردان بدل و جان است دست سخن گريبان

دل یاران گرفت - و دل یاران مایل برین شد که یک رساله مذاقبِ معظمه
تصنیف باید نمود و تألیف باید کرد که در اعاده سخنِ مردانِ فایده
دل و جان است - الغرض که بزرگان گفته اند

عمر بخشنودی دلها گذار * تا ز تو خشنود شود کردگار
حضار مجلس اشاره باین ذره حقیقـر کردند و التجا بدین فقیر آوردند *
اگرچه این قلیل البضاعت استطاعت آن نداشت لیکن برای رعایت
خاطر اصحاب و خشنودی دلهای احباب این چند کلمه شکسته بسته
جمع نمود در عهد خلافت حضرت صاحب قرآن ثانی شهاب الدین
محمد شاهجهان پادشاه غازی خلد الله ملکه و سلطانه *

باش تو سلطان بسر تخت شاد * تا که بود آب و زمین خلق و باد
امید که فضلی زمان و بلغای دوران بر حرفِ سهو این کم مایه قلم اصلاح
رانند و جریمه اش را عفو فرمایند که الله سائر العیوب و غفار الذنوب است *
این رساله را رساله الشهداء مسمی نمود * التائید من الله الودود *
راویان اخبار و ناقلان آثار چنین روایت کنند که در قرون ماضیه در
بلده معظمه مکه مبارک سیادت و نجابت پناه خلاصه اولاد رسول الله بزرگویی
حضرت شاه اسمعیل غازی ظهور یافت * راغب بر طاعت و عبادت
حق پرستی قیام نمود و شب و روز بتلقین و تدریس مشغول می بود *
و با یکصد و بیست دانشمند علما صحبت میداشت - و امام و استاد
ایشان مولانا حسام الدین عربی بود و مولانای مذکور برادره داشت که
مولانا کمال الدین نام داشت * روزی در محفل منیف خود در تلاوت
قرآن مجید و فرقان حمید بآیت و الشهداء عند ربهم لهم اجرهم و نورهم
رسید * مرغ جان از قفس تن بقرب رحمان میخواست برید و بامید

فیسقیم رتہم کامِ جان شیرین و سیراب گردانید * ہمدانِ زمان در
 مجلسِ شریفِ ایشان یکے از دانشمندان این حدیثِ سرورِ کائنات خلاصہ
 موجودات احمدِ مجتبیٰ محمد مصطفیٰ صلی اللہ علیہ و سلم بخواند
 قل النبی صلی اللہ علیہ وسلم ان اللہ تعالیٰ اکرم الشهداء بخمس کرامات
 لم یکرّم بها احدا ولا آتی۔ احدلہا ان ارواح جمیع الانبیاء یقبضہا ملک الموت
 و انا کذلک و ارواح الشهداء یقبضہا اللہ تعالیٰ۔ و الذانیۃ ان جمیع الانبیاء
 یُغسلون بعد موتہم و انا کذلک و الشهداء لا یغسلون بعد موتہم۔ و الثانیۃ
 ان جمیع الانبیاء یکفنون بعد موتہم و انا کذلک و الشهداء لا یکفنون۔ و الرابۃ
 ان الانبیاء یسمون بالموت و انا کذلک قالوا مات محمد و الشهداء یسمون احياء
 لا یسمون بالموت بل قالوا احياء۔ و الخامسة ان الانبیاء یشفعون یوم القیامۃ
 و انا کذلک و الشهداء یشفعون کلّ یوم الی یوم القیامۃ * ترجمہ حدیث
 این است بدرستی و راستی کہ خدای تعالیٰ بزرگی داد شہیدان را بہ
 پنج بزرگی کہ نکرد آن بزرگی با هیچ یکے از پیغمبران و نہ بر من * یکے
 از ان اینکہ بدرستی و راستی کہ ارواحِ جملہٗ انبیا قبض میکند ملک
 الموت و روحِ مرا نیز ہمچنین و ارواحِ شہیدان قبض میکند اللہ تعالیٰ۔ دوم
 اینکہ بدرستی کہ جملہٗ انبیاء را غسل میدہند بعدِ موت و مرا نیز ہمچنین و
 شہیدان را غسل نمیدہند۔ سوم اینکہ بدرستی کہ جملہٗ انبیا را کفن
 دہند و مرا نیز ہمچنین و شہیدان را کفن نمیدہند۔ چہارم اینکہ بدرستی
 کہ نام نہند انبیا را کہ مُردند و مرا نیز ہمچنین گویند مات محمد و شہیدان
 را زندہ خوانند۔ مردہ گویند شہید شدند۔ پنجم اینکہ بدرستی کہ جملہٗ
 انبیا شفاعت کنند در روز قیامت و من نیز ہمچنین و شہید شفاعت

كنده است همه زمان تا زمان قیامت * حق سبحانه تعالی مر
 شهیدان را چنین کرامت بخشیده و بر جمله انبیای خویش چنان معزز
 ساخته تا این دولت ابدی کرا رو نماید و این سعادت سرمدی
 نصیب که آید * چون بندگی حضرت مخدوم شاه اسمعیل غازی این
 حدیث بشنید گویا خدنگ شهادت بود که در جگر خاید - سلسله شوق
 شهادت در جنبش آمد و کشش جذبه من جذبات الحق عنان
 طاقت از دست ربود * بزبان حال بخدمت استاد خود مولانا حسام الدین
 عربی عرض نمود که ای استاد و ای یاران شما دعا کنید و توجه نمایید
 تا حق تعالی مرا دولت شهادت روزی کند و بدین آرزو رساند که بوسع
 امکان خود سعی کردن و قدم در راه طلب مقصود نهادن شرط است
 چنانچه در خبر آمده از سید کونین محمد مصطفی صلی الله علیه وسلم
 السعی مفی و الاتمام من الله * ترجمه حدیث این است سعی کردن
 از من و تمام شدن آن از الله تعالی * و حدیث دیگر قال النبی
 صلی الله علیه و سلم من طلب شیاً وجد وجد * ترجمه کسیکه طلب کرد
 چیزی را و کوشش کرد بیانت * پس مولانا حسام الدین فرمودند که مرا هم
 آرزوی شهادت است - چون شما درین کار روی می آرید و مشغول این
 مهم اہم می شوید ما نیز موافق رای شما ایم - مگر حق سبحانه تعالی
 مرا نیز بدولت شهادت برساند * و مولانا کمال الدین که برادر حقیقی
 مولانا حسام الدین اند گفتند بغده نیز درین امر موافق رای شما است *
 آنکه جمله دانشمندان که حضار مجلس شریف و محفل منیف بودند
 همه بیک زبان و بیک اتفاق گفتند که ما همه را همین شهادت

آرزوست و بجز این در جهان هیچ آرزو نداریم * فی الجمله مولانا حسام الدین عربی و مولانا کمال الدین و جمیع دانشمندان بحضرت شاه اسمعیل غازی عهد بستند و قرار کردند و فاتحه خواندند که هر جا که کفر باشد باید رفت و با کفار جنگ باید کرد و در راه حق شهید باید شد چنانچه حق سبحانه تعالی در کلام کریم خود خبر میدهد * آیت * ولا تقولوا لمن یقتل فی سبیل الله اموات بل احياء و لکن لا تشعرون * ترجمه این است نگوئید مرکسی را که کشته شد در راه خدا مرده بلکه زنده اند و لیکن شما خبر ندارید * بحکم این آیت صادق و نصر واثق کمر اجتهاد در میدان استقامت بستند و از تایید این حدیث قال الذبی صلی الله علیه و سلم که موت الغریاء شهادة پای همت در شه راه شهادت نهادند و از مقام مالوف خود دل برداشتند و شدت سفر را اختیار کردند - منازل و مراحل بریدند - دشت و صحرا طی می نمودند تا پس از مدتی بسرحد ملک عجم رسیدند و از آنجا روی در بلاد هند نهادند * بعد از طی منازل بسیار و مراحل بیشمار در بلده معظم و مکرم لکهنو [لکهنوتی] رسیدند که دار الخلافت و پای تخت سید سلطان باریک شاه بود * سلطان عادل بود با مال و ملک بسیار و لشکر بیشمار چنانکه چندین پادشاهان و تاجداران در تحت امر او بودند * و در ملک این پادشاه دریائے بود که نام آن دریا جهتیابھتیا می گفتند - هر سال برشکال چنان زور می آورد که تمام ملک را خراب میکرد * عرض بسمع بندگان پادشاه کردند که هر سال در برشکال از کثرت آب دریا بسیار ملک تلف

می شود - مردمان نیز هلاک می شوند * بندگان حضرت سلطان فرمودند
 که بر روی این دریا جسر راست کنند و هر قدر مبلغ که خرچ شود دریغ
 ندارند * پس بحکم فرمان حضرت پادشاه معماران و خشت پزان و
 کاریگران و درودگران و آهنگران و غیره از هر ملک طلب کردند و بر سرکار
 برگماشتند * هر چند ایشان از سنگ و آهن و چوب و خشت و گچ
 محکم و راست می کردند در آمدن بر شکل بران خراب می شد * همبرین
 نهج مدت هفت سال بر آمد - این مهم صورت پذیر نمی شد * روزی
 حضرت سلطان با ندیمان و وزیران مشورت کردند که این کار چون بانصرام
 رسد و این مهم بکدام تدبیر بر آید که بر روی این دریا جسر استقامت
 پذیرد و مستحکم شود * آخر برین قرار گرفت که در شهر و لشکر ندا باید کرد
 تا هر یک از خاص و عام و از خود و بزرگ بر سر دریا حاضر آید و پادشاه
 نیز یک سبد پر از گل و گچ بدست خویش بر سر پل اندازند تا به موافقت
 حضرت پادشاه ظلّ الله هر یک از خود و بزرگ یکیک سبد پر از گل
 و گچ اندازد - مگر ید الله فوق ایدیهیم دست برد نماید که ببرکت
 دست یک از بندگان خدای تعالی این پل مرمّت یابد و استحکام پذیرد *
 چون این ندا در گوش حضرت شاه اسمعیل غازی عربی رسید گفت
 پادشاه را عرض کنید که مقصود شما از جمع کردن مردم بسترین پل است
 ما را سه شبانه روز مهلت دهند بعون الله تعالی ما خواهیم بهست - این
 کار متعلق بما است شما دل فارغ دارید * سلطان بحال قبول کرد - فرمود
 اول شما بگوئید که کیستید و از کجا آمده اید و چه مطلب دارید * ایشان
 گفتند ما از مکه مبارک ایم - بارادۀ نوکری آمده ایم * پادشاه فرمود

خوش آمدید و صفا آوردید - این خانه شماسست - در سرکار ما باشید -
 خدا خوب خواهد کرد • شاه اسمعیل غازی گفت ما را مهلت دهند
 که بعنایت الهی اول این خدمت بجا آریم - بعده در سرکار نوکر شویم •
 پادشاه گفت همچنان باش • پس شاه اسمعیل غازی با جمله یاران
 خود در سه شبانه روز جسر جہتیابہتیا محکم و استوار کرد بنوعی کہ فیل و
 اسب و سوار و پیاده همه با آسانی میگذشتند • این خبر بسمع اقدس
 بندگان حضرت پادشاه رسید - بسیار تعجب کرد و خوشحال شد • حضرت
 شاه با یکصد و بیست دانشمند بہ عزت تمام در سرکار خود نگاه داشت - پس
 ہر مہم و مشکلی کہ پیش آمد از ایشان بانصرام رسید •

مدتها برین برآمد - آخر الامر راجہ گج پتی کہ در ملک مدارن بود از
 انقیاد و فرمان برداری درگاہ بندگان حضرت پادشاه روگردان بود • اکثر
 افواج پادشاهی کہ بران راجہ تعین می شد شکست و ہزیمت می یافت
 برای آنکہ راجہ مدارن با لشکر اندوہ حصارها بر سر کوه داشت • هیچ
 مہم پادشاهی رو براہ نمی شد چراکہ قلعہ روئین داشت - لشکر پادشاهی
 با وجود کثرت مغلوب بود • آخر برین اتفاق افتاد کہ شاه اسمعیل لشکر را
 با جماعت شریف خودش بر سر راجہ گج پتی باید فرستاد - نزدیک است
 کہ در رنگ پل جہتیا بہتیا این مہم ہم بانصرام رساند کہ مردم با برکت
 و صاحب کرامت است - آری •

از کران تا بکران لشکر ظلمت و لے • از ازل تا بابد فرصت درویشان است
 الغرض برین قرار یافت کہ شاه اسمعیل لشکر با ہمہ اصحاب خود

روانۀ ملكِ مدارن شود * راجه گچ پتی چون این خبر بشنید بسیار
 بخندید که چندین افواجِ قاهره هزیمت خوردند - از این مردمِ درویش
 چه خواهد شد * هرچند رانی راجه را بجد شد که باین مردم جنگ
 مکن و مقاومت منمائی که ایشان لشکر خدا اند و پر عظمت اند
 و مجادلت و محاربت نمودن بایشان موجبِ تفرقه و پریشانی است
 نصیحت سود نه کرد - لشکر آراست * بر سرِ جنگ آمد - صفها کشیدند -
 لشکر از هر دو جانب روی در میدان آورد - بمجروح رسیدن یکدیگر جنگ
 واقع شد - عالم عالم کفار کشته شدند و از کشتگان پشتهها بر آمد * شاه اسمعیل
 غازی تیغ از نیام بر کشید و اسب در میدان جهانید و حمله بر کفار آورد -
 هرکرا بر سر میزد در خون می غلطانید و هرکرا در کمر میزد چون خیار
 دو نیم می کرد

دو دستی چنان میگذارد تیغ * کزو خصم را جان نیامد دریغ
 هزیمت در لشکر گچ پتی افتاد - راجه گریخت و رو بفرار آورد * عاقبت
 دستگیر کردند و بدرگاه بندگان حضرت پادشاه آوردند * چون راجه دولخواه
 نبرد و بآدنیهای بسیار ازو بوقوع آمده بود بقتل رسانید * فتح عظیم
 روی نمود - شادیانه بنواختند و وجه هر يك از دلاورانِ کارزار * ضاعف
 نمودند و عمر بخوشدلی میگذرانیدند چنانچه بزرگ میفرماید * بیت *

عمر بخشنود چي دلاها گذار * تا ز تو خشنود شود کردگار

چون چندگاه برین برآمد فلک نیرنگ ساز بازی دیگر انگيخت و شاطر
 منصوبه باز منصوبه دیگر باز کرد چنانچه بزرگ درین معنی فرماید * بیت *

فلک نااه را زاین سبک رو کند * که هر روز شب بازئی نو کند

کند هر زمان صلح و جنگ دگر * خیال نماید برنگ دگر
 آورده اند که در ملک کامروپ راجه کامیسر نام بود - با عظمت لشکر
 و استعداد ملک نظیر خود نداشت - بغایت بلند قدر و عالی شوکت بود *
 بارها انواع پادشاهی از شکست خورده و هیچگاه دست فوقیت بر و بسر
 نبرده * سلطان شاه اسمعیل غازي را بران راجه تعین نمود و رخصت بگزار
 او فرمود * چون راجه کامیسر شنید بخندید و بغرور دلوری و ملکگیری
 تحمل نکرد و لشکرکشی فرمود - پیش دستی نمود - بسرحد ملک خود
 آمد و جنگ انداخت - کارزار عظیم واقع شد بسیار کفار بجهنم رفت *
 جنگ مغلوبه شد - صد و بیست دانشمند بشهادت رسیدند * حضرت
 شاه اسمعیل غازي فرمودند که سرحد ملک اسلام تا سنتوس است -
 این شهیدان را همانجا دفن کنند * آخر در سنتوس دفن کردند * اِنَّا لِلّٰه
 و اِنَّا الیه راجعون * بیت *

هر که آمد بجهان نقش خرابی دارد * در خرابات می رسید که هشیار کجاست
 حضرت شاه اسمعیل غازي و یلک خواهرزاده محمد شاه نام با دوازده
 پیک ماندند * خواهرزاده را حکم کردند که با دوازده پیکان قلعه باره پیکه
 راست کن - قلعه باره پیکه ازان دوازده پیکان تیار نموده شد * این اسم
 با مسمی ازان است که قلعه باره پیکه میگویند * آنکه این قلعه حواله
 محمد شاه کرده خود بدولت و سعادت دو کوه پیشتر رفت در جلا مقام
 که تمام زمین آبیگر بود * دست دعا بدرگاه حضرت چل و علا برداشت و
 مفاجات از روی عجز و نیاز بحضرت کریم گارساز کرد که یا بار خدا قدری
 زمین در اینجا پیدا کن که برو سجده توانم کرد تا که صلوة الفرض که ادای

آن بر ذمّه هر یک از مومنان فرض است بوسع امکان بجا توانم آورد *

چون تیر دعا از شایبّه ریا مصون بود بهدف اجابت مقرر گردید *

همدران زمان در مشاهدۀ معاینه دید که گویند غیب از پرده لاریب

چنین خبر میدهد که ای شاه اسمعیل غازی یلک شهر پر از خالک پات

بدست خویش در میان این جلا مقام انداز و قدرت الله تعالی به بین *

همچنین کرد - در جلا مقام جائی واقع شد * آنجا قلعه بست و بدولت و

سعادت متمدّن شد * امروز نیز آن مقام خاص تر برآمد حاجات عوام و

خواص است * آنکه از آنجا فرمان بجانب راجه کامیسر فرستادند - بدین

مضمون نوشتند - اول بقام خدای تعالی و مدح خاندان حضرت رسالت پناه

صلی الله علیه و سلم - بعده نوشتند که ای راجه کامیسر بدانی و آگاه

باشی که من آن شاه اسمعیل لشکر ام قبل اریں که بخدمت حضرت

سلطان رسیدم در سه شباروز پل جهنیا بهتیا بقوت قادر بر کمال بستم که

مدّت هفت سال بر آمده بود و بسته نمی شد - بعد از آن پادشاه مارا بر

سرگچ پتی که تجمل لشکر و افزونی خزانه و دعوی دلاوری او در تملک

ملک بنگاله مشهور و معروف است نامزد کرد - اورا نیز بعنایت الله

تعالی زنده بدست آوردم و چندین هزار کافران را از تخت تخت به تخت

تابوت رسانیدم - چون طالع شرم او قابلیت سعادت اسلام نداشت او نیز

در جهنم رفت و ملک او بر باد شد چنانچه این اخبار در اطراف واکفاف

عالم شایع و پراکنده است - بگوش تو هم رسیده باشد - اکنون سید سلطان

باربک شاه مرا بر تو نامزد کرده است - باید که با مال و خراج بدرگاه

ما حاضر آئی تا ترا پیش پایه تخت شاه برم و در حق تو جان بخشی کنم

و مللک تو بر تو مقرر و مسلم داشته آید - و اگر ازین سخن عدول آری تو دانی و روزگار تو داند * چون نامه مرتب شد بقاصد تیزگام دادند که برو بدست راجه کامیسر بده * قاصد تیزگام بدر بار راجه کامیسر رسید و بملازمان راجه گفت که راجه را خبر کنید که قاصد فرمان عالیشان حضرت شاه اسمعیل غازی آورده است * حجابان بشتافتند - آمدن آن قاصد اعلام نمودند * راجه گفت که درون در آید * چون قاصد درون در آمد نامه بدست راجه داد * راجه کامیسر بمجروح خواندن از دست بینداخت و در غضب شد و همچون مار بر خود به پیچید و گفت برو - در حق تو جان بخشی کردم - قاصد را کشتن شرط نیست - اما شاه اسمعیل لشکر را بگو که میان من و تو جنگ است تا دیو کرا بزرگ نماید و حکم که راست آید - من آن گنج پتی نیم که تو ادا ناپودی ساختی و از پای در انداختی - الحال جمعیت لشکر تو نمانده است همه یاران تو کشته شدند و بدرجه شهادت رسیدند - از تنها سوار چه آید و این کلید بسته چگونه کشاید * حضرت شاه اسمعیل غازی فرمود الله معی مارا قوت است از کرم حق سبحانه تعالی و الله المستعان علی ما تصفون و نیزه نصرت ما از امداد نصر من الله و فتح قریب سربلند و فیروز است * الغرض چون تیغ زرین پشت آفتاب در نیام مغرب و کردند و کمان سپیدتوز ماه از قریان مشرق بیرون آوردند لشکر از دو جانب فرود آمد * راجه کامیسر نیز در خواب شد * همان زمان حضرت شاه اسمعیل غازی اسب سوار تنها در لشکر راجه آمدند و از دروازه شهر درگذشتند تا به تخت او رسیدند * دیدند که راجه

کامیهر با زین خود در بسترِ ناز غنوده و از هستیِ خود بے خبر افتاده که
 النّوم اخ الموت گریبان گیرِ رفتِ او گشته * درین اثنا شاه اسمعیلِ غازی
 از اسب فرود آمد و موی سرِ هر دو یک جا بسته و تیغِ همان راجه از نیام
 کشیده بر سینۀ او نهاد و پان از پاندانِ او خورده راجه مذکور را بدینِ نهج
 گذاشته بر اسبِ خود سوار شد؛ بمقامِ خود آمد * چون روز شد راجه و
 رانی هر دو بیدار شدند مویهای سرِ خود را بایکدیگر بسته دیدند و تیغِ برهنه
 بر سینۀ خود دیدند * راجه از هیبتِ این احوال بترسید که این که بود که چنین
 دایری بر من کرد و در محلّ من آمد * چون در صحنِ خانه نظر کرد
 دید که اسبِ سرگین و بول کرده است تعجبِ زودداد و لرزه بر اندامش
 افتاد که درین چنین جایگاه پرندۀ پرزدن نتواند اسب چون آمد و آدمی
 چه کند * حارسان و نگاهبانان را طلب کرد که شما کجا بودید که امشب
 در محلّ ما کس بیگانه آمده است - علامتِ اسب و مرد هر دو یافته
 می شود * دربانان بجانِ خود بترسیدند و عرض کردند ای راجه درین چنین
 جائے طاہر و هم را پرزدن مشکل است سوار چگونه آید و آدمی را چه یارا
 که خود را در اینجا رساند و ما همه هریک بر دروازه در بسته بیداریم و
 کلید بر دست داریم و در همچنان بسته است * راجه را نیز در دل آمد
 که راست میگویند لیکن برای احتیاط هر یک از دربانان را تنبیه و تادیب
 بواجبی کرد که من بعد چنین غافل نباشید پیوسته حازم و هوشیار
 باشید * چون روز بآخر رسید زنگی شب فحش دیگر کشید و چادرِ ظلمانی
 بر صحرا و آبادانی انداخت - راجه نیز در خواب شد

درین بستانِ سرای پر نظاره * نمانده باز جز چشمِ ستاره

شب دوم نیز همان دید آنچه در شب اول دید- بیشتر ترسید و بجان
 هراسید * شب سیوم نیز همچنان دید که در شب اول و دوم دیده بود *
 هراس در دل افتاد مضطرب شد و گفت که این کار آدمی نیست مگر
 کسی را که حق سبحانه تعالی برگزیده است با او بهیچ وجه برابری کردن
 و مقاومت نمودن ممکن نیست * چون شب با آخر رسید نغمه خروس
 سحرخیز در ترم شد و مرغ و ماعی و مور جنبیده و جهنده از خواب
 دوشین برآمد و نیر اعظم بساط نورانی بر ملک و ملکوت انداخت *
 شاه اسمعیل غازی نیز بیدار شد و جمله اصحاب خود را دلاسا و التفات
 فرمود و هریک را بنواخت و گفت کسی باشد که پیش این راجه
 کامیسر برود و او را پیش من بیارد * جمله یاران خدمت کردند و
 التماس نمودند هرکرا حکم شود فرمان برداریم * درین اثنا وکیل راجه
 کامیسر بیاورد و عرض نمود که راجه میگوید اگر مرا جان بخشی شود تا در
 خدمت بیایم و پایی حضرت به بینم * شاه جیو فرمودند در حق تو
 جان بخشی کردم- خاطر خود جمع دار- هیچ دغدغه و هراس در دل خود
 راه ندهی * پس راجه کامیسر با مال و خراج شاهانه بخدمت شاه
 اسمعیل غازی بیامد و در پا افتاد و گفت ما را پس خورده پان خود
 دهند که شما بجای دیونای مائید * چون الحاح بسیار کرد و صدق
 عقیده خود ظاهر نمود حضرت پس خورده پان از دهان مبارک خود
 مغایت فرمودند * بصد هزار آرزو تبارک نمود- بمجرب خوردن لعاب از دهن
 او رفتن گرفت و کف از لب برآمدن خواست - ازان روز باز به لروا راجه
 خطاب شد * آخر الامر بدرگاه پادشاه عرض نمود که بکرم الله و از توجه

حضرت پادشاه بلاد کامروپ فتح شد و راجه کامیسر در دست آمد و طوقِ انقیاد در رقبهٔ جان نهاد و چون بندگان مطیع بخدمت ایستاد * پس آنچه مال و خراج برای سلطان آورده بود همه همراه عریضه بخدمت حضور پادشاه روانه نمود * سلطان از استماع این فتح اعظم ایشان بسیار خوشحال شد و جملهٔ ارکان دولت و اعیان حضرت آفرینها بر شاه اسمعیل غازی کردند و سلطان خلعت خاص مع اسب زرین زرین و شمشیر و کمر بند مرصع شاه اسمعیل غازی را فرستاد و عنایات شاهانه مبذول فرمود * بعده سال بسال خراج پادشاهی ادا می شد و ملک معمور گشت و اهل بلاد دعا بر جان پادشاه می گفتند و عمر بخوش دلی می گذرانیدند *

فی الجملة بهاندسی رای که در تہانہ گھوڑاگہات بود بعرض شاه اسمعیل غازی رسانید کہ شاہجیو سلامت شما بدولت و سعادت در جلا مقام قلعه کردید و قلعهٔ بارہ پیکہ را نامزد خواہرزادہ فرمودید - بندہ در خدمت شما است و دولت خواہ بندگان حضرت شاه - و قلعه ندارم * قلعهٔ گھوڑاگہات مرتب کردہ بہ بهاندسی رای سپردند کہ در خدمت پادشاهی سرگرم باشد * درین اثنا * بیت *

فلک ہر زبان راند رازے دگر * درین پردہ بنواخت سازے دگر
بهاندسی لعین دشمن دین از روی بغض و عداوت تخم کین در دل خود
نشانہ - بدرگاہ حضرت سلطان نوشت کہ شاہ اسمعیل ہراجہ کامیسر یگانگی
و یک جہتی پیدا کردہ است - معلوم نیست کہ رفتہ رفتہ چہ ثمرہ ظاہر
شود و عاقبت چہ بر دہد * پادشاہ ازین سخن بے پا شد و نہال

بدگمانی در دل خود نصب کرد مگر از راه معینی خبرنداشت - اتفاق
 کرد که این مرد را از بیخ و بن دور باید کرد * ترسید و لشکر کشید - فرمود
 که بان سرشاه اسمعیل لشکر بیارید * سپاه تعیین شد - آوردن نتوانستند *
 آنگاه پادشاه بدستخط خاص نوشته فرستاد که شما بیایید * از آنجا که
 عقیده ایشان بآن پادشاه عالیشان درست بود با دوسه خدمتکار بدرگاه
 معلی رسید * چون نظر پادشاه بایشان افتاد حکم بقتل ایشان کرد *
 هرچند که قصد کردند قتل میسر نشد و شمشیر کار نکرد * آنگاه حضرت شاه
 اسمعیل غازی را معلوم شد که پادشاه خواهان سرما است - گفت لی
 یاران و ای محبتان خون ما ناحق زمین قبول نخواهد کرد زیرا که من
 سیدزاده ام * راوی روایت میکند که در تمام عمر خویش گاهی لفظ سیادت
 خود بر زبان نرانده بود مگر آن روز که شهید شد * بعده گفت که اگر اراده
 پادشاه بسر ماست بیایید و سرم ببرید * و همه اصحاب خود را
 رخصت نمود مگر شیخ محمد - خادم قدیم بود - گفت که من نخواهم
 رفت - خادمی و جارب کشتی و چراغ سوزی آستانه شریف شما خواهم
 کرد * الحال هم اولاد شیخ محمد بروضة کانتادوار و جلا مقام خادمان و
 مجاورانند * آخرش نطع آوردند و بجائے پالک بگسترانیدند * پس بتجدید
 وضو کرد و دوگانه حق بجا آورد و سرم مبارک بسجده نهاد * بتاریخ چهاردهم
 شب برات روز جمعه سنه ثمان و سبعین [و ثمانمایه] بدرجه شهادت
 رسیدند * اِنَّا لِلّٰه و اِنَّا الیه راجعون * سرم مبارک شهید الشهداء از تن جدا
 کردند و پیش پادشاه بردند * چون صدق وفا و صفای باطن آن شهید الشهداء
 معاینه کرد دست تغابی بدنند این خسرت گزیدن گرفت و افسوس بسیار

کرد * سود نداشت و فرمود که سرِ مبارک در روضهٔ بزرگان ما دفن کنید که قبر ما نیز همانجا خواهد بود تا فایض البرکات از سببِ این شهیدِ اکبرِ پاک فیض برساند * آخر پادشاه را در معاینه نمودند که هر چند شما سعی و کوشش خواهید کرد ظهورِ ما اینجا نخواهد شد که ظهورِ سرِ ما در کانتادوار و جلامقام است و ما همانجا خوش کرده ایم - شما آهنِ سرد مگویید - ارادهٔ الله برین است * القصه لشکر و افواج پادشاهی آمد و همه مال و اموال بسرکارِ پادشاهی بردند - آنچه متاع و مال و اسباب از نقد و جنس در مدارن بود و هر چه در نواحی گهواره‌ایات بود از سرکارِ حضرتِ شاه اسمعیلِ غازی بسرکارِ پادشاهی روانه شد * در اثنای راه با مردمِ خزانه از هر دو جانب شاه اسمعیلِ غازی ملاقات کردند - ایشان ترسیدند و همه خزانه آنچه بود پیشِ حضرتِ شاه اسمعیلِ غازی کردند * حضرتِ شاه فرمودند که اگر پادشاه این خزانه و مال و خواسته طلب کرده است همه ببرید ما را عونِ عنایتِ الهی بسند است * بعده حضرتِ شاه اسمعیلِ غازی اکثر مَواس و کفار را غارت نمود و صد هزار کافران را علفِ تیغِ خود ساخت * بهرجا که ساعته قرار گرفتند و مقام نمودند روضهٔ متبرکه ظاهر شد - خالِ آن زمین توتیای کحلِ دیدهٔ اهلِ یقین گشت چنانچه بزرگ میفرماید

* بیت *

هر سرِ تربتِ ما چون گذری همت خواه * که زیارتگه زندانِ جهان خواهد بود
الغرض سرِ مبارکِ حضرتِ شاه اسمعیلِ غازی در مقامِ کانتادوار آمده
قرار یافت و تنِ مبارکِ ایشان در مدارن آسوده زیارتگاهِ عالم شد و
حاجاتِ خلقِ الله بر آمدن گرفت و مردمان از هرجا برای زیارت

و حاجت آمدن گرفتند * و این اخبار بجمع مبارک پادشاه رسید *
 پادشاه نیز با بیگم صاحبه و افواج و لشکر اول بمدارن رسیدند - بعده
 از اینجا بمقام کانتادوار آمده بروضة متبرکه حضرت شاه اسمعیل غازی
 معاینه کردند و کشف کرامات آن حضرت مشاهده نمودند * و موضع
 کانتادوار و جلامقام برای خدمات آستانه شریف بندورات مبدول داشته
 خود بدولتخانه خویش عزم نمودند * تا بعدیکه امروز نیز هر که بحسن
 اعتقاد و نیت پاک در مقام شریف آید و در روضه متبرکه بحضور دل
 شب زنده دارد چون ساعتی سر بسجده استخاره آرد همدران لحظه مقصود
 خواهد معاینه نمود و اگر احیاناً خطوری و قصوری بخاطر او راه یافته
 باشد بنشب جمعه دوم مراقب احوال خود شود - امید که تیر نیاز بهدف
 اجابت مقرون آید بمنه و کمال کرمه - چنانچه بتاریخ عشر رجب المرجب
 سنه ۱۴۱۱ احد و اربعین ملک العلماء افضل الفضلاء بندگی حضرت میان
 شیخ عبد الله سرهندی ابن بندگی حضرت قطب الاقطاب مخدوم
 شیخ بهاء الدین زکریا القریشی الملتانی چنین میفرمایند که در شب
 جمعه بروضة متبرکه حضرت شاه اسمعیل غازی برای زیارت برفتم - شب
 بحضور دل نگذشت - بلهو و لعب گذرانیدم و هیچ معاینه ظاهر نشد - باز
 در دل حضور نمود - باین ذره حقیر ظاهر کردند که از بے ادبیهای ما
 معاینه ظاهر نشد - آخر شب جمعه آینده در خواب معاینه دیدم که لشکر
 عظیم است هزاران هزار فیل و اسب سواران غازی چابک سوار عالم عالم
 روی زمین گرفته و یک فیل خرد بران یک مرد بزرگ پیش صف لشکر
 است که همه ساز فیل مرصع دارد بجانب ما از کمال مهربانی روبرو شد *

گریختم - هر جا که میروم با شتاب آن فیل همان طور بر روی ما ایستاده
 است - هر چند میروم فیل بر سر حاضر است * یک شخص بزرگ
 میفرماید که آهسته دوید یا شتاب فیل حکم جان دارد و همه جا میسر باشد -
 اما شما هیچ هراس بدلی خود راه ندهید - این فیل کسی را آزار نمی دهد
 همچنین می ترساند و عبرت خوردن می نماید * همان زمان چشم او شد -
 معاینه دیدند * وقت سحر این قطعه در مدح حضرت شاه اسمعیل غازی
 عرض نمودند * قطعه این است

دلا کن عرض از عجز و نیازی * حضرت شاه اسمعیل غازی
 بیا در روضه اش از روی اخلاص * دل خود صاف کن از لہو و باری
 بآپ دیده شوئی آستانش * بمژگان رویی آنجا جانمازی
 بدرگاهش برو از سر قدم کن * ز کوتاهی مکن دست درازی
 چو خاک ارپست گردی برخیاالش * شود در هر دو عالم سرفرازی
 شه غازی که هر جایش مقام است * همانی می کند در شاهبازی
 چو اسمعیل زیر پای (1) زمزم * روان کرده برای کارسازی
 جهان کفر غارت شد ز تیغش * شهادت یافته در ترک تازی
 کراماتش بهر جا جلوه گر شد * چه هندستان و چه ملک ججازی
 شب جمعه بشارت یافت خضری * ز لطف شاه اسمعیل غازی
 ز مدحش یافته فقر حقیقت * برون شد زود از کوی مجازی

(1) In allusion to Ismā'il, son of Abraham.

CORRECTION. On page 220, line 9 from below, for Ismā'il conferred on him the title of 'Barā Larwuiyā,' read according to p. 236, line 2 from below, Ismā'il conferred on him the title of 'Larwā Rājā,' i. e. the spittle-Rājā, from the Hindústānī लार (लार), spittle, saliva.—THE EDITOR.

LETTER by COL. F. T. DALTON, C. S. I., *Commissioner of Chutiá Nág-púr, on a large picture representing the conquest of Palámau in 1660 by Dáúd Khán, Aurangzib's General.*

You no doubt recollect my telling you of the great picture of the attack of the Palámau Fort by Dáúd Khán, Aurangzib's general. The picture is preserved as an heirloom by Dáúd's descendants at Dáúdnagar, in South Bihár, and I entered into various negotiations with divers persons to obtain a copy; but not succeeding I had almost given it up, when to my surprise Ahmad Husain, the Agent of the Qází of Palámau, a connection of the Dáúdnagar family, came to my house with the picture.

Mr. Peppé had to photograph it in pieces; for it is 30 feet in length by about 12 feet in breadth, done on cloth. I send a plan of the whole on a reduced scale omitting the figures, and the following description, which should be read with the account of the battle given in Vol. XL. of the Journal, for 1871, p. 127.

The picture represents the camp of Dáúd Khán on the 16th Rabí II, and the entrenchment of the enemy and the different positions from the first attack on the Chero position by Tahawwur Khán, which opened the fight rather sooner than Dáúd had intended, to the final capture of the Fort and flight of the 'Gawárs,'* as the enemy is contemptuously called, on the 27th Rabí II, 1070 (20th December, 1660).

The first division of the picture shows Dáúd's entrenched camp, an oblong enclosure. On two sides, the front and right, large guns are in position; to the rear of numerous small tents in the enclosure is a row of pavilions, with banners in front of them, in the following order:

* The word *Gawár* (گوار) is to be distinguished from *Gáwar* (گاور). The latter word is a corruption of *Káfar*, the Persian pronunciation of the Arabic *Káfir*, 'an infidel'; and it is further corrupted to *Gabr* (گبر), in which form it is often applied to the Pársis or fireworshipper (Guebres). The historians of Timur's reign use *Gabr* even for 'Hindús.'

But *Gawár* is used by Muhammudan historians as an equivalent for 'wild aboriginal tribes,' and hence for 'thieves and cattle-lifters,' in which sense it is entered in native Dictionaries. *Vide* also Badáoní I, 85, 168, 234; and Dowson, V, 193, note 6.

A similar term is the word *Muwás* or *Muwásá* (مواسا and مواس), who are no doubt the "Mussis" of Dalton's Ethnology (pp. 154, 221, 230, 231, 280). They are mentioned in Badáoní I, 228, 252, 262, 326; II, 376; *vide* also Journal, Bombay Geogr. Society, II, 55. Badáoní generally calls them *Muwás i be-muwásá*, i. e. 'the heartless Muwásis.' THE EDITOR.

Left Wing.—*Black and yellow banner.* *Two white banners.*

Rájá Bihruz.

Shaikh Tátár.

Shaikh Ahmad.

Centre.—*White banner.*

Dáúd Khán.

Right Wing.—*Banner with embroidered border.* *Three-tailed banner golden.* *Red-bordered banner.*

Muhammad Záhid,

Mírzá Khán.

(colour eaten away)

Bakhshí of Bihár.

Tahawwur Khán.

The advance of the army from the fort is in the same order. The banners are thus displayed three times, (1) in the camp; (2) on elephants during the advance; (3) close to each chief in action.

It is said in the '*A'langírnámah* that the Cheros met this advance of Dáúd's on the 16th by issuing from the Fort and taking up an intrenched position about half a *kos* from the imperial camp. This is represented in the picture by a straight wall across the picture with three *burjs*, or bastions, on which, as well as on the curtain works, guns are mounted, pointed at the camp of the imperialists.

It is said that hostilities were suspended whilst the commands of the emperor were communicated to Pratáb, the Chero Rájá, *viz.*, that he must not only submit, but become a Muhammadan; but Tahawwur Khán could not be restrained, and without orders from Dáúd, he made an attack from the right on the enemies' left. This is shewn in the picture.

In front are the three divisions of the army, the sirdárs leading, *all on foot*; next come the horses of the sirdárs, enormous brutes, each followed by an elephant on which is borne the sirdár's banner, and then the led horses of the imperialist cavalry. The third line of banners with the advance indicates the position of the different chiefs in the action; and their names are also given. Dáúd Khán is in the centre. He is dressed all in white, except his stockings, which are red, and wears a white turban and tunic and white shoes. But the group of Dáúd and his immediate attendants is drawn on a bit of cloth inserted as a patch in the great picture, and it is said that this portion of the original drawing met with some accident necessitating a reproduction. However, Dáúd's two nephews are represented near him similarly attired and armed. He and one of his nephews have bows, arrows, shield and sword. Another has a matchlock, and one of Dáúd's attendants holds his master's firelock as if offering it to him, whilst the general is drawing a bow, evidently not at a venture, as he looks stern and determined, and the enemy are close to him. The imperialist forces show a decided mixture of races. Some are of dark brown complexion, some lighter brown, and others fair as Europeans. The costume varies. There are regulars and irregulars in the imperial army, both bowmen and matchlockbearers, the

regulars distinguished by turbans with stiff feathers and dressed of some figured cloth, and shoes high over the instep with long thongs behind to assist in pulling them on, and the men are all bearded. The bows of the imperialist chiefs are all of the Cupid, or Apollo shape, lip-curved, whilst not few, both of the enemy and of the dark skinned portion of Dáúd's army, are of a simple curve, such as we still see in the hands of Kols, Gonds, and other hilltribes. The dark imperialists are as insufficiently clad as the majority of the Cheros are represented to be; and their martial ardour is roused by drums precisely similar to those now used by the Kols, whilst the regulars of the imperial army are inspired by the 'trumpets pealing note,' the trumpets as big as the men who blow them. They have also kettledrums and trumpeters on camels. There is no reason why Kols should not be found in the ranks of Dáúd's army, as the Kols had on previous occasions helped the Emperor; and in one obscure corner of the picture outside the entrenched camp of Dáúd, we find 'the Zamíndár i kán i almás,' 'the Lord of the diamond mine;' and who could he be if not the Nágbánsí Rájá? In the portion of the picture representing the attack, the Rájá of the diamond mines appears valiantly leading the troops on the extreme right of the line. This is a position assigned by the Muhammadan historian to Shaikh Çafi, whom I have not been able to identify among the belligerents.

On the left, but somewhat in front of the Imperial camp, a range of hills is represented, from which the Chero camp behind their entrenchment is commanded. On the centre of these hills four great guns are mounted, and a note indicates that they were placed by Dáúd to enflade the enemy. This is just as it is described by the Muhammadan historian. The losses of the imperialists were chiefly due to the fact that the outworks of the enemy were higher than those of Dáúd, whose camp was at the foot of the hill. Dáúd, therefore, occupied a hill which overlooked the position of the enemy, and erected a battery which caused much damage.

"On the 27th of the same month, the enemy left their position and withdrew to the banks of the river near the fort." It is clear from the narrative as it proceeds that they took up an entrenched position in a range of hills, running parallel with the river, with passes through them. This is shewn. A conventional drawing of hills going right across the picture, and dividing it into two equal parts, exhibits the second position of the Cheros, and represents them engaged with the imperialists. The Cheros are not shewn in their first position, as the space behind their entrenchment was reserved by the artist for a good pictorial display of the imperialists advancing on the second position, after the Cheros had abandoned the first.

The action represented is where "Dáúd attacked the tranches which the Zamíndár had erected along the river;" but judging from the picture

(and from the ground, which I have been over), 'fortified position' could be substituted for "trenches"—a line of hills with breastworks in different places and passes barricaded. (I have had myself to attack precisely similar positions when engaged against the very same people.)

I find from the picture as from the annals that Shaikh Tátár and Shaikh Ahmad, sons of Dáúd's brother, with their contingents, several imperial Mançabdárs, and the sons of Rájá Bihruz, attacked on the left, and forced the passes held by the enemy. The *élite* of this portion of the imperial army, a body of handsomely dressed matchlockmen, have seized a hill on the extreme left, which enfiladed one of the passes, and they are represented as keeping up a brisk fire on the disordered Cheros, whom they had dislodged. The whole portion is, indeed, shewn as captured by the Imperialists; and from this part of the ground their arrows and matchlock balls are dealing destruction on their enemies, who are seen some without heads, others fleeing with arrows in their backs, but some still holding the ground between the hills and the river.

The annals tell us that Dáúd was induced to remain in the position he had gained, leisurely to make arrangements for the protraction of the siege, but he could not restrain his men; "they pursued the enemy, crossed the river after them, and commenced an attack on the fortifications." Before morning he had completed the conquest of the fort, and the Chero Rájá fled to the hills behind it. The river is represented by a band of green right across the picture (blue in my sketch), with queer shaped obstructions of a darker colour; but as we are informed by the notes in Persian that the first is a *river* (the Oranga), and that the second represents rocks, it answers as well as if it had been most artistically delineated. The Chero Rájá's fort, drawn rather elaborately *in plan*, comes next, and the picture ends in a map of great wooded hills, into which the Rájá retreated.

The Chero host is for the most part portrayed holding their ground, but in sad plight between the hills from which they had been dislodged and the river. The Chero cavalry were evidently posted in reserve in the bed of the river, a very respectable body, as well mounted as their foes: but many are galloping up and down the sands of the river in a purposeless manner, some badly wounded. They are all with one or two exceptions of fair complexion and dressed as Hindústánis; and amongst the Chero foot-soldiers there are a number of fair complexioned and well dressed men, shewing that in those days, as at present, there was a considerable sprinkling of Aryans amongst the Palámau population; but the majority are black with only a loin cloth or bathing drawers style of costume, and bare heads and bare feet, bows as above described with only one curve and plenty of arrows, besides which some have spears, and some swords and shields. The proportion of matchlockmen to bowmen is small, but even the imperialists are shewn to have more of the latter than of the former.

The artist has not altogether failed to grasp some of the ethnic characteristics of the Palámau aborigines. The black men have all receding chins and foreheads, and are probably Kharwárs.

Dáúd's flank movement was apparently the only piece of strategy employed. Strong as he was in cavalry, he might have easily cut off the retreat of the Rájá to the hills beyond the Fort; but I dare say his intelligence department were at fault. It is noticeable that the imperialists did not advance their guns when attacking the second position; they were left at their place and no field artillery was employed.

I send two photographs of Palámau Fort.

*Note on the site of Fort Ekdálah, District Dindjpur.—By E. VESEY
WESTMACOTT, C. S.*

(With a Map.)

The first indication of the site of Ekdálah, which I communicated in my letter published at page 95, Proceedings, As. Soc. Beng., April, 1874, was given to me by Mr. Reily, Manager of the Chanchol estate in the district of Máldah, who told me that he had come upon a tract of high ground, where numerous bricks and old tanks betokened the site of an ancient city, and that the people called the name of the place Ekdálah. I took the opportunity of being at Churámon, in Dindjpur, to ride over the ground in the direction indicated, eastward at a place called Salimpur, or 'Chilumpoor,' and Sayyidpur, but my search was unsuccessful. A subsequent study of the inch to the mile map showed me a village, called to this day Ekdálah, a little to the north-east of the ground I had gone over, east of the river Chirámatí and five miles, not one, from the 'Nawábí rastah.' Doctor Buchanan, in his 'Account of Dinagepoor,' published by Mr. Montgomery Martin under his own name as part of the second volume of his 'Eastern India,' page 640, writes as follows:

"About a mile and a quarter west from the Baliya is a very large tank, "called Molan-dighee," the Tank of the Lotus, "which is nearly choked "with weeds. The only tradition concerning it is, that it was dug by a "princess—Ranee—and that a miracle was necessary to procure water. "About a mile and a quarter further west is Gor-dighee, Gurh-dighee," the Tank of the Fort, "the water of which has extended about six hundred yards "north and south, and four hundred yards east and west, and which, of "course, is a Hindoo work. A considerable portion of it has now so far "filled up, that it is cultivated for rice. About twelve hundred yards west "from this tank is another, called Alta Dighee, which extends nearly to the

"same dimensions, but is placed with its greatest length from east to west, "and therefore is a Mahomedan work. Between these two tanks are the "ruins of Borohátá, which are very large heaps or mounds, that consist in "a great measure of bricks. In many places, the foundations of walls may "be traced, and even the dimensions of the chambers. All these chambers "are of a small size, owing to which they may have resisted the attacks of "time better than more spacious apartments. They are chiefly situated in "the southern division of the town, called Kootee-baree." (Kootee, 'a masonry building.')

"In this part are some small tanks that have evidently been entirely "lined with brick. In the centre of the ruins are indubitable traces of a "small square fort, which has been surrounded by a double wall of brick, "and an intermediate ditch. The ruin to the north of this fort is almost "entirely without the trace of regular form, but the quantity of bricks "which it contains is great. At its northern extremity is the monument "of a Mahomedan Saint, Peer Bodol Diwan, which is built of brick."

The village of Ekdálah, or Ekdálo, is only half a mile from the north-west corner of the most westerly of the three tanks, and the ruined fort described by Doctor Buchanan about a mile and a half to the south-east of it. The two large Muhammadan tanks were, no doubt, surrounded by buildings, and I see nothing extraordinary in the whole fortified city taking its name from one of the villages included in its circumference. On the other hand, it may be that the name Ekdálah originally included a larger tract than the Mauza, to which it is now confined. I do not know when I may be able to visit the site, but the mention of a Dargáh leads me to hope I may find inscriptions. I have no doubt this was the place of which Mr. Reily spoke to me, though four miles further east than he thought, nor have I any doubt as to its being the Ekdálah of Shams i Siráj and Ziyá i Baraní. The name Ekdálah, the distance from Panđuah, the two great tanks whose length, running east and west, proves them Muhammadan, the remains of brick buildings, the fort, the third tank called 'The Tank of the Fort,' and the widespread inundations to the west of it, all seem to me to point to this conclusion.

I can find no trace of the name *Azádpúr*, mentioned as another name of Ekdálah.

Besides Ilyás Sháh and his son Sikaudar Sháh, who successfully defended Ekdálah against the emperor Fírúz Sháh, Husain Sháh seems to have made it his permanent residence, (footnote, Stewart's Bengal, page 111), and every year made a pilgrimage on foot from Ekdálah to the shrine of the Saint Qutb at Panđuah. The distance is about twenty-three miles.

There is another Ekdálah, fifty miles east-south-east from Panđuah, five miles south of the point where the districts of Dinájpúr, Bográ, and Rájsháhí touch one another, but I see no reason for thinking it the Ekdálah of Muhammadan history.

On the Supposed Identity of the Greeks with the Yavanas of the Sanskrit Writers.—By RA'JENDRA'LA MITRA.

Were the Greeks the people who were invariably indicated by the term Yavana in the writings of Sanskrit authors? This is a question which has presented itself in some form or other to almost every European orientalist in the course of his researches; and a good deal has already been written on the subject. Colebrooke, Prinsep, Wilson, Schlegel, Lassen, Weber, Max Müller, and others have contributed, each from his own standpoint, his quota for a satisfactory solution of the question. There prevails, nevertheless, a variety of opinions about it, and the necessity exists for a reconsideration of the case. The leaning at present is in favour of those who believe the word Yavana to be identical with Ionia, and to mean the Greeks.

The arguments on which this identification rests, are:

1st. Similarity of sound of the Greek *Ionia* with the Persian *Yúnán*, the Hebrew *Javan*, and the Sanskrit *Yavana*.

2nd. The use of the word *Jona*, the Páli form of the Sanskrit *Yavana*, to indicate an Ionian Prince.

3rd. References made in Sanskrit astronomical works to foreign treatises on astronomy, which, it is presumed, must have been Greek.

4th. The intercourse of the Indians with the Greek successors of Alexander in North-Western India.

None of these arguments, however, is of a character to suggest the inference proposed, much less to establish it as a positive historical fact. They all take for granted false majors, and consequently lead to erroneous conclusions. What is required to be proved is, not that the Sanskrit word *Yavana* has been used to indicate the people of Greece, but that it means the Greek race only, and no other. This has not yet been done; the arguments above set forth taken in their broadest sense do not establish this; and, with one exception, no European orientalist has asserted it. The exception refers to Dr. H. Kern, formerly a professor of Queen's College, Benares, who, in the Preface to his edition of the *Brihat Sañhitá*, states: "That the Yavanas originally denoted the Greeks and only the Greeks will appear from the sequel. To assert that Yavanas (in ancient times) may denote any kind of people under the sun is so wonderful an assertion, that one ought to have some reasons given why the Hindus should give the name of Ionians to nations who were no Ionians, nor had anything in common with Ionians. It is not so strange, that after the conquests of the Islám, Muhammadans were called Yavanas. The Yavanas were the foremost, the most dreaded of the Mlechas, (P Mlechhas) so that Yavana and Mlecha became synonymous. When the

Muhammadans trod in the steps of the Greeks, they became the chief Mlechas, consequently Yavanas. Yavana, however, never denotes an Arab as such, neither formerly nor now-a-days; it is never a name for a nation. The only nation called Yavanas were the Greeks.* To what extent this assertion is founded on fact, and how much on mere hardihood of assertion, will be evident from the following remarks:

Of the arguments above set forth, the first is by far the most taking with the public. The similarity of sound of the four words quoted is so close, that it cannot but produce an impression in favour of the theory that they are identical, and have a common meaning; but it is at the same time the weakest; for modern philology does not recognise phonetic similitude to be of any use in an argument of this kind. The similitude must be supported by satisfactory proof of the relationship of the roots from which the words are derived, before it can be used as an argument of any weight in support of their identity. But even after the identity of the roots from which the words in the different languages have been produced is proved, the question would remain open, as to how far the secondary meaning of those words had always been the same everywhere, and until that can be done, no definite conclusion can be arrived at. It is necessary, therefore, to look into the history of the words in the different languages in which they occur, before any attempt can be made to prove that they have always indicated one single nation and no other.

Now, the oldest form of *Ionian* is "Uinim," which, on the monuments of the Ptolemics, is supposed to be used "to designate the Greek people;"† but in older records, such as the monuments of the eighteenth dynasty under Tutmosis III, and IV, and Amenophis III, the same term occurs to indicate the foreign subjects of the Pharaohs, *i. e.* races other than Egyptians. The term is represented by a group of six symbols, of which the three upper ones, representing papyrus plants, signify Northern or Lower Egypt, and the three lower ones, representing baskets, mean "all," which is "a comprehensive designation of the people settled in different groups and bands."‡ Putting the two significations together, the natural inference is, that the term or group of symbols was used to indicate foreigners settled in Egypt, the bulk of whom were maritime people from the Ionian isles and the sea-board of Asia Minor, *i. e.*, Greeks, Phœnicians, and others. Curtius supposes that the Greeks alone were always meant§; but to apply the term exclusively to the Greeks, it would be necessary to show that at

* Brihat Saṁhitā, p. 32.

† Curtius, *Hist. Greece*, Ward's Translation, I, p. 45.

‡ Ibid., *loc. cit.*

§ Ibid., p. 46.

the early period of Egyptian history when the term was used, the Greeks themselves bore the name of Unim, or else the explanation would be against such a deduction. This, however, cannot be done. Down to the time of Homer, the common name for the true Greeks was Achæans, or Argives, or Hellenes, not Ionians, and nowhere in the Greek language is the term Unim to be met with ; and such being the case, it would be unreasonable to argue that their specific and particular name then was Unim. Probably they were indicated by that name by the Egyptians in the later records of the Ptolemies and of Sesonchis, the Shishak of the Old Testament, but only in common with others and not specifically.

The term Ionia is derived by the Greeks from Io, the priestess of Hera with whom Zeus fell in love, and whose transformation into a cow and subsequent ramblings over various parts of the earth, particularly along the shores of the Ionian Sea, to which she gave her name, form so interesting a story in Greek mythology. The true interpretation of the myth remains yet untold ; but it suggests the idea of the descendants of Io being a mixed race of the Greeks with some of their neighbouring nations ; and in support of this theory, I may cite two versions of a story related by Herodotus, in which the principal personages, such as Zeus and Hera and Argos and Hermes, of the Io myth, are changed into mortals, and the myth resolved into a successful attempt on the part of certain Phœnician traders to abduct Greek damsel's.

The first version of the story was narrated to Herodotus as a Persian tradition. According to it, certain Phœnician traders "freighting their vessel with the wares of Egypt and Assyria, landed at Argos, which was then pre-eminent above all the states included under the common name of Hellas. Here they exposed their merchandise, and traded with the natives for five or six days ; at the end of that time, when almost everything was sold, there came down to the beach a number of women, and among them the daughter of the king, who was, they say, agreeing in this with the Greeks, Io, the child of Inachus. The women were standing by the stern of the ship, intent upon their purchases, when the Phœnicians, with a general shout, rushed upon them. The greater part made their escape, but some were seized and carried off. Io herself was among the captives. The Phœnicians put the women on board their vessel and set sail for Egypt."*

The second version is attributed to the Phœnicians, who "deny that they used any violence to remove Io to Egypt ; she herself, they say, having formed an intimacy with the captain, while his vessel lay at Argos, and, perceiving herself to be with child, of her own free will accompanied the Phœnicians on their leaving the shore, to escape the shame of detection and the reproaches of her parents."†

* Rawlinson's *Herodotus*, I, p. 122.

† *Ibid*, I, p. 125.

It is not at all necessary for my purpose here to enquire which of the two versions is the true one; in either case we have a very prosaic and matter-of-fact solution of a highly romantic myth; and few will, I imagine, be disposed to doubt that the myth is only a poetical embellishment of a very common occurrence in primitive states of society, and that the so-called descendants of Io are the mixed descendants of sea-faring men of various nationalities on the western coast of Asia Minor with an occasional trace of Greek blood in them, and that trace derived, in most instances, from the maternal side; for the practice of carrying away Greek slave girls by piratical traders was common in the early history of Greece. The Greeks themselves, in early times, did not recognise them as their descendants or members of their race, and could not, therefore, be supposed to have assumed the term Ionian as their race name. Homer was well aware of the myth of Io; for he assigns to Zeus the epithet 'Αργειφόντης or 'Argos-slayer' to indicate that part of the myth which says that Argos, as the emissary of Hera, too carefully watched the movements of Io in her bovine form, to prevent Zeus from restoring his lady-love to her human shape, and was ultimately destroyed by him;* but he does not call the Greeks Ionians, except in the line:

ἔνθα δὲ Βοιωτοὶ καὶ Ἰάονες ἔλκεχίτωνες. (Il. N. 685.)

In commenting on this line, Arnold says, "These are the Ionians of Greece, particularly the Athenians, whom Homer, however, calls nowhere else by this name. This whole passage to 700 offers matter for grave doubts, which cannot be treated of here." Schlegel condemns the passage as "a later interpolation;" and Lassen, "in confirmation of this hypothesis," observes "we have to bear in mind that the Ionians formed a very small portion of the Greek tribes that left Attica (Herod., I. 146; Pausanias, VII. 234), and secondly that Ion does not trace his descent immediately from Hellen, which Doros and Aiolos do, but from his son Xuthos, and that the notices regarding his origin and that of his brother Achaios are of various nature."† "With the Greeks themselves," he adds, "the name is post-Homeric, and came probably only into use after the Greek tribes occupied the islands and Asia Minor, and must have arisen from a general term used by the older inhabitants of the land for those who, unlike the Aeolians and Dorians, did not bring an ethnic name with them, but were formed by the union of several peoples with different names."‡

The Hebrew equivalent of the Greek Ἰάονες, with the digamma "Ἰά-Foves, is *Javan*, which under the form of Jehohanan is equivalent to Ἰωανν and Ἰωανναί. In the Septuagint Ἰωαννῆς is used in the place of the

* Keightley's *Mythology of Greece*, 361.

† *Indische Alterthumskunde*, 736.

‡ *Ibid.*, *loc. cit.*

Hebrew Jehohanan יְהוֹנָן, and there is little doubt that it gradually simplified itself into Johannes, Joannes, John, and Jack.* That the word is closely connected with the Greek *ἰών*, *ἰαν*, *ἰανης*, etc., there is no doubt. According to Cruden's Concordance, the word means "clay" or "dirt," i. e., the dirty race, formed of the outcasts of various nationalities; or "he that deceives, or makes sorrowful," a very appropriate designation for a race which was noted for its piracy. But comparing it with the Sanskrit *yuvan*, Zend *jawán*, Latin *juvenis*, the true meaning, according to Lassen, would seem to be "young," in contradistinction to *Γραῖοί*, "the old"—as the Hellenes called themselves—the new Mulattoes of the Isles and the Asiatic Coast as opposed to the original inhabitants of the Greek peninsula. If this be the true origin, it must date from pre-historic times.

In the Old Testament, the word occurs several times, as a proper name of an individual, of a race, of a country, of an empire, and of a town. In Genesis x. 2, 4, we find it as the proper name of one of the seven sons of Japheth, and father of Elishah, Tarshish, Kittim, and Dodanim. The statement is repeated in, Chronicles, i. 5 and 7. The Rev. Mr. Hewlett, in one of his annotations to the Bible, says, "Japheth seems to have been the same with Iapetus, whom the Greeks own to have been their father; nor do they know any name of greater antiquity: which made them give it to decrepit persons, as Bochart has observed. *Older than Iapetus* was with them a proverbial saying."† In Isaiah, where the Lord threatens to send those who fail to come to the fold of the Church, or "to escape of them, unto the nations, to Tarshish, Pul and Lud, that draw the bow, to Tubal and Javan, to the isles afar off,"‡ the name of a country is obviously intended. In explanation of the passage, Hewlett says, "Tarshish denotes the eastern parts; Pul and Lud the south; Tubal and Javan, the north; and the isles afar off, the west." What the particular country intended is, is not mentioned, and the direction given does not lead to Greece. Dr. Smith takes the several names to be the representatives of the Gentile world.§ As the name of a tribe or race we find it in Ezekiel xx. 13. Javan and Tubal and Meshech are said there to be the merchants who traded with Tyrus. But the ancient practice of using the names of countries for those of races may be appealed to in support of the Rev. Mr. Hewlett's supposition of their being

* The Babylonian god Oannes, *Ὀαννης*, who is described by Berosus to have come from the Erythrean Sea, with a fish's body, a human head under cover of a piscine one, human lower limbs, and a fish's tail, is supposed to have its name connected with the term *Javan*. Cory's Ancient Fragments, 243, apud Inman's Ancient Faiths in Ancient Names, II. 400.

† Hewlett's Bible, Gen. x. 2.

‡ Isaiah lvi. 19.

§ Dictionary of the Bible, I., p. 935.

names of countries, and that the terms are tribal names, derived from the locale of the several peoples mentioned, the first signifying Ionia or Greece. Bearing, however, in mind the early age when the book of Ezekiel was written, one would be disposed to fancy that the Phœnicians were the people meant and not Greeks, who then certainly had very little maritime traffic of their own, and depended a good deal on Phœnician traders for supplies of foreign goods. In Daniel viii. 21, x. 20, xi. 2, the references are accepted by the authorised translator of the Bible to mean the Macedonian empire, and in Zechariah x. 13, to be the Græco-Syrian empire. Again, in Ezekiel xxvii. 19, according to Dr. Smith, "a town in the southern part of Arabia (Yemen) whither the Phœnicians traded, is indicated." He adds "the connexion with Uzal decides in favour of this place rather than Greece, as in the Vulgate. The same place may be noticed in Joel iii. 6, the parallelism to the Sabæans in verse 8, and the fact that the Phœnicians bought instead of selling slaves to the Greeks (Ez. xxvii. 13,) are in favour of this view."*

Commenting upon the different passages above cited, Dr. Smith observes: "From a comparison of these various passages, there can be no doubt that Javan was regarded as the representative of the Greek race; the similarity of the name to that branch of the Hellenic family with which the Orientals were best acquainted, *viz.*, the Ionians, particularly in the older form in which their name appears (Ιῶν), is too close to be regarded as accidental, and the occurrence of the name in the cuneiform inscriptions of the time of Sargon (about B. C. 709) in the form of Yavnan or Yunan, as descriptive of the isle of Cyprus, where the Assyrians first came in contact with the power of the Greeks, further shows that its use was not confined to the Hebrews, but was widely spread throughout the East. The name was probably introduced into Asia by the Phœnicians, to whom the Ionians were naturally better known than any other of the Hellenic races, on account of their commercial activity and the high prosperity of their towns on the western coast of Asia Minor. The extension of the name westward to the general body of the Greeks, as they became known to the Hebrews through the Phœnicians, was but a natural process, analogous to that which we have already had to notice in the case of Chittim."†

It is unquestionable that in the later writings of the Hebraites and in modern Hebrew the word is used to indicate the Greeks, the meaning extending from the Asiatic Greeks or Ionians to the Hellenes of Europe; but from the passages above quoted, it is far from being conclusive that in the early times of the Genesis the Greeks of Europe were known to the Jews, and there is very little to show that Greek colonists had extended to the

* Ibid, 936.

† Ibid, p. 935.

coast of Asia Minor and the islands near it to such an extent as to constitute a distinct nationality. Dr. Smith admits that "it can hardly be imagined that the early Hebrews themselves had any actual acquaintance with the Greeks," and the inscription of Sargon to which reference has been made above, says that in 708 B. C. "the seven kings of the *Yaba* tribes of the country of *Yavnan* (or *Yūnan*), who dwelt in an island in the midst of the Western sea, at the distance of seven days from the coast, and the name of whose country had never been heard by my ancestors, the kings of Assyria and Chaldæa, from the remotest times, &c."* If *Yavnan* had never been heard of before 708 B. C. in Assyria and Chaldæa, it is not to be supposed that it was better known to the Hebrews in the time of Moses at least seven centuries before that time.

In later Greek there is doubtless ample evidence to show that *Ionîa* formed a part of the Greek empire; but it is worthy of note that in the oldest passages the term *Ionians* to imply *Greeks* is put in the mouths of Persians: thus, in *Æschylus*, *Atossa*, when stating that her son had gone to ravage the land of the *Ionians*, says,

ἀφ' οὗπερ παῖς ἐμός στείλας στρατὸν
'Ιαόνων γῆν οἴχεται πέρσαι θέλων' (180)

But the lady here evidently confounded the *Ionians* of Asia Minor with the *Spartans*. In another passage in the *Persians* we have—

διὰ δ' 'Ιαόνων χέρας (565)

Paley says that the *Athenians* are meant by the *Ιαόνων*.

In the *Acharnians* of *Aristophanes*, the pseudo-Persian ambassador abuses an *Athenian* in bad Greek, i. e. Persian Greek, thus:

Οὐ λῆψι χρῆσο χαννοπρῶκτ' 'Ιοναῦ.

In explanation of this, a commentator, according to *Lassen*, says that the *Barbarians* call all *Greeks* 'Ιάοτες.

On the whole, these instances from the ancient Egyptian, Hebrew, Assyrian, and Greek authors clearly show that *Ionîa* or *Javan* has not enjoyed a persistent individuality of meaning at all times; that originally it meant foreigners; then *Eurasians* or mixed tribes of *Europeans* and *Asiatics*; then *Asiatic Greeks*; and lastly *Greeks* generally, whether *Asiatic* or *European*. Under these circumstances, it is not to be supposed that the *Sanskrit Yavana*, even if we accept it to be originally the same with the *Hebrew Javan* and the *Persian* and *Arabic Yunán*, should possess a greater fixity of sense than did its prototype. On the contrary, the most probable conclusion would be, that it was more loosely used in *India* than in *Persia*, *Arabia*, and *Syria*. Whether such was really the case or not, will be evident from the remarks which follow.

According to some Sanskrit writers, the word *Yavana* is derived from the root *yu* 'to mix,' implying "a mixed race, or one in which no distinction of caste is observed."* It may be taken to mean mulattos, such as the story of Io would indicate the original Ionians to have been; but no Sanskrit lexicographer has suggested it. Others derive it from *ju* "to be swift," a swift or intrepid race.† Others, again, take it to be a derivative of *yonī* "the womb" (of the cow of Vasishtha), or a race born for the purpose of opposing the armies of Vis'vāmītra. The first radical is the same which occurs in the formation of the word *yuvan* "young," originally *yuvā*, and, as already stated, the word may be accepted to indicate the youthful or now race of Asiatic Greeks as opposed to the "Graichoi" or the old race of European Greece. Should this derivation be accepted, it would not be necessary to suppose that the word *Yuvan* travelled from Asia Minor to India; on the contrary, its similitude with the Latin *juvenis*, Saxon *iong*, Dutch *jong*, Swedish and Danish *ung*, Gothic *yuggs*, and Zend *jivān*, would indicate it to be one of those domestic terms which travelled with the Aryans in their various migrations from their common home in Central Asia.

The word, as a tribal designation, seems to have been well known and current in Sanskrit from a very early period. Pāṇini, in his great work on Sanskrit grammar, gives it in the form of *Yavanānī*, as an example to show the use of the affix *ānuk* to indicate the writing of the *Yavanas*.‡ This implies that it was a current word at his time, at least nine or ten centuries before the commencement of the Christian era according to the calculation of the late Dr. Goldstücker. How long before that time it was familiar to the Brāhmanic race as a tribal name, we know not; but it may safely be concluded that it was not in the sense of the Greeks, whether Asiatic or European, that it was used by Pāṇini and his predecessors. According to the most recent researches on the subject, the art of writing was not introduced into Greece before the seventh century B. C., and Pāṇini could not possibly, therefore, refer to Greek writing two or three centuries before its formation. If we accept Professor Max Müller's date for Pāṇini, i. e. the early part of the sixth century B. C., it would still be presumptuous to believe that Pāṇini had come to know of the introduction of writing into Greece so soon after the occurrence. Dr. Goldstücker observes that "it denotes the writing of the Persians, probably the cuneiform writing which was already known before the time of Darius, and is peculiar

* योति मिश्रयति वा मिश्रीभवति सर्वत्र जातिभेदाभावात् इति यवनः । युनमिश्रणेऽस्मात् अधिकरणे षण् ।

† In this case the word should be written with *j* instead of *y*. When implying a horse, this is the correct spelling; Raghunandana enjoins that even when implying a race of men, the word should also be written with *j* and not with *y*.

‡ Pāṇini IV, 1, 40.

enough in its appearance and different enough from the alphabet of the Hindus to explain the fact that its name called for the formation of a new word.* In either case, the term Yavana in Páṇini's time indicated, not the Ionian Greeks, but either the Persians or the Assyrians. Professor Max Müller is of opinion that the writing referred to by Páṇini is a Semitic one. He says: "Yavana is by no means the exclusive name of the Greeks or Ionians. Professor Lassen has proved that it had a much wider meaning, and that it was even used of Semitic nations. There is nothing to prove that Páṇini was later than Alexander, or that he was acquainted with Greek literature. In the *Lalita Vistara*, where all possible alphabets are mentioned, nothing is said of a Yavanání or Greek alphabet. The Sanskrit alphabet, though it has always been suspected to be derived from a Semitic source, has certainly not been traced back to a Greek source. It shows more similarity with the Aramaean than with any other variety of the Phœnician alphabet.† Yavanání lipi most likely means that variety of the Semitic alphabet which, previous to Alexander, and previous to Páṇini, became the type of the Indian alphabet."‡ Weber first supposed that it meant "the writing of the Greeks or Semites" (*Ind. St. I.*, p. 144), but he subsequently changed his opinion, and took the word for the writing of the Greeks alone. (*Ind. S. IV.*, p. 89). It was evidently the necessary consequence of the Greek theory which he had then matured. Lassen brings down Páṇini to the time of Chandragupta. But Max Müller and Goldstücker have so clearly demonstrated the pre-Buddhistic antiquity of Páṇini, that nothing further need be here said on the subject.

Manu refers to the Yavanas several times in his code of laws, along with the S'akas, Kámbojas, and other rude tribes on the borders of India; but he affords no clue to their identification. In one place (X. 43, and 44) he states, however, that "the following races of Kshatriyas, by their omission of holy rites and by seeing no Bráhmans, have sunk among men to the lowest of the four classes: viz., Paundrakas, Odras, and Draviḍas; Kámbojas, Yavanas, and S'akas; Páradas, Pahlavas, Chínas, Kirátas, Daradas, and Khasas." All these tribes, along with several others, are generically named Dasyus, or wild people, who were descendants of the four original castes, mixing promiscuously with each other and neglecting their religious observances.§ Elsewhere these tribes are called Vrátyas or mulattos. The *Aitareya Bráhmaṇa*, likewise, assigns the name Dasyu to

* *Mánava Kalpa Sūtra*. Introduction, p. 16.

† Lepsius, *Zwei sprachvergleichende Abhandlungen*, p. 78. Schulze's Conjectures about *Mesud*. Weber, *Indische Skizzen*.

‡ *Ancient Sanskrit Literature*, p. 521.

§ Book X. v. 12 to 24.

these fallen tribes. The word Mlechchha is also applied to these degraded persons.*

The Mahābhārata says: "Other three outcaste classes are the Chanḍāla, the Vratya, and the Vaidya, begotten by a S'ūdra on females of the Brāhman, Kshatriya and Vaisya castes respectively."† In another place it states: "These tribes of Kshatriyas, viz., S'akas, Yavanas, Kāmbojas, Drāviḍas, Kalindas, Pulindas, Us'īnaras, Kolisarpas and Mālisakas, have become Vrishalas from seeing no Brāhmaṇas."‡ Elsewhere it describes the Yavanas to be the descendants of 'Turvashu, the second son of Yajāti, and grandson of Nahusa.§ These descendants were degraded for neglect of filial duty. The tribes in question though degraded were, however, not altogether left out of the pale of Brāhmanical institutions, and Dr. Muir quotes a long passage from the Mahābhārata to show what they were required to do by way of religious observance and social duty.||

The Vishṇu Purāṇa follows the Mahābhārata very closely, and in describing the boundary of India (Bhārata-varsha) says, "Its eastern border is occupied by the Kirātas, and the western by Yavanas, while the middle is inhabited by Kshatriyas, Vaisyas, and S'ūdras, engaged in their several fixed occupations of sacrifice, war, trade, &c."¶

Adverting to a story of war between Vis'vāmītra and the Haihayas and the Tāla-jāṅghās, it adds that the Yavanas were punished by having their heads shaven, a characteristic mark which, according to some, they retained afterwards; but this cannot be predicated of the Ionian Greeks. The Yavanas are mentioned in several other places in the Vishṇu Purāṇa, but not in a way to indicate who they were.

The Vishṇu Purāṇa's location of the Yavanas on the north-western border of India may be accounted for by supposing that the work was written after the occupation of Afghānistān by the Greeks; but the accounts of the Yavanas given in Manu's Institutes and the Mahābhārata refer obviously to neighbouring races, and cannot be connected with the Greeks, whether Asiatic or European. Certain it is that beyond the phonetic similitude of the name, there is nothing to justify the assumption that the works in question intended the Greeks of Asia Minor.

The Mahābhārata, however, has a legend on the origin of certain Yavanas which is of importance in connexion with the present enquiry. Accord-

* Haug's Aitareya Brāhmaṇa. The Mlechchhas were, however, originally a separate tribe like the Yavanas.

† Anusāsana Parva, line 2621. *Apud* Muir's Sanskrit Texts, 2nd ed., I., p. 481.

‡ Ibid., p. 482.

§ Adi Parva. Sec. 85, verse 8533.

|| Sanskrit Texts, 2nd ed., I., p. 484.

¶ Wilson's Vishṇu Purāṇa, II. 37.

ing to it, "Once on a time Vis'vāmītra, who was son of Gādhi, king of Kānyakubja (Kanauj), and grandson of Kus'ika, when out hunting, came to the hermitage of Vas'ishṭha, where he was received with all honour, entertained together with his attendants with delicious food and drink, and presented with precious jewels and dresses obtained by the sage from his wonder-working cow (Nandini), the fulfiller of all his desires. The cupidity of Vis'vāmītra is aroused by the sight of this beautiful animal (all of whose fine points are enumerated in the legend), and he offers Vas'ishṭha a hundred million cows, or his kingdom, in exchange for her. Vas'ishṭha, however, replies that he is unable to part with her even in return for the kingdom. Vis'vāmītra then tells him that he will enforce the law of the stronger: (6665) 'I am a Kshattriya, thou art a Brāhman, whose functions are austere fervour and sacred study. How can there be any vigour in Brāhmāns who are calm and self-restrained? Since thou dost not give up to me, in exchange for a hundred million cows, that which I desire, I shall not abandon my own class characteristic; I will carry away the cow by force.' Vas'ishṭha, confident, no doubt, of his own superior power, tells him to do as he proposes without loss of time. Vis'vāmītra accordingly seizes the wonder-working cow; but she will not move from the hermitage, though beaten with whip and stick, and pushed hither and thither. Witnessing this, Vas'ishṭha asks her what he, a patient Brāhman, can do? She demands of him why he overlooks the violence to which she is subjected. Vas'ishṭha replies: 'Force is the strength of Kshattriyas, patience that of Brāhmāns. As patience possesses me, go, if thou pleasest' (6676. *Kshattriyānām balam tejo brāhmanānām Kshamā Balam Kshamām bhajate yasmāt gamyatām yadi rochate*). The cow enquires if he means to abandon her, as, unless he forsakes her, she can never be carried off by force. She is assured by Vas'ishṭha that he does not forsake her, and that she should remain if she could. Hearing these words of her master, the cow tosses her head aloft, assumes a terrific aspect, (6680) her eyes become red with rage, she utters a deep bellowing sound, and puts to flight the entire army of Vis'vāmītra. Being (again) beaten with whip and stick, and pushed hither and thither, she becomes more incensed, her eyes are red with anger, her whole body, kindled by her indignation, glows like the noonday sun, she discharges showers of firebrands from her tail, creates Pahlavas from the same member, Dravīḍas and S'akas, Yavanas, S'abaras, Kanchis, Sarabhas, Pauṇḍras, Kirātas, Siṅhalas, Vasus, and other tribes of armed warriors from her sweat, urine, excrements, etc., who assail Vis'vāmītra's army, and put it to a complete rout. (6692.) 'Beholding this great miracle, the product of Brāhmanical might, Vis'vāmītra was humbled at (the impotence of) a Kshattriya's nature, and exclaimed, 'Shame on a Kshattriya's force; it is the force of a Brāhman's might that is force indeed.' Examining what

was and was not force, and (ascertaining) that austere fervour is the supreme force, he abandoned his prosperous kingdom, and all its brilliant regal splendour, and casting all enjoyments behind its back, he devoted himself to austerity.”*

This story is repeated in the S’alya Parva, but with some variations. According to it, the occasion of the quarrel was not a hunting excursion followed by an entertainment and a desire on the part of Vis’vámित्रा to possess the cow, but a military expedition against certain Rákhasas, when the king’s army encamped near the hermitage of the sage, and destroyed the grove around it, and the sage, in a fit of anger, asked the cow “to create terrible S’avaras.” “The cow so addressed created men of dreadful aspect, who broke and scattered in all directions the army of Vis’vámित्रा.”†

The story is also given at great length in the first book of the Rámáyana, but there is very little in it to show who the Yavanas were. Created along with the S’akas, they are both described to be radiant, mighty, enveloped in golden armour, dressed in yellow garments, protected with golden armour, and armed with swords and shields.‡

Commentators are of opinion that this story does not refer to the origin of the Yavanas as a race, but only recounts the creation of a particular body of that race for the purpose of overcoming Vis’vámित्रा. Anyhow it is evident that we have in it, under cover of a romantic story, a tale of a war between some Bráhmans and Kshatriyas, in which the former secured the co-operation of certain of their non-Hindu, or outcaste, neighbours, and it would be absurd to suppose that the Greeks, whether Asiatic or European, ever did come to interpose in such a quarrel. The story refers to very early times and to persons who were authors of some of the hymns of the Rig Veda, and at the time and among them Ionians could not possibly have been known, for then they had not yet settled down into a distinct nationality. It is doubtless remarkable that we have in this tale a reproduction of the Io myth; for we have here the Yavanas produced by a cow even as Io in her bovine metamorphosis produced the Ionians. The coincidence, however, is purely accidental. The rivalry of Vas’ishtha and Vis’vámित्रा is repeatedly and prominently adverted to in the Sañhitá of the Rig Veda, though no mention is there made of the creation of Yavanas to side with any of the contending parties. This rivalry is also noticed in the other Sañhitás, and likewise in some of the Bráhmanas, but without any reference to the Yavanas. The cupidity and oppressive character of Vis’vámित्रा are the objects of condemnation, and as land and cattle were the principal articles of wealth at that time, and both were indicated by the same term *go*, Puránic mythologists

* Muir’s Sanskrit Texts, 2nd ed., p. 390.

† Muir’s Sanskrit Texts, 2nd ed., p. 393.

‡ Rámáyana, Chapters 51 to 65.

have produced a miraculous cow out of it. The prayer for cattle is common enough in the Rig Veda, and in one place (VII, 184) we have "seeking to milk thee (Indra) like a cow in a rich meadow, Vas'ishṭha sent forth his prayers to thee." In several places the rains, or rain-producing clouds, are described as cows, and speech is likewise indicated by the same term. The type of the miraculous all-bestowing cow is, however, given in full detail in two hymns of the Atharva Veda. Both these have been translated by Dr. Muir in his *Sanskrit Texts*,* and I shall quote one of them here. "Prayer (*brahman*) is the chief (*thing*); the Brahman is the lord (*adhipati*). From the Kshattriya who seizes the priest's cow, and oppresses the Brāhman, there depart piety, valour, good fortune, force, keenness, vigour, strength, speech, energy, prosperity, virtue, prayer (*brahman*), royalty, kingdom, subjects, splendour, renown, lustre, wealth, life, beauty, name, fame, inspiration and expiration, sight, hearing, milk, sap, food, eating, righteousness, truth, oblation, sacrifice, offspring, and cattle; all these things depart from the Kshattriya who seizes the priest's cow. Terrible is the Brāhman's cow, filled with deadly poison. In her reside all dreadful things, and all forms of death, all cruel things, and all forms of homicide. When seized, she binds in the fetters of death the oppressor of priests and despiser of the gods." The subject of the Vis'vāmītra episode is the attempt on the part of a Kshattriya to rob a Brāhman of his cow, and the consequences thereof, and the extract above given, shows clearly and most fully in the form of a denunciation what the author of the Mahābhārata and the Purāṇas have developed into a tale. I feel satisfied that few will doubt the accuracy of this interpretation, and seek to engraft on it the Io myth.

Schlegel, in commenting on the word Yavana in the Vis'vāmītra legend as given in the Rāmāyana, makes the following remarks: *Yavanorum* nomen satis indefinito usurpari videtur de populis ultra Persiam versus occidentem sitis. De Bactris, quos *V. Cl. Wilso* huc advocat, dubito. At Arabes iam olim ita appellatos fuisse patet ex nomine thuris inde deducto, *yavana*, quod *Amarasinha*s habet Ed. Col. p. 162, d. 30. Post Alexandri Magni tempora scriptores Indi et *Graccos Yavanos dicere*, qui mos iis cum Persis fuit communis. Memorabilis sane est similitudo vocabuli Indici cum Ionum nomine, cuius antiquissima forma fuit *Ἰάονες*, et digrammo restituto IAFONEΣ. Nec tamen hoc nomen est vere Homericum: nam unicus locus, ubi id legitur, (IL. N. 685) manifesto est interpolatus. Cf. *Heynii et Knightii* annott. ad h. l. Inde mihi quidem probabile fit, Ionum maiores in ipsa Graecia ante migrationem nondum ita dictos fuisse, vocemque esse barbaræ originis; colonos autem longo demum tempore postquam Asiae

Minoris oram insederant, quum a vicinis Lydis ita appellari consuevissent, Ionum nomen sibi proprium fecisse. Traxerunt et alia ex imitatione barbarorum : unde enim nisi hinc epitheton *Δακτύλιες* ? (Il. N. et Hymn. in Apoll. 147.) Apud Indos contra vocabulum *yavana* est antiquissimum ; legitur in Man. Codice, X, 44. Memorantur ibidem praeterea Câmboji, Sacae, Pahlavi, et alique, de quarum gentium situ commentator *Cullûcabhattus* *oḍḍe γρῦ*. In rebus geographicis plerumque a scholiastis frustra auxilium expectatur. De *Câmbojis* cf. supra annott. ad VI, 21.*

In the *Karṇa Parva*, *Karṇa*, in describing to S'alya the different vile races of mankind with which he had come in contact in different parts of the earth, names the Yavanas, who are said to be 'omniscient and especially heroic.' In the *S'ânti Parva*, *Bhishma*, in reply to certain queries of Yudhiṣṭhira, describes the martial peculiarities of certain races, thus : "The Gândhâras and Sindhu Sauvîras are most proficient in fighting with many-pointed javelins ; the dauntless, vigorous and powerful Us'înaras are proficient in the use of every kind of weapon, and their might is equal to every undertaking ; the Prâchyas are unfair fighters, but experienced in elephant fights ; the Yavanas, the Kâmbôjas, and the dwellers on the frontier of Madhurâ are proficient in fighting hand to hand without arms ; the Dakṣhiṇâtyas fight best with swords and shields."† Of the several races or tribes here mentioned, the Gândhâras are the people of Kandahâr ; the Sindhu-Sauvîras are a tribe who dwell on the banks of the Indus ; the Us'înaras are people to the south of Kandahâr ; the Prâchyas are the eastern tribes of Manipur, Kachhâr, Tripura, &c. ; the Kâmbôjas are said to dwell in the north-western frontier of India, their country is famous for its horses, and we have to look for them near the Hindu Kush ;‡ and the Yavanas, who are always spoken

* *Ramayana Valmucis*, I, Part II, p. 168.

† गान्धाराः सिन्धुसैवीरा नखरप्रासथोचनः ।
 चाभीरवः सुवीरतल्लङ्घनं सर्वपारगं ॥
 सर्वशस्त्रेषु कुशलाः सर्वेन्द्रो ह्यभीरवः ।
 प्राच्यामातङ्गयुद्धेषु कुशलाः कूटयोधिनः ॥
 तथा यवनकाम्बोजा मधुरामभितश्च ये ।
 एते निदुक्तकुशला दक्षिणात्यसिपानयः ॥

‡ Schlegel has the following remarks on the Kâmbôjas :

"*Câmbojam* lexicographi Angli in ipsa India versus septentrionem ponunt, sed falso. Etenim in descriptione plagae septentrionalis, quam quartus Rameïdos liber exhibet, Câmboji post Vâhlicos inter varias gentes barbaras nominantur. Cf. *Raghu-Vansa*, IV, 67-69, ubi Raghus, Sindhu traiecto post *Hunos* devictos demum Câmbojam adit, nobilium equorum patriam. De *Cambaya* urbe ad sinum Gurjaranum non esse cogitandum, multo minus de *Cambodia* in peninsula ultra Gangem, per se patet." *Ramayana*, Vol. I, Part II, p. 30.

Wilson places the country of Kâmbôja in Afghânistân. He says, "We have part

along with them, must be their neighbours, probably Bactrians. The word Madhurá is the ancient form of Mathurá, and the people of that place

of the name, or Kambi, in the Cambistholi of Arrian; the last two syllables, no doubt, represent the Sanskrit 'sthala,' 'place,' 'district,' and the word denotes the dwellers in the Kamba or Kámbis country," (Vishnu Purána, II. 182). Elsewhere he adds: "There is an apparent trace of this name in the Canmujis of Káfristán, who may have retreated to the mountains before the advance of the Turk tribes." (Ibid., III. p. 292.) This would give us the northern part of Afghánistán for the locale of Kámboja; and it is borne out by the tradition of some of the Kámbojas who now dwell in India. As nothing is known to Europeans of this remnant of the old race, I shall quote here a part of a letter from Bábu Sambhuchandra Mukarji, in which he has furnished me an account of this tribe.

"The Kambohs or Kámbohs," he says, "are a small but very well known even to being notorious-people scattered in many parts of Upper India, from Benares up to the Panjab, and I do not know how far south. There are many families in Andh, and a considerable colony in Rohilkhand, Agra, Delhi and the Panjab. There are both Hindu and Musalman Kambohs,—neither in good odour with the rest of the community to which they belong. By the Hindus, the quasi-Hindu sect is regarded as a sort of Pariah tribe, like the Tagas and such like. I call these *quasi*-Hindu, because, though in sense clinging to the hem of the garments of Hindu society among its lowest rank and file, they hardly properly belong to it. Their wealthier members, like those of other low castes, try to be respectable by the only means open, namely, conformity to the usages and ways of the superior castes and demonstrative subservieney to the latter, though as classes they are little inclined to that conformity or to that subservieney. Generally they are independent of Bráhman and Kshatriya influence, and do not pay deference to the leading castes. This may be understood as a protest against the degradation in which they have been kept, but the other low castes—the lowest recognized ones—do not behave themselves in the same manner. I think the mutual attitude of the Kambohs, Tagas, &c., and the rest of the Hindus, is due to the fact of the former being a colony of hardy mountaineers from the West. Confining ourselves to the Kambohs, the attitude is a presumption in favour of their identity with the outcasted extra-Indian, hostile race of Kámboja mentioned by Manu. As we find them, they are a turbulent, stiff-necked, crafty race, and as such, more akin to the Afghans, than any of the meek Hindu races of the plains of India, wherein they have now been settled for generations. From want of sympathy, as well as the strong reflex influence of caste-feeling on Indian Musalmans, the Muhammadan Kambohs are a despised set in Muhammadan society. But of course from the different religion and manners of the Muhammadans, and the absence among them of the unalterable barriers which separate class from class, even man from man, in Hindu society, the Muhammadan Kambohs are far better off than their Hindu brethren: they cannot possibly be degraded like the latter. There is little doubt that if their character had been more respectable, they would have been more respected by the other Musalmans, and in so many generations as have elapsed since their conversion, their origin might have been forgotten, as that of so many other tribes absorbed in Muhammadan society have been. But they have retained their original Afghan character in common with their Hindu brethren, and as their comparative elevation by their conversion has given them opportunities for education and office to which the others are comparatively strangers, they have only added to it all the arts of chicane, flattery, and intrigue. Thus they have risen high, like the Lálás and the Káshmrís. Like the Lálás and the Káshmrís, they are esteemed

are to this day famous for their proficiency in wrestling. Lassen, however,

for their business capacity and ability in general. They know well how and where to be courtly, and always watch for opportunities to usurp power, the semblance as well as the reality. Thus if the Kambohs are contemned, they are likewise feared. Both Kashmiris and Kambohs are looked upon with suspicion as dangerous. Persecuted from place to place, now in sunshine, now in gloom, they are not crushed. If they are banished from one district, as Gulāb Sing once banished the Kashmiris, they rise to the top in another, and not long after return to their former district in greater strength than ever.

At the Court of Aūdī, Izhar Hussain and Muzaffar Hussain, Kambohs, were ministers, and knighted and ennobled. The Kambohs have been known and feared at Murshidābād, Rāmpūr, and other Darbhārs. If there is any distinction to be made between Kashmiris and Kambohs for villainy, the voice of the people gives the palm to the latter. No proverb is oftener on the lips of the people of Upper India than this:—

Take Afghān, duwun Kamboh, sigun budzāl Kashmiri.

"First the Afghān, second the Kamboh, and the third villain (lit. bastard, villain) is the Kashmiri."

There is a conflict between the accounts of the origin of the Hindu and Muhammadan branches of the tribe. The pretentious Muhammadans, as if in answer to the contempt of general Indian society, assert for themselves the most extravagant claims of superiority. To atone for their actual degradation, they are not content to be noble, they must be illustrious—absolutely royal. They derive themselves, to their own satisfaction, from the old Kai sovereigns of Persia. When the Kais, they say, lost the crown, and were ordered to quit the country, they retired to India. As they passed, the people called the fugitives *Kai amboh*, meaning the *Kai party*, which became *Kamboh*. This is clever, and phonetically plausible, but nothing more. It is not in the nature of things—it is less in the nature of things Indian—that the descendants of royal fugitives from any country, of whatever race, should not receive honors and welcome from all classes of the people. If nothing else, their wealth and dignity, learning and character, would command these. Least of all is it likely that they should, whether they became Hindus or Muhammadans, be degraded to that abject situation of pariahhood in which we find the Kambohs. The whole narrative is of a piece with the impudence of the class. Under any circumstances, there is the greatest necessity for caution in accepting the accounts of the origin of so notorious a people, low in the social estimation of the rest of society, but lettered and able, every second man of whom is a clever secretary, and who have produced many literary men. They have irresistible temptation to tamper with their traditions.

The accounts of the Hindu branch is of course more modest and perfectly credible. Both the accounts place the original seat of the race beyond the Panjāb, but the Muhammadans place it far in the west in Persia, while the Hindus are content to come from nearer Afghanistan. According to the latter, they were one of the tribes on the Afghan frontier. In the tracks of the numerous invasions of Mahmūd the Ghaznavide, part of their people were forced to become Moslems. Under what circumstances they crossed the Five Rivers and moved eastward, is not explained. Nevertheless, the Hindu Kambohs seem to give the unvarnished tradition of the race. Some Hindu Kambohs assert that they and the Kshatriyas of the Panjāb are the same people, descended from a common stock. Even this may be explained, and is more probable than the royal pretensions of the Muhammadans.

says it is probably the name of a river, and we must look for it somewhere in the neighbourhood of the country of the Yavanas.

In the *Amarakosha*, the word occurs as the name of a kind of horse, being enumerated along with the horses of Scythia, Bactria, Kandahár, &c. Commentators explain it to mean a swift horse; but this is scarcely likely, seeing that all the other terms are specific and intended to indicate the locale of the breeds; the Yavana horse, followed by the Scythian horse, the Kandahári horse, the Kámbojá horse, the Turki horse, unmistakably points to a country; and if so, we must look for that Yavana country nearer home than Ionia or Greece, whence no horses were exported. With the first vowel lengthened (*yávana*, the produce of the Yavana country) the word is given as a synonym of Turushka (Turkish), and means 'gum benjamin' or 'olibanum,' which is a produce of Central Asia, but which was never imported from Ionia or Greece. *Yavaphala* or *Jaṭámánsi* (*Valarea jatamansi*), in the same way, is a produce of Central Asia, and not of Greece, and its name shews the Yavanas to have been a Central Asiatic race.

Hemachandra gives *yavaneshta*, or "the beloved of the Yavanas," for lead, which was taken away from India by the Phœnicians and Romans, but never by the Greeks—at least there is nothing to show that the Greeks were particularly fond of it. The same author gives *yavanapriya* for 'black pepper,' and that was an article of commerce with the western nations long before the Greeks came to India. According to the *Rájanirghaṇṭa*, *yavaneshtá*, with a long final a, is the name of garlick, and all the Mlechchha races are fond of it; it was not a special favourite of the Greeks. The same work gives *yaváni* or *Yavániká* as the name of *Ptichotis ajacan*, which is a native of Scythia, Bactria, Persia, Turkey, and the southern parts of Europe generally, and is not confined to Ionia or Greece, nor is there anything to show that the Greeks alone traded in it.

Again, *yavaniká* for the outer screen of a tent (*ganát*) is an article with which the Hindus must have come into contact in their intercourse with the nomades of Central Asia, long before the advent of Alexander in India, if they did not bring it thence with them when migrating from Ariya to India.

In Kátyáyana's *Várttika* on Aphorism 175 of the first Section of the fourth Book of Páṇini, the Yavanas are linked with the Kámbojas, showing their near relationship.

There is a passage in the *Mahábháshya* of Patanjali which also calls for a few remarks here. It has often been quoted as a proof in support of the theory which would interpret the word Yavana to mean a Greek, and it is a remarkable one for many reasons. Professor Goldstücker, in his learned essay on Páṇini, gives the following summary of the passage in question. "In *Sútra* iii. 2, iii., Páṇini teaches that the imperfect must be used, when the

speaker relates a past fact belonging to a time which precedes the present, and Kātyāyana improves on this rule by observing that it is used too when the fact related is *out of sight, notorious, but could be seen by the person who uses the verb*. And Patanjali again appends to this Vārttika the following instances and remarks : “*The Yavana besieged* (imperfect) *Ayodhya*; *the Yavana besieged* (imperfect) *the Mādhyamikas*. Why does Kātyāyana say : ‘*out of sight* ?’ (because in such an instance as) ‘the sun rose’ (the verb must be in the aorist). Why ‘*notorious* ?’ (because in such an instance as) ‘Devadatta made a mat’ (the verb must be in the preterite). Why does he say : ‘*but when the fact could be seen by the person who uses the verb* ?’ (because in such an instance as) according to a legend, Vāsudeva killed Kāṇsa, (the verb must likewise be in the preterite).

“Hence he plainly informs us, and this is acknowledged also by Nāgajibhaṭṭa, that he lived at the time—though he was not on the spot—when “*the Yavana besieged Ayodhya*,” and at the time when “*the Yavana besieged the Mādhyamikas*.” For the very contrast which he marks between these and the other instances proves that he intended practically to impress his contemporaries with a proper use of the imperfect tense.”*

Now, if we accept the date of Buddha's death to be 543 B. C., and the period of Nāgārjuna, the founder of the Mādhyamika sect, to be four hundred years after the death of Buddha, we would bring the time of Patanjali to 143 B. C.; the time would be only 43 B. C., if the interval between the death of Buddha and the promulgation of the doctrines in question be five hundred years as supposed by some. Then deducting therefrom sixty-six years which Lassen and Max Müller suppose are due to a mistake in the tradition on the subject, and the date would be brought down to twenty-three years after Christ. Again, Abhe-manyu of Kashmir is said to have encouraged the work of Patanjali, and flourished in 60 A. C. Thus we have a wide range of two hundred and three years, from 143 B. C. to 60 A. C., for the date of Patanjali, and during that time the Greeks, the Bactrians, and the Scythians, severally attacked India on

* Preface to the Manava Kalpa Sūtra, p. 229.

III. 2, III: अनन्वयने लङ्.—Kātyāyana: परोक्षे च लोकविज्ञाने प्रयोक्तुर्दर्शनविषये.—Patanjali: परोक्षे च लोकविज्ञाने प्रयोक्तुर्दर्शनविषये लङ् वक्तव्यः । अथ लङ् यवमः साक्षेत्तम् । अथ लङ् यवो माधमिकान् ॥ परोक्ष इति किमर्थं । उद्गमादित्यः । लोकविज्ञाने इति किमर्थं । चकार कटं देवदत्तः ॥ प्रयोक्तुर्दर्शनविषय इति किमर्थं । अवान कंसं किल वासुदेवः.—Kaīyyaṭa: परोक्षे चेति । अननुभूतत्वात् परोक्षोऽपि प्रत्यक्षयोग्यतामावाशयेष्ट दर्शनविषय इति विरोधाभावाः—Nāgajibhaṭṭa on these instances of Patanjali: भाष्ये अवानेति किम् । स यथो हि नेदानीन्तनप्रयोक्तुर्दर्शनयोग्योऽपीत्यर्थः । अथ लङ् इत्युदाहरणे तु तुल्यकालः—प्रवर्तते इति बोध्यं ॥

so many different occasions, that it is impossible to say with any approach to certainty that by the term Yavana, Patanjali meant the Greeks and no other. Goldstücker reconciles this by saying: "Yet the word '*Yavana*' carries with it another correction of this uncertainty. According to the researches of Professor Lassen, it is impossible to doubt that *within this period, viz. between 143 before, and 60 after Christ*, this word Yavana can only apply to the Græco-Indian kings, nine of whom reigned from 160 to 85 B. C. And if we examine the exploits of these kings, we find that there is but one of whom it can be assumed that he, in his conquests of Indian territory, came as far as Audhyá. It is *Menandros*, of whom so early a writer as Strabo reports that he extended his conquests as far as the Jamuná river, and of whom one coin has actually been found at Mathurá. He reigned, according to Lassen's researches, more than twenty years, from about 144 B. C."*

The argument here, however, is founded on a *petitio principii*—that "it is impossible to doubt that between 143 before and 60 after Christ, this word Yavana can only imply the Græco-Indian kings." Lassen himself has admitted that within the period in question, the Græco-Bactrians were likewise called Yavanas, and generally he says: "I believe I may look upon the name of yavana as an old *general* term. The Indians use this name for the remotest nations of the West; but in different periods, according to the degree of knowledge, and the extent of the commerce of the Indians, the term was applied, both by Indians and Iranians, to various peoples in the West. Its oldest signification is probably Arabia, because Arabia is called *Yavana*. The next meaning is supplied by the term *yavanáni*, which signifies the writing of the Yavanas, and must be referred to Aryan writing, which was known to the Indians, and was used before the time of As'oka in Gaudhára, west of the Indus, because As'oka had one of his inscriptions cut in that system of writing."† Elsewhere he says, "The old Indians used the name of Yavana as a general term for all the nations of the West. It signified first the Arabians, and, probably at the same time, the Phœnicians, because the latter came most frequently as merchants from the West to India."‡

As regards Menandros,§ it is a mere assumption to say that because Strabo states his conquests had extended as far as the Yamuná, it must have extended three hundred miles beyond that river to the middle of Audh. Put in other words, the statement would stand thus: Strabo was wrong when he said the conquest of Menandros extended as far as the Yamuná, and therefore his erroneous statement may be taken as a proof of the conquest

* *Opus cit.*, p. 234. † Indische Alterthumskunde, p. 729. ‡ Ibid., p. 861.

§ Mr. D'Alwis is of opinion that the Malinda of the Pali Annals is perhaps Menander. Pali Grammar, p. XLII.

in question having extended to Audh. The logic of such an argument, to say the least, is highly unsatisfactory. Cunningham, I understand, overcomes the difficulty by assuming the 'Isamos,' the river named by Strabo, to be the "Isan" nadi between Fathgarh and Kāñhpur, and not the Yamunā; but I do not know the arguments on which this assumption is made to rest. The argument about the coin of Menander found at Mathurā may be placed besides that which would assume a Roman conquest in Travancore, because a lot of gold coins of the Cæsars have been found there. As a matter of fact it is well known that coins of Apollodotus and Strato have likewise been found in Mathurā, but none of Menander in Audh. These two arguments failing, there would be nothing to show that Patanjali used the term Yavana to mean "a Greek and a Greek only." I bear in mind the facts that Menander came to the possession of the eastern portion of the dominions of Eukratides on this side of the Paropamisus, and that according to the Vishnu Purāṇa, the Yavana country abutted on the western side of the Indus, there will be nothing to object to Menander being called a Yavana, a sovereign of the country to the west of the Indus, or of the Yavana country, without meaning that he was a Greek. It should be added here that the term Mādhyamika, which has been taken by the critic to mean the Buddhist sect of that name, has been also frequently used to indicate the people of the middle country, that is, Mathurā and its neighbourhood, and there is nothing to prove that Patanjali used it in the former, and not in the latter, sense. On the contrary, one of the two examples referring to a country, the other may be accepted in the same sense. Patanjali, as a Hindu, probably did not care much about the history of the Buddhist sect of the Mādhyamikas, and whoever made war with the Mādhyamikas, it may be fairly presumed, preferred a country or nation to a religious sect.

To turn now to the dramatic works which have been appealed to by the upholders of the Greek theory. Dushyanta is described in the Sākuntalā, as attended by a retinue "of Yavana women with bows in their hands and wearing garlands of wild flowers." Commenting on this passage, Professor Williams says: "Who these women were has not been accurately ascertained. Yavana is properly Arabia, but is also a name applied to Greece. The Yavana were therefore either natives of Arabia or Greece, and their business was to attend upon the king, and take charge of his weapons, especially his bows and arrows."* An Amazonian arm-bearer of this description also appears in the Vikramorvasī, and Professor Wilson takes her to be either a Tartarian or a Bactrian woman. He observes: "A Yavani, which is rather inexplicable. The Muhammadan princes had guards of African women in their harems, and the presence of female attendants in those of the Hindu sovereigns has also been adverted to; but the term

* Translation of Sakuntalā, p. 35.

Yavana has been applied by the later Hindus to the Muhammadans ; and it is not likely that either Persian or Arabian women ever found their way into the inner apartments of Hindu princes, as personal attendants or guards. If, as has been supposed, Yavanas formerly implied Greeks, it is equally impossible that Greek women should have fulfilled such an office, as few could have found their way to India, or even to Bactria ; and those would have been, it may be supposed, too highly valued by their countrymen to have been suffered to act as slaves to barbarians. Perhaps Tartarian or Bactrian women may be intended.”*

I believe few will dissent from this conclusion. Doubtless the Alexandrian invasion took place long before the time when the two dramatical works here noticed were composed, and their author was perfectly well aware of the character of the Greeks ; but it would be doing a grave injustice to Kālidāsa to say that he so far transgressed the laws of poetical propriety and consistency as to attach Grecian damsels to the retinue of Dyushanta and Pururavas, two of the most ancient monarchs of the Indo-Aryan race. He could not possibly have so far forgotten the legendary lore of his country as to suppose that the Greeks, who first came to India in 327 B. C., could be relegated to the Satyayuga or the golden age, without offending the sense of propriety and consistency of his readers.

Supposing, however, for the sake of argument, that he did so forget, and that, for the time, highly civilized and luxurious Greek women were better suited to serve as Amazonian armbearers than their rougher and more hardy sisterhood of Asia, still the question would arise, was there ever such a supply of Grecian damsels in India to afford opportunities to Hindu kings to employ them as their body-guards. When Alexander came to India, he had to satisfy himself with two Asiatic wives, Roxana the Bactrian, and Stratira the Persian, the former of whom bore him his only son, and his followers could not have been better off in this respect. His successors in Asia all made themselves independent, denying the supremacy of the Greek sovereignty in Europe. They had, therefore, very few opportunities to draw regularly on their mother-country for recruits, and consequently they had to depend partly on such adventurers as came in quest of fortune, and partly on the Eurasian descendants of the first-comers, supplementing them largely by the natives of the country over which they reigned, even as the European races did during the last two centuries in India. Some Greek women they doubtless had with them ; but looking to the numerical insignificance of the European women who came to India with the Spaniards, the Portuguese, the French, and the English governors, commanders, officers, soldiers, merchants and adventurers during the seventeenth and the eighteenth centuries, and the large number of Eurasians produced by the conquerors, and bearing in mind the fact that

the means of transportation by modern ships are infinitely more convenient than travelling across wild and inhospitable countries was two thousand years ago, we may unhesitatingly conclude that at the time of Greek supremacy in North-Western India, the number of Greek women in this country or its neighbourhood was extremely limited; and that, like the latter, the Greeks during the three centuries immediately preceding the era of Christ, associated largely with the women of their conquered country. And such having been the case, there could not have been such an abundance of Greek women as to afford a perennial source from which Hindu kings could draw their supplies, and, whether for recruits for their Amazonian guards or as odalisques, the women of Scythia, Bactria, Persia, and Afghánistán, the latter particularly, were always, comparatively, more easily available, and doubtless did yield their quota, and these it may fairly be presumed, passed under the name of Yavanas. According to the Institutes of Bodháyana "he who partakes of beef, speaks much and that which is forbidden, neglects the established rules of conduct and of religious duty, is a Mlechchha,"* and as the word yavana is a synonymous term, the women aforesaid would very properly be called by that name. It is not to be denied that in one instance a Greek lady was accepted as a bride by a Hindu sovereign. Megasthenes tells us that when Seleukos Nikator found that he was not in a position to overcome Sandrocottus whom he had come to assail, and concluded a treaty for peace and a present of five hundred elephants by ceding a part of his kingdom to the west of the Indus, he gave his daughter away in marriage to Chandragupta; but it was quite exceptional, and cannot be adduced as a proof in support of any general premiss on the subject.

There is a passage in the *Málavikágnimitra* in which the hero of the piece Agnimitra, king of Vedisá, one of the Maurya sovereigns of Magadha, states that a horse, which his father Pushpanitra had let loose, preliminary to the celebration of a grand sacrifice, had, while roaming under the care of a hundred princes headed by Vasumitra, crossed the Indus, and that while grazing on the right bank of that river, a body of Yavana horsemen had attempted to seize it, and a sanguinary battle was the consequence.† Dr. Weber takes this to be a clear indication of the Greeks, who occupied the country after the invasion of Alexander; but there is no valid reason to suppose that the aggressors were really Greeks, and not one of the various marauding tribes who dwelt and still dwell on the right

* गोमांसखादको यश्च विद्वद् बहुभाषते ।

धर्माचारविहीनश्च क्षेच्छदैत्यभिधीयते ॥

† योऽसौ राजयज्ञविहितेन मया राजपुत्रशतपरिहृतं वसुमित्रं गोशारमादिभ्यः शस्त्र-
राय निर्वर्तनीयो निर्गन्तुरङ्गो विचर्जितः । स सिन्धोर्दक्षिणं रोषसि चरन्नस्मान्निगम-
यन्नेन प्रार्थितः । तत उभयोऽनयो रुजानासीत् सङ्घर्षः ।

bank of the Indus along the Sulaimán range. At best it is a case of *post hoc propter hoc*, which does not in any way solve the question at issue.

Kálidása, in the fourth book of the *Raghuvamśa*, carries the victorious prince Rāghu to the country of the Persians (Párasikas), where the prince, overpowered by the radiant lotus-like eyes of the Yavana damsels, fought the Persians, and scattered their bearded and moustachioed heads over the earth ; his soldiers then spread their carpets under shady vineyards and caroused on grape wine.* Here Kálidása makes the Yavanis the wives of the Persians, and, bearing in mind the fact that the Hellenes of the post-Alexandrian period did not tolerate any hirsute appendages to the face, and the husbands of the Yavanis were all bearded and moustachioed, it is impossible to conclude that the Yavanis were "Greeks and Greeks only."

A king of Mithilá is described in the third chapter of the *Dasakumára Charita* to have laid a scheme for defrauding a Yavana merchant of a valuable diamond which he had for sale.† The name of the merchant was, according to some MSS., Khaniti, and according to others Svabhiti, but Professor Wilson suspects neither is correct. The story cannot be later than the seventh century, and at the time a Greek merchant was the least likely person to be met with in Tirhut, and Professor Wilson very properly takes the circumstance to be a proof of "the intercourse of foreign traders, Arabs or Persians, with India before the Muhammadan conquest."‡ Lassen also admits that "the word Yavana did apply to the Muhammadan Arabians at the time of their commerce with India."§

In the *Harsha Charita*, Bána states that a reader whom he entertained, used to recite for his diversion the *Yavana-prayata purāna*, which Mr. Hall justly observes, "Colonel Wilford would have pronounced to be the Iliad,

* पारसीकांस्तो जेतुं प्रतये स्खलवर्त्मना ।
इन्द्रयाज्ञानिव रिपुस्तत्त्वज्ञानेन संयमी ॥ ६० ॥
यवनीमुखपद्मानां सेहे मधुसूदन सः ।
बालानपमिवानामकालजलदोदयः ॥ ६१ ॥
सङ्ग्रामस्तु मुलस्तस्य पाश्चात्यैरश्वघनैः ।
भ्रातृकूजिनतिश्चैव प्रतियोधेऽनुजस्यभूत् ॥ ६२ ॥
मञ्जापवर्जितैस्तेषां शिरोभिः शत्रुलैर्म्यहीम् ।
तस्मै सखायाः सौमित्रैश्चैव ॥ ६३ ॥
अपनीतशिरस्त्राणाः श्वेतास्तं शरशं ययुः ।
प्रणिपातप्रतीकारः संरक्षो हि महात्मनाम् ॥ ६४ ॥
विकथन्ते स्म तद् योधाभ्युभिर्विजयश्चमस ।
आसीर्षाजिनरत्नास्तु द्वाचावलयभूमिषु ॥ ६५ ॥

‡ सप्तः ।

† Wilson's Ed., text p. 111.

‡ Ibid, Preface, p. 19.

§ Indische Alterthumskunde, p. 730.

or the Odyssey.”* But having neither the “etymological courage” of that gentleman, nor the historical intrepidity of some of his successors, I can make nothing of it.

The Smritis refer to the Yavanas very frequently, and denounce association with them at table as highly sinful; but they afford no information which can be of use in identifying the Yavanas, except that they hold the Mlechchhas and Yavanas to be the same, and that expiations for associating with them should be alike. I shall, therefore, refrain from quoting from them. The word Yavana, in some sense or other, is also common enough in modern works; but it is not worth while citing passages from them, as they cannot be adduced as proofs in any way. I believe what has been written above, will suffice to show that in Sanskrit literature, the word in question has been used, primarily to indicate a particular nation, or race, or tribe, on the west of Kandahár, and secondarily to designate the western races generally; and that this interpretation will apply to every passage in Sanskrit works in which the word has been used, and that without a single exception.

I will now turn to the second argument set forth at the beginning of this article. There is no question whatever as to the accuracy of that part of Prinsep’s reading of the As’oka edicts of Girnár and Dhauli, supported as it is by the concurrent testimony of Wilson’s reading of the Kapurda Giri inscription, in which Antiochus Theus of Syria is named a “yona raja;” and that ‘yona’ is the Páli form of the Sanskrit Yavana, is evident from the repeated use of that term in the Páli Buddhistical annals of Ceylon in that sense. The only question, therefore, that has to be decided is whether the word *yona* in the passage has been used specifically to mean a Greek, or generically as a man of the western nation?

If we accept the first branch of the alternative, we find that in the thirteenth tablet† Antiyoko (Antiochus Theus, king of Syria) is described to be a Yona king; but Ptolemaios‡ (Turamáyo), Antigonus (Antikona), Magas (Mako or Magá), and Alexander (Alikasunari) are not so called; and this would show that Syria and the countries to the east of it as far as Afghánistán, the greater portion of which Antiochus owned, were embraced by the

* Hall’s *Vásavadattá*, Preface, p. 12.

† Journal, R. As. Soc., XII., p. 225.

‡ It is worthy of note here that if Turamáyo be the correct Páli rendering of Ptolemaios, Dr. Weber’s assumption of Maya, the Danava of the Mahábhárata, being also a version of the same name, would require to be modified. The omission of the first two syllables of the name in Sanskrit cannot be easily accounted for. It is true that the learned Doctor writes Asura Muya; but the first term is an adjective, and cannot be accepted as an integral part of the second, standing in the place of the first two syllables of Ptolemaios. For farther remarks on this subject see a note on page 25 of the first volume of my “Antiquities of Orissa.”

term Yona, but neither Greece nor Egypt. It is not a little remarkable that, if Yona really meant a Greek and none but a Greek, Alexander, the Greek of Greeks to the Indians, should not have had that epithet assigned him. It can hardly be said that the 'yona' in the inscription is intended to indicate the nationality of Antiochus, and not the name of his acquired dominion, for the word in the sentence qualifies the term *rājā* and not the proper name; besides *yavana* primarily is the name of a country, and only secondarily the designation of the inhabitants thereof. The propriety of the second branch of the alternative may be objected to by the query, if the word *yona* be a generic term, why should it not have been applied to all the western kings referred to? It may, however, be said in explanation of this objection that the inscription gives prominence to Antiochus, an ally who overcame the others, and the latter, therefore, could be allowed to go without any epithet. Prinsep, in his translation of the inscription in question, has "the four kings of Egypt," but there is no word in the text which could be taken as equivalent to the name of the land of the Pharaohs, and the kings named were certainly not all kings of the same place. In either case, the passage in question does not in any way support the assumption of Dr. Kern that the word *yavana* means "a Greek and a Greek only." The passage, however, is an important one, and calls for a more thorough examination.

It is, I believe, unquestionable that Alexander called himself a Macedonian. Arrian says he belonged to *oi Makedónes* or *Makedónes kai 'Ελληνες*, generally the former: Plutarch always calls him a Macedonian. Now, Chaudragupta waited on Alexander on the other side of the Indus, and was perfectly familiar with the history of that sovereign. A few years afterwards, he married a Greek bride, the daughter of Seleukos Nikator, and had a Greek ambassador, Megasthenes, in his court for several years. We know not whether his son Vindusāra was born of this Greek lady or not. If we assume that he was, he would be half a Greek by birth, and his son As'oka, three-fourth Hindu and one-fourth Greek. But denying the consanguinity of As'oka, it would be in the last degree inconsistent to suppose that he was other than thoroughly cognisant of the proper name of the Greeks and of the history of the Macedonian invasion, from which he was so little removed by time, and in which his grandfather took a prominent part. And such being the case, it is to be expected that he should, when describing persons of the race of his grandmother, in a state document of great importance, call them by their proper tribal or race name; but this he does not. On the contrary, instead of calling them Macedonians, or Hellenes, he styles one of them a *yona*, and that one is the sovereign of a country which, according to the Vishnu Purāṇa, was situated to the west of the Indus, but not so far out as Greece. This would naturally suggest the inference that he did so with special reference to the country, and not to the nationality of

the individual ; or it may be that he used a generic term in the same way in which the classical writers of Greece and Rome used to employ the term " barbarian," or the Chinese now do the term " outside barbarian." Yavana has been so used in this country from a long time, and its definition shows that it may be so employed with great propriety. In the present day, when the Hindus have to indicate any particular nationality, they use their proper names ; thus they have *Ingrej* for the English, *Farāsī** for the French, *Portukes* for the Portuguese, *Dināmār* for the Danes, *Olandāj* for the Dutch (Hollanders), *Ellemār* for the Germans (from the French *Allemands*'), &c. ; but when they speak of them generally, they call them *Yavans* or *Mlechchhas*, and we have no reason to doubt that this happened at the time of As'oka, and also long before his time.

Again, there is a strong tendency in specific names gradually to expand according as the circle of knowledge of the persons using them widens, and to become generic. This is quite as true of the common terms of a language as of proper names ; but to confine my attention for the present to the latter, I find the people of Persia and western Afghanistan knew their neighbours to their east as the dwellers of the valley of Sindh, or Sindhus, which by an aspiration became Hindus, and by a subsequent process of cockneyism India ; and now and for at least two thousand three hundred years, that word has indicated the whole of the peninsula of India, and for a long time also the Burman peninsula or " India beyond the Ganges." To the south-west of Persia, the nearest neighbours of the Iranians was the tribe of Baná Tai, and all the Arabian tribes are now to the Persians the Tif race. The nearest to France was the province of the Allenani, and the German nation now are to the French the Allemands. A small province to the north-east of India was China, and the whole of China has now the same name. Káthái again was only a province or small country to the east of Tartary, and the whole of China is to Persian, Mongol, and Turkish writers Khatá, whence the English Cathay, which has only recently become obsolete. To the south-east of Bengal, near Chittagong, a small tribe bore the name of Mags, and the whole of the people of Burmah is now, in the language of Bengal, indicated by the same name. Banga originally was a small tract on the east of the Gangetic delta ; it is now the name of entire Bengal. Applying this principle to Yavana, we find it originally, *i. e.* in the time of Pāṇini, who was a native of Kandahár, applied to a western country, probably Assyria—possibly Persia, or Media. When the Hindus receded to this side of the Indus, it was applied to

* The word Firingí comes from the French 'Franc,' through the Arabs and the Persians who pronounce it Firang. When the Spaniards and the Portuguese first came to India they were called Firang, and the error was never after rectified. It is now used to indicate the mixed descendants of Europeans. In the Vidyásundara of Bháratachandra, Firingí stands for the Portuguese, and Farásí for the French.

some undefined country immediately to the west of the Indus ; and lastly, it became the name of all western people from Sindh to England. It doubtless meant 'the casteless people ;' but it was not necessarily an opprobrious term, and in a verse, quoted by Colebrooke from the Siddhānta of Varāhamihira, the Yavanas, although Mlechchhas, are said to be honoured as rishis, because they have the science of astronomy amongst them.* Such a term could be very appropriately employed by As'oka to indicate his ally. In the time of his grandfather, a part of Arachotia was included in India, and Persia was well known by a separate name, so the western country then most probably meant Assyria and the country to the west of it, that is Arabia, and possibly as far as Greece further still, though the authority under notice does not justify the supposition. At any rate, I fail to perceive how the passage can be adduced as a proof that Yona meant "a Greek and a Greek only."

The third argument would be of considerable importance if it could be shown that the Hindus borrowed any portion of their astronomy directly from the Greeks. This, however, cannot be done. The proofs usually adduced are founded on mere hypotheses and conjectures, and most of them are not to the point. It is undeniable, for instance, that the Hindu signs of the zodiac bear a close similitude to those of Greek astronomers, but, it being quite uncertain who were the borrowers and who the lenders, it can serve no purpose one way or the other. Supposing we admit Dr. Weber's conjecture that the Hindus got them from the Greeks, still the question will not be advanced in the least, for it would not prove that 'yona' meant a Greek. The same may be said of the Drekkānas or regents of one-third of a planetary sign,—the Decanii of European astrologers,—as also of other terms bearing close similitude to Greek words of like import. Dr. Weber notices the following astronomical terms as of Greek origin ; viz. *anaphā*—ἀναφή, *ākokera*—ἀγοκερως, *āpoklima*—ἀποκλίμα, *āra*—ἄρης, *āspujit*—ἄσφροδιτη, *ittham* (itthasi Dr. Bhāu Dājī ; *itthasi* Muir)—ἰχθυσ, *kendra*—κεντρον, *kemadruma*—χηματισμος, *kona*—κρονος, *trikona*—τριγωνος, *kauriya*—σκορπιος, *kriya*—κριος, *jāmitra*—διαμετρον, *jiluna*—διδυμος, *jūka*—ζυγον, *jyau*—Zeus, *tāvuri*—ταυρος, *laukshika*—τοξότης, *drikāṇa* *drekāṇa*—δεκανος, *durudharā*—δουρφορια, *duś'chikya*—τυχικον, *dyūnam dyulam*—δυτον, *panapharā*—ἐπαναφορα, *pālthana*—παρθενος, *mesūranā*—μεσουραννημα, *līptā*—λεπτη, *rihpha rishphā*—ριφη, *leya*—λεων, *vesi*—φασις, *sunaphā*—συναφή, *harīja*—ἡριζων, *hibuka*—ὑπογειον, *himna* (perhaps *himra* ?)—Ἑρμης, *heli*—ἥλιος, *hridroga*—ἡδροχοος, *horā*—ῥα. Some of these, however, are formed with well known and ancient Sanskrit roots, and retain the meanings which they originally had and still have as common terms of the language, and they can no more be adduced as proofs of the Hindus having

* *श्रेष्ठा हि यवनास्तेषु सम्यक् ब्राह्मनिर्दक्षितं ।*

आश्रितेऽपि पुण्येन किमुनर्बद्विदुः हिजः ॥

Colebrooke's *Essays*, II. p. 410.

borrowed them from the Greeks, than any number of common words can be put forth as proofs of the Sanskrit language having been borrowed from the same source. Take, for instance, the word *júka* from the root *yuj* to join; if we may accept it as a proof of its being Greek from its resemblance to *ζυγόν*, what is there to prevent our believing it to have been derived from any other European language from its resemblance in sound and sense to the English *yoke*, the Saxon *geoc*, Danish *juk*, Swedish *ok*, French *joug*, Italian *giogo*, Spanish *yugo*, Latin *jugam*, or Russian *igo*? Again, *Tri-kona* is formed of *tri* three and *kona* 'an angle' or 'corner,' both old and well known Sanskrit words, and I see no reason why we should call it an importation from the Greek language. Doubtless the equivalent of *tri* in Greek is *tres* and of *kona* *kovos*; but for the Sanskrit *tri* we have Saxon *thres*, Swedish *tre*, German *drei*, French *trois*, Italian *tre*, and Spanish and Latin *tres*, and for the Sanskrit, *kona*, French, *conc*, Italian *cono*, Spanish *cono*, and Latin *conus*; and the argument urged against the Greek origin of *júka* applies to this with equal force. The same may be said of some of the other words. The fact is that technical terms being specialised common words, and Sanskrit being derived from the Aryan language, the mother of all the European languages named above, a great number of common words as well as technical terms must be closely similar in all of them; but such similitude cannot be accepted as a proof of any one of those languages having been derived from another of them. Doubtless some of the terms are very like Greek, and may be Greek for aught we know to the contrary; the mediæval names of some of the signs of the Zodiac, such as *Tuvarí* for *Taurus*, *Leya* for *Leo*, are very probably so; but they are insufficient by themselves to prove the fact that they were taken directly from the Greeks by the Hindus. On the contrary, seeing that the intercourse of the Hindus and Arabs dates from a very early period; that the latter borrowed the system of *Nakshatras*,* or lunar asterisms or mansions—the *manázil* of the Arabs, from the Hindus; that Hindu authors are quoted by Arab writers; that Arabic technical terms are pretty frequently used by the Hindus; and that the Arabs translated largely both from Greek and Hindu astronomical works, the presumption would be strong that the Hindus got such of their Greek astronomical terms as can be proved to be unquestionably of Greek origin through the medium of the Arabs, and not directly from the Greeks. There is no separate distinct word for Greece or the Greeks in the Sanskrit language, and it has

* Dr. Weber is of opinion that the system of *Nakshatras* was originated by the Chaldeans, and from them it went on the one side to the Hindus, and on the other to the Arabs. M. Biot holds that the Chinese *siens* are the prototypes of the Hindu asterisms. Professor Max Müller repudiates this *in toto*, and maintains that the Hindus originated the system, and from them the Arabs and the Chinese got it. The subject, however, is of no importance in connexion with the object of this paper.

been shown that the term Yavana applies to the Arabs in common with others, and therefore no reliable conclusion can be drawn from the fact of its being used to indicate foreign terms or authors.

Next come the names of four Greek authors, whose works, it is said, the Hindus translated. The first of these is known to Sanskrit writers by the name of Yavanāchārya, literally 'a Yavana professor,' or Javanavara, the 'Yavana lord.' Dr. Kern says, Utpala calls him Sphujidhvaja, which some one has "translated, in the manner of Bottom, into S'ucidhvaja." The Dr. himself confesses "I cannot see what Sphujidhvaja represents, but he adds the query "Is it Phrodisius?"* Whoever he was, his work is now extant, bears no evidence of its being a translation from the Greek, or of its being of antiquity, and under the circumstance, it would be more appropriate to call him an Arab than a Greek. His work being modern, and this is acknowledged by Dr. Kern, he may have been a Parsi, or Muhammadan of Central Asia.

The next is that of Pulisha, whose work is often named "Paulisha Siddhānta." His work is no longer extant, but it has been referred to by several astronomers and their commentators. Dr. Kern says "in a MS. of the commentary on Brihat Saṁhitā, it (the name Pulisha) has been corrected by some *lepidum caput* into Pulastya, and such quasi-corrections are very common."† Elsewhere he states : "Amongst the 18 authorities whose names occur in the opening lines of the so-called Nārādī Saṁhitā, we find a Yavana, a Paulastya, and a Rōmaça. All three names are blunders ; there is not one Yavana only, but there are many, the word is never used in the singular in any other work of some value. Farther, Paulastya is in sundry MSS. a quasi-corrected form for Pauliça (Siddhānta)."‡ Pulasti or Pulastya is the name of one of the earliest sages. He is reckoned among the seven great rishis who were transformed into the seven stars of the Pleiades, and the association of his name with an astronomical or astrological work, whether his composition or not, is certainly not remarkable. The word Pulisha also is by no means such as to preclude the possibility of our accepting it as a Sanskrit term ; derived from the root *pul* 'to be great' with the affix *kvip*, and *ish* 'to pervade' with the affix *k*, it would make a correct Sanskrit word meaning 'one who pervades greatness,' or one worthy of honour, and as such may well pass as the name of a saint. Pulisha, again, is the Prākṛit form of the word Purusha, and as such may also pass for a good Indian name. Drs. Weber and Kern, however, are not satisfied with it in its Sanskrit form, and take it to be Greek. The latter, when first entering into the question, expresses himself with some indecision thus : "The name of its author Pulisha points clearly to a foreigner, a Greek, or Roman ; Albirūnī calls him Paules the Greek, and gives the name of the Greek's birth-place in a form which seems corrupt. His testimony is, of

* Brihat Saṁhitā, Preface, p. 48. † Brihat Saṁhitā, Preface, p. 48. ‡ Ibid., p. 40.

course, the testimony of the Hindu astronomers at his time, and there is not the slightest reason to doubt its accuracy."* The train of his reasoning, however, soon overcomes his caution, and at the end of half a page he emphatically declares "that Pulīṣa was a Greek, I do not doubt for a moment, notwithstanding that the Paulīṣa-siddhānta, judging from quotations, and rather numerous ones, is so thoroughly Hinduised that few or no traces of its Greek origin are left." "It may be deemed," he continues, "a trace of foreign origin that Pulīṣa calls "solar" (*saura*) time, what otherwise is called "civil" (*sāvana*) time, or as Utpalā puts and exemplifies it, "what with us is 'civil time' is with Paulīṣa-ācārya 'solar time,' a solar day being with him the interval from midnight till sunrise, or from sunrise to sunset. We should meet, perhaps, with a few more traces of Greek influence, if we had the whole work before us, but nobody who is acquainted with the Hindu mind would ever expect a translation."†

Again, "to return to the Paulīṣa Siddhānta, it must have existed, like some of the other Siddhāntas, in two editions. All the quotations from it are again in Āryā, which to my mind renders it probable that it was not long, say, at the utmost, 100 years, prior to Āryabhāṭa and Varāha-mihira. Now it is interesting that Utpalā quotes a Mūla-Pulīṣa-Siddhānta, an "original Pulīṣa Siddhānta," and that this time the verse is in Anuṣṭubh. It is only one verse, but quite enough to prove that even this "original work had been adapted to the exigencies of Hindu science, for it gives the number of revolutions of the fixed stars during the Four Ages."‡

To summarize these remarks,—we have a few quotations from a work which is no longer extant; these quotations are so thoroughly Hinduised that they bear no mark to indicate that they are not indigenous; they are not translations; but because they refer to solar time which, though well known from comparatively very olden time by the Hindus, corresponds with the Greek solar time, and because the Doctor will "perhaps meet with a few more traces of Greek influence" in those quotations when better acquainted with them, he has not only "no doubt for a moment" that their author "Pulīṣa was a Greek," but he summarily denounces the authenticity of those MSS. which write the name Pulastya and not Pulīṣa. This is a process of ratiocination which, I regret, I cannot appreciate. To my mind it has very much the appearance of forcing facts to subserve the purposes of a theory. The authority of Albirūnī on the subject amounts to the mode in which the Sanskrit name is written in Arabic letters, and, bearing in mind the fact how Indian names get transmogrified in the Semitic character, may be set aside as of little import. That he called Pulīṣa a Greek on the authority of his Hindu informers, and not on that of a conjecture of his own, is at best a gratuitous assumption. I have nothing to say against the theory of two

* Ibid., p. 48.

† Ibid., p. 49.

‡ Ibid., p. 50.

recensions of Pulastya's work, but I hope I may be permitted to ask if a single verse suffices to settle the question, how many recensions of the Brihat Saṁhitā would one be called upon to assume, had that work existed only in quotations, seeing that though its hundred and five chapters are written principally in the Aryā metre, they have interspersed in them verses in several different metres ?

Dr. Weber goes further than Dr. Kern, and at once recognises in Pulastya *vel* Pulīṣa, the author of the *Eisagoge*, Paulus Alexandrinus. Dr. Weber does not say that he has better evidence at command than what Dr. Kern had, and for the peculiar circumstances of the case, he cannot have, and his assumption, therefore, is even more noteworthy than that of Dr. Kern ; but the most remarkable in the case is, that the latter, though a former pupil of Dr. Kern, generally a faithful follower of the learned Professor, withholds his assent to the identification. He says—

"Weber's surmise is scarcely admissible ; for the passage alluded to will be found in his works on Nativity almost literally the same, because it is a simple enumeration of the mansions and their lords ; two lists, if their contents are the same, cannot differ in form, nor can they be said to bear greater resemblance to each other than to other lists containing the same. Besides, there is no indication that Balabhadra has taken the passage from Pulīṣa, which must be established before any conclusion can be drawn. The strongest argument, however, against the supposition is the fact that the Pulīṣa-siddhānta is no work on Nativity, but an astronomical work, in which the original of the passage in Balabhadra could not find a place. It may be that, besides the Paulīṣa Siddhānta, there existed another work of Paulīṣa's on Nativity, but nobody has made any notice of it, and unless Paulus Alexandrinus has written, beside his *Eisagoge*, a book on astronomy, which again is unknown, we have no right whatever to infer that he and Pulīṣa are one and the same ; for identity of name is to me slender ground, especially when the name happens to be a common one."*

It is not for me to decide this vexed question, nor is this the place for it ; suffice it to say that if the work of Pulastya or Pulīṣa has been so written as not to retain any trace of its foreign origin, and the old Hindus did not translate the quotations, it cannot be called Greek. Pulīṣa is nowhere called a Yavana by the Hindus, and, if it be acknowledged on the authority of Albirūnī that he was a Yavana, his birth-place Alexandria would take us to Egypt, and not to Greece.

The next name on my list is Maniṭṭha. Of him Dr. Kern says : "A curious name is Maniṭṭha, whom Weber suspects to be Manetho, the author of the *Apotelesmata*. I thought for a moment of Manilius, but, after all, Weber's conjecture is decidedly more plausible. Maniṭṭha, that is the book, being of foreign origin would seem to be countenanced by the fact

* Ibid., p. 49.

that in one of his opinions he agreed with the "ancient Greeks" and disagrees with Satya and Varāhamihira. If I had been able to get the Apotelesmata, I should have compared the quotations from Maniṭṭha. It will be always worth while doing so, although it is not to be expected that the marked and especial coincidences will be numerous and conclusive. In the same manner as a few traditions sufficed to enable Hindu astrologers to father the children of their own brains on their holy sages, so, I strongly suspect, they also did with the more renowned of the Greek astrologers. The notion of the productions of a man's mind being his property, a notion carried to such a ridiculous extent in Europe, was unknown to them. Unhappily, the opposite extreme they fell into, is much more ridiculous. In Maniṭṭha, as quoted by Utpala, there is an extremely absurd passage where the author ascribes antiquity to himself! "*Iti brumas cīvanānāḥ*;" that shows the spirit.*

I need add nothing to this to show that the name *Yavana* does not help us in any way to prove that the Hindus translated works on astronomy or astrology directly from Greek texts, or that *Yavana* meant a "Greek" and a Greek only."

The last name I have to notice is Ptolemaios. He is nowhere mentioned in Hindu astronomy or astrology, and the only question is as to whether the Hindus borrowed the idea of the armillary sphere from that of Ptolemy, or not. With reference to it, I cannot do better than quote here the remarks of Colebrooke, the highest authority on the subject. He says: "They may have either received or given the hint of an armillary sphere as an instrument of an astronomical observation, but certainly they have not copied the instrument which was described by Ptolemy, for the construction differs considerably."† It may be added that the *Almagest* of Ptolemy was severally translated, epitomised, and revised by the Arabs,‡ and the Hindus might have got their knowledge of that work from those versions, even as Hindu boys now-a-days familiarise themselves with the history and literature of ancient Greece from English and vernacular translations without knowing a word of Greek. As no translation of, or quotations from, the *Almagest* are, however, to be met with in Sanskrit, the name of Ptolemy, or resemblances to his doctrines, may be accounted for more reasonably in a different way. The name of the *Almagest*, beginning with the Arabic article *al*, shows that it was written by one who was thoroughly imbued with Arabic learning, and probably drew largely from it, and as the Hindus acknowledge to have drawn largely on the Arabs for astronomical facts, we have one common source whence both Ptolemy and the Hindus derived their

* Ibid., p. 52.

† Essays, p. 345.

‡ Loc. cit., et p. 472.

knowledge of those facts, and their mutual similitude is therefore natural. And the argument which applies to Ptolemy would apply equally to all the rest, whenever it can be shown, and this can be done often, that there are similitudes between Greek and Hindu astronomical terms and theories.

I have already shown that the locale of the Yavana country as given in Sanskrit literary or quasi-historical works, is extremely uncertain. The same uncertainty obtains in astronomical works, in which a greater precision was to have been expected; thus, according to Parāsara, Yavana lies to the southwest of Mathurades'a, and taking the latter to be Mathurā or the Sauraseni country, we should have to look for it in Balochistān; but according to Bhāṣa, or Bhāṣamihira, its capital Yavanapura was 60° to the west of the meridian of Lankā. This would take us to the meridian of the Libyan Desert. "Rome was, however," according to Dr. Kern, "supposed to be 90 degrees west from the meridian of Lankā, so that the longitude of Yavanapura is two-thirds of that of Rome, and this, however erroneously the absolute latitude is given, suits approximately the situation of Alexandria, which accordingly may be understood by Yavanapura.*" In a footnote to this passage he adds: "So far as the longitude is concerned, Constantinople would answer as well as Alexandria, but I am not aware that any astronomer drew his first meridian over Constantinople, and without that it would not be taken as a point of departure." This inference is, however, contradicted by a passage in the *Milindappana*, a Pāli Buddhistical work of Ceylon, in which Milinda, *alias* Menander, who is said to be a Yona king, is made to state that he was born at *Kulasi* in Alasadda, = Alexandria, which was two hundred yojanas or 800 miles from *Sagal* where he reigned, and which was twelve yojanas or 48 miles to the west of Kashmīr.† Both these places are mentioned in the same sentence by Isidorus—"et Sigal urbs, ubi regia Sacarum, propeque Alexandria urbs et non procul Alexandriapolis urbs." The *Mahavansa* makes Alasadda the capital of the Yona country. Now, 848 miles would barely represent 12° 20' to the west of Kashmīr, and take us only to the eastern side of Persia. But whether this Yavanapur be Alexandria or Constantinople or a town in Persia, we do not get to Greece, and the word Yavana must, therefore, be taken to mean either Egypt, Arabia, or Persia.

I have very little to say with reference to the fourth argument. It is not my intention, and in fact it is impossible, to deny that apart from the similitude which results in the languages of the Hindus and the Grecians, from the circumstance of the two races having sprung from the same source, there has been extensive interchange of terms between them as the

* Brihat Saṁhitā, Preface, p. 54.

† D'Alwis, Introduction to Kachchayana's Grammar, p. XLII.

immediate result of Greek supremacy in North-western India soon after Alexander's invasion, and of direct and indirect commercial intercourse between the two nations for some time. Such supremacy and intercourse imply that the natives of this country had a name for their foreign rulers ; but whether it was the generic term Yavana, or the specific Hellenes, Macedonian, or Greek, we know not,—probably, the first, but the Greek terms current in the Sanskrit language do not help us to prove it, and it is unnecessary therefore to dwell upon the subject.

As far as we can judge from the facts above set forth, the only conclusions which would be consistent and tenable are—

1st. That originally the term Yavana was the name of the country and of its people to the west of Kandahār,—which may have been Arabia, or Persia, or Medea, or Assyria,—probably the last.

2nd. That subsequently it became the name of all those places.

3rd. That at a later date it indicated all the casteless races to the west of the Indus, including the Arabs and the Asiatic Greeks and the Egyptians.

4th. That the Indo-Greek kings of Afghānistān were also probably indicated by the same name.

5th. That there is not a tittle of evidence to show that it was at any one time the exclusive name of the Greeks.

6th. That it is impossible now to infer from the use of the term Yavana the exact nationality indicated in Sanskrit works.

These are doubtless very unsatisfactory conclusions to arrive at after a protracted disquisition. To the public, so loath to suspend its judgment in any one question, nothing is more abhorrent than the admission that it does not know ; but suspension of judgment pending further enquiry, or admission of ignorance, or a cautious reserve, or an attitude of scepticism, if the reader chooses to call it so, is, I believe, more conducive to the elucidation of truth than hasty generalizations which tend only to enlarge the dominion of error.

Contributions to the Geography and History of Bengal (Muhammadan Period). No. II.—By H. BLOCHMANN, M. A., *Calcutta Madrasah.*

(Continued from Journal, Pt. I, 1873, p. 310.)

When putting together the notes for my 'Contributions to Bengal Geography and History' in last year's Journal, I did not think that I would have so soon to add a sequel to that portion which referred to the history of the Independent Sultáns of Bengal. The old seats of Muhammadan governors—the Dargáhs of Moslem Saints at Bihár, Debkot, Gaur, Sunárgáon, and Sálgráon had before been visited by General Cunningham, Dr. Price, Mr. Westmacott, and myself, and the result was the discovery of more than fifty inscriptions belonging to the reigns of the Independent Kings. But many places of antiquity remained, and still remain, to be examined, especially Ghorághát, Tájpúr, Púrniah, Hazrat Panduah, Ekdálah, Málá, and Maimansingh. In the beginning of this year, Mr. Westmacott had occasion to visit Málá, and on examining the immediate neighbourhood of the station, he found no less than seventeen new Arabic inscriptions, which he very kindly placed at the disposal of the Society. They belong to the reigns of six kings and bear the following dates:

1. Mahmúd Sháh (I), one of 859 A.H.
2. Bárbak Sháh, one of 868 A.H.
3. Yúsuf Sháh, two, date uncertain.
4. Fírúz Sháh (II), two, one of 894 A.H.
5. Husain Sháh, seven, of 899, 900, 907, 910, 914, 918, 923, A.H.
6. Nuçrat Sháh, four, of 930, 935, 938 A.H.

The first of these inscriptions is the earliest of Mahmúd Sháh that has hitherto been discovered; and the Fírúz Sháh (II) inscription of 894 is very valuable as the first clearly dated record of this king.

Of the remaining, the Husain Sháh inscriptions of 899, 900, and 907 deserve special mention. The first two, of 899 and 900 A. H., are the earliest now known, though we have coins of the same years.*

In my former essay, I took on the testimony of coins the year 899 as the first year of Husain Sháh's reign. But as the coins of 899 seem all to belong to Fathábád, i. e. Eastern Bengal, the Hon'ble E. C. Bayley, in his note on a gold coin of Muzaffar Sháh,† concluded that Muzaffar Sháh was still alive in 901, but besieged by Husain Sháh in Gaur. Mr. Westmacott's inscriptions of 899 and 900, coming as they do from places almost under the walls of Gaur, render it likely that the conquest of Gaur and

* Journal, A. S. Bengal, 1873, Pt. I, p. 292.

† Journal, 1873, Pt. I, p. 313.

Muzaffar Sháh's death took place before the middle of 899, unless we suppose that the manner of the warfare, as carried on in those times, did not prevent people from erecting mosques in the immediate neighbourhood of the camp of a besieging army.

The inscription of 907 (A. D. 1501-2) belongs to a Madrasah, built by Husain Sháh in commemoration, as it appears, of his conquest of Kámatá and Kámrúp. The inscription is, therefore, a contemporaneous record of Husain Sháh's conquests, and confirms the *Āsám Būranjī*, which refers the conquest of Kámrúp to 1498, *i. e.* 903-4 A.H. The particulars given in the '*Ālangīrnámah* and the *Riyáz-ussalāṭīn* regarding his expedition, the result of which was the temporary annexation of Kámrúp to Bengal, have been given in former numbers of the *Journal*.* The *Āsám* chronicle mentions 'Dalál Ghazí, son of Husain Sháh', as the first governor of Kámrúp. He is, no doubt, Dányál, Husain Sháh's eldest son, whom Delhi historians mention as having been delegated in 901 by his father to meet Sikandar Lodí in Bihár, and who built, immediately before the *Āsám* expedition, the dome of Sháh Náḥál's shrine in Munger.† 1st Dalál, or Dalál, perished, according to the '*Ālangīrnámah*, soon after in *Āsám*. According to the *Āsám Būranjī*, he was succeeded by 'Musundar Ghází,' whose name has not yet been identified. Musundar, in his turn, was succeeded by Sultán Ghiyásuddín. His name is the same as that of Husain's son who in 939, as we shall see below, succeeded his nephew under the name of Ghiyásuddín Mahmúd Sháh (III). But they may be different persons, as is in fact implied in the following extract from an essay, entitled '*Ancient Assam*,' in the '*Calcutta Review*,‡ the author of which has not specified his source. "Aláuddín Husain's march into *Āsám* does not seem to have extended beyond Tezpúr; and though he succeeded in demolishing the capital, he was ultimately repulsed by the *Bárah Bhúiyas*,§ and was obliged to content himself with his possessions in Kámrúp. He returned to his capital, after having appointed his son-in-law, *Nawáb* Dalál Ghází to the government of the province. On Dalál's death, his imbecile son [Musundar?] was superseded by Sultán Ghiyásuddín, who received his commission from the court of *Gaur*. This prince introduced a colony of

* *Journal*, A. S. Bengal, 1872, pp. 79, 335; do., 1873, p. 240.

† *Journal*, A. S. B., 1872, p. 335.

‡ *Calcutta Review*, 1867, Vol. XLV, p. 528.

§ Dr. J. Wise has now defined the status of the *Bárah Bhúiyas* in Bengal. What their position in *Āsám* was is not yet quite clear.

In Benaudha, too, (Gorák'hpúr and surrounding districts) we find "twelve Rájás (one Muhammadan inclusive) who comprised one Paut, and were considered to have common interests;" *vide* Elliot's *Races*, by Beames, II, 39.

Elliot's list includes the Ujjainiyah Rájás of Dumraon in South-Western Bihár.

Muhammadans into the country, and made large consignments of land for the maintenance of the Moslem religion. Most of the land is, by permission of the British Government, still retained for this purpose. Extreme measures were also adopted for making proselytes, and temples were indiscriminately plundered and demolished. The stone temples of Kámikha on the Nilachol and of Moha Muni at Hájo were sacrificed to Moslem fanaticism. Ghiyásuddín resolved to build a grand mosque, which was to stand on the top of a high hill, known as the Gaurachol. There is a tradition that, in order to give it peculiar sanctity, it was to have been built upon a stratum of earth which had been brought for this purpose from the holy city of Mecca. It is known to this day as the 'Páo-Makkah,' and the Muhammadans of the country believe that four pilgrimages to it are equal in meritorious efficacy to one made to the tomb of the Prophet. But Ghiyásuddín died before he could complete the arrangements for the erection of the mosque. He was interred beneath the holy earth, and the materials he had collected were used in raising a monument over his remains, which also serves the purpose of a mosque."

"We have already said that, previous to the last Muhammadan invasion, western Kámrúp had been overrun by mountain tribes, of which the Koch were one of the most important. On the death of Ghiyásuddín, Hájo, the leading chieftain of the tribe, succeeded in uniting all the little principalities of the country under his authority, and so constituting himself master of Kámrúp. His successor, in 1581,* transferred all the western portion of his kingdom to his nephew, from whom are descended the kings of Koch Bihár."

Besides the seventeen inscriptions received from Mr. Westmacott, I obtained two from Sáran, which Mr. J. R. Reid, C. S., kindly sent me, and two from Serampore, near Calcutta, where they had been lying for more than half a century in the College and Press compounds. One of the latter belongs to the reign of Bárbak Sháh, and the other to that of Nuçrat Sháh; they bear the dates 865 and 933, respectively. Dr. G. Smith, late Editor of the 'Friend of India,' very kindly drew my attention to these slabs,† and after consulting with the Principal of the College, permitted me to transfer them to the Museum in Calcutta, where they are now preserved.

Lastly, I have given an imperfect reading of an inscription of Fírúz Sháh II. (A. D. 1488 to 1490), the slab of which was some years ago presented to the Society by Bábu Hara Chandra Chaudhuri, of Sherpúr,

* *Vide* Journal, A. S. B., 1872, pp. 52, 100.

† A third has been used as a mantlepiece; it only contains the *Ayat ul-Kursí*, (the 256th verse of the second chapter of the Qorán) and the year 993 A. H., or A. D. 1585.

Maimansingh, author of the excellent 'Sherpúr Bivaraṇa'.* The slab is of granite; but the letters are very unclear and nearly one-fourth of the inscription is hopelessly illegible. The inscription was found at Gaṛh Jaripá, north of Sherpúr Town, not far from the Karibári hills and about 16 miles south of the old frontier between Bengal and Ásám (Zil'ah Goálpára). It was at first attached to iron rings at the gate of the mud fort of Gaṛh Jaripá, from where it had been removed to a place inside the fort, called by the people 'the tomb.' It seems to have belonged to a Mausoleum and to an 'Idgáh. The inscription confirms the legend of the foundation of Gaṛh Jaripá by the Muhammadans, and also shews that Pargana Sherpúr belonged to the Bengali Sultáns.

Pargana Sherpúr itself was formerly called 'Daskahán Bázú, under which name it occurs as a Mahall of Sirkár Bázúhá in Todar Mall's Bengal rent-roll of 1582. In Ja'far Khán's rent-roll of 1722, the old division into Sirkárs was abolished, and Daskahániá Bázú appears under the name of Sherpúr-Daskahániá† as a pargana of Chaklá Karibári; but not long after, Sherpúr was for the greater part annexed to Dháká, in which position it is given in Rennel's Atlas.‡

The name 'Daskahániá,' or Daskahániá, is said to be derived from *das káhan*, or *das kaháwan*, i. e. 10 × 1280 cowries. I cannot say whether this etymology refers to the waste condition of the pargana in former times; but Bábu Hara Chandra Chaudhúri says that the people had to pay ten *káhans* of cowries for crossing the Brahmaputra below Sherpúr, because the river was so very wide. It is more likely that the *khalsa* portion of the land revenue only amounted to 10 *káhans*;§ at least Grant says that in 1728

* সেরপুর বিবরণ. Pt. I, Descriptive Geography. Calcutta, 1872. Pt. II is to contain a historical account of Sherpúr Pargana.

† The three principal Sherpúrs in Bengal are—Sherpúr 'Atái, east of Barhampúr in Murshidábád; Sherpúr Múrchah, south of Bográ; and Sherpúr Daskahániá, east of the Brahmaputra.

‡ He spells the name Shearpoor Duskownya.

§ Indian Atlas Sheet No. 119 shews north-west of Sherpúr and Gaṛh Jaripá a place of the name of Bádé Chális Kahániá, or 'Bádé of 40 Káhans,' and the term therefore has a reference to the revenue of the pargana.

Besides, we know that the net málguzárá of Silhaṭ, for example, was, even at the time when the Company acquired the Díwání, paid in cowries. Thus in 1172 B. S., or 1765, the total *Aql* and *Izáfah* of Silhaṭ was 1,070,120 káhans, at 2½ káhans per rupee; but about the same time, according to Grant (Vth Report, p. 382), the importation of cowries from the Máldiv Islands was so great, that he expected a fall to 4½ káhans per rupee. He also mentions (*loc. cit.*, p. 363) a pargana in the Niyábat of Dháká the revenue of which was paid in cowries.

For Orísá, which is more accessible than Silhaṭ, Abulfazl gives the rate of 10 kaháwans per rupee. *Vide* Thomas, 'Chronicles,' p. 110 n.

the *khalsa* portion only amounted to Rs. 33, whilst Rs. 19,799 were *jágir* lands.*

The original Muhammadan proprietors of Mahall Daskahániá, according to Bábu Hara Chandra Chandhuri, were the Ghází family, of which Dr. J. Wise has given a biographical account; and it is believed that Sherpúr was so called after Sher 'Alí Ghází, the last of the Ghází family, a tyrant, who caused one Rám Ballabh Mazuindár, a 'muhaarir' of the Qánúngo Daftar to be brutally murdered. Sher 'Alí in consequence of this crime forfeited his estate, which was made over to Rámnáth Chaudhuri, the youthful son of Sher 'Alí's victim† and the first of the Nandi Zamindárs of Sherp

Tradition describes the first settlement of Muhammadans in Sherpúr to 'Majlis Shámúá,' or 'Húniáyún Sháh,' a nephew of 'the king.' Majlis Shámúá seems to have gone to Daskahániá to reclaim waste lands; for he was to receive as many cowries as would fill two baskets for every basket load of earth he reclaimed. Majlis Shámúá settled at a place where a man of the name of Jaripá resided. Some time after, the king heard that his nephew did not act according to his command, and called him to account. Instead of replying, Majlis Shámúá, who was skilled in magic, had his head cut off and sent in a wallet to the king. The bearer, against orders, opened the wallet on the road; and when the head was brought to the king, it said nothing, but only laughed.

According to another version, the king's nephew came with troops and workmen. On arrival at Garh Jaripá, which was then dense jungle, they found a man of the name of Jaripá half buried in the ground. The man would only leave his place on being assured that the fort which was to be erected, should be called after him, and the spot has ever since borne the name of Garh Jaripá, or Garjaripá. Some time after, the king sent an army to Garh Jaripá to capture his rebellious nephew. Despairing of his life, he committed suicide, and the head was sent to the king.

I take this opportunity to mention the Dargáh of Sháh Kamál. West of Sherpúr Town, across the Brahmaputra and north-west of the rising station of Jamálpúr, lies Durmut, and near it, the shrine of a holy man of the name of Sháh Kamál.‡ I mentioned the Dargáh to Dr. J. Wise, who soon after sent me an English translation by Mr. Donough, Dep. Magistrate of Jamálpúr, of a historical pamphlet in Bengali, which contains Sháh Kamál's history and an account of the miracles he wrought. From Mr. Donough's sketch it appears that Sháh Kamál came in 910 B. S., or

* Grant, Vth Report, p. 365. He mentions Benodnarain zamindár.

† Sherpúr Bivaran, I, p. 155. Rám Náth's son, Srigopál Chaudhuri was alive in 1071 B.S., or 1664 A.D.

‡ Vide Sheet No. 119 of the Indian Atlas.

1508 A. D., from Multán to Bengal, and settled at Durmut, where he forced the devils to give up the spades with which they had been undermining the bank of the river. Sháh Kamál thus saved Durmut from destruction: the current turned towards the east, but the old bed of the river lying close to the village is still visible.

As an acknowledgment of his services, Kamál received from Isfandiyár* Khán Ghází, who is also called Isfandiyár Manohar Khán, and from Rájá Mahindra Náráyan a jágír. Kamál died in 952 B. S., or A. D. 1545, and his body was interred in the village on the bank of the Brahmaputra, where his tomb still exists. Mr. Donough says there is no inscription on it.

On his way from Multán to Bengal, Sháh Kamál was accompanied by his nephew Sháh Ni'mat. They met a travelling Sayyid, whose son Ismá'il had just died. Sháh Kamál restored him to life, and Ismá'il from gratitude followed him and settled at Rahmatpúr, parganah Sherpúr, where his descendants still live. Sháh Ni'mat remained in Durmut; and when his uncle died without issue, the jágír and Kamál's tomb remained in his possession. The present owner is Sháh Qiyámattullah, son of Sháh Sami'ullā, *alias* La'l Miyán, son of Sháh Khairullah, son of Sháh Háfizullah, son of Sháh Tayyib, son of Sháh Ni'mat, Kamál's nephew.

Of Sháh Kamál's four wives, Bároi Bibí is still known. She was the daughter of a Hindú of the Bároi, or *pán* seller, caste, who resided in the village of Sharáliá. She married Sháh Kamál, because his miracles had inspired her with veneration. The burial place of Bároi Bibí is esteemed as a dargáh, and still exists in the village of Bároikándhí. Another of Sháh Kamál's wives lies buried by his side in Durmut.

Sháh Kamál passed some days with his numerous followers in the exercise of worship at a place called Bakloi in Thánah Karibári, zil'ah Goálpárá. The village is situated on a hill, on the east bank of the Brahmaputra, where there is a dargáh of Sháh Kamál. The zamíndár also conferred Bakloi on him. Sháh Kamál's *chhurá*, or large knife, is still preserved. It is kept with great care on a throne, or *chauki*, and is once a year carried away in procession and washed. Only Sháh Kamál's descendants may look on it with immunity from misfortunes. •

The dates given in this legend cannot be correct; for the present owner of Sháh Kamál's Dargáh is, according to his own pedigree, the sixth descendant of Ni'mat Sháh. Hence we would be nearer the truth, if we took 1052 B. S., or 1614 A. D., as the year of his death, instead of 952 B. S. The incidental mention, however, of Rájá Mahindra Náráyan and Isfandiyár Ghází helps us to test and fix the chronology of the Sháh Kamál legend. Rájá Mahindra Náráyan is the son of Baldeo Náráyan (or Balit

* Corrupted by the people to Ishpinjir Khán.

Náráyan, as he is often called), who succeeded his brother, the well known Parichhat of Koch Hájo, in 1022 A. H., or A. D. 1618, and reigned till the beginning of 1638. Báldeo was succeeded by Mahindra Náráyan,* “a pacific prince, who employed his time in improving the condition of his subjects, and among other good deeds, conferred large grants on Bráhmans.” He died, “after a reign of nineteen years,” in 1657.

Isfandiyár, Beg—later he was permitted to call himself Isfandiyár Khán—is the son of Allah Yár Khán, son of Iftikhár Khán Turkmán. Iftikhár had served in the beginning of Jahángir’s reign in Eastern Bengal, and was killed in the last fight with the Patháns under ‘Usmán Lohání.† Alláh Yár Khán received a *mançab* from Jahángir in Eastern Bengal, reached the high rank of Commander of Three Thousand under Sháhjahán, and distinguished himself in the sack of Húgli and the defeat of the Portuguese and in the war with Báldeo Náráyan. It is no wonder, therefore, that the family called themselves ‘Gházis.’ Allah Yár died in Bengal in 1650. His son, Isfandiyár Khán received a *mançab* from Jahángir and served with his father in Koch Hájo. He accompanied, in 1661, Mír Jumlah on his march to Koch Bihár, of which he was appointed Faujdár, and is specially mentioned in the ‘*Alamgirnámah*‡ for his topographical knowledge of Eastern Bengal and Bhútan.

Sháh Kamál, therefore, must have died about the middle of the 17th century.

The twenty inscriptions given below are followed by several unpublished coins which throw new light on several points connected with Bengal History and Geography.

In my former essay (Journal, 1873, Pt. I, p. 250), I mentioned that our Society contains a dated silver coin of Shihábuddín Bughrá Sháh, son of Firúz Sháh (I) of Bengal. The coin, which bears the year 718 A. H. (A. D. 1318), has now been figured (*vide* Pl. XIII, No. 1), and is one of the most valuable Bengal coins of the Society’s cabinet. It has led me to examine the history of the Balbaní kings, who ruled over Bengal from 681 to 731 A. H. (1282 to 1331 A. D.)

The only historical authority that we possess for this period is Ibn Batútah, whose account, meagre as it is, agrees with the evidence of coins

* Parichhat succumbed to Jahángir, and Báldeo to Sháhjahán; hence Mahindra Náráyan had every reason not to renew opposition; *vide* the account of the conquest of Koch Hájo (zil’ah Goálpára) in Journal, A. S. B., 1872, pp. 54, 62, and *Kín Translation*, Vol. I, 493. These passages adjust the chronology followed by Robinson in his ‘*Assam*,’ p. 156. Báldeo is the ancestor of the present Rájás of Bijni.

† *Vide* the account of his death given by the Dutch traveller DeLaët in *Kín Translation*, Vol. I, p. 521.

‡ Page 688.

and inscriptions, as far as they are known at present. The extraordinary error into which all Indian historians, whether Native or European, have fallen in describing the events of this period is this, that they have confounded Nāṣiruddīn Bughrā Khān, Balban's son, upon whom the emperor conferred the government of Bengal, with Nāṣiruddīn, second son of Fīrūz I. and grandson of Nāṣiruddīn Bughrā Khān, and have extended the reign of Bughrā Khān from 681 to 726 (A. D. 1282 to 1326), whereas in reality he disappears from historical records as early as 691 (A. D. 1292). I have, therefore, thought it desirable to give a connected account of this period.

The Balbani' Kings of Bengal.

(A. D. 1282 to 1331.)

In the beginning of Balban's reign (A. D. 1266), the governor of Bengal was Muhammad Tātār Khān.* On his death, which seems to have taken place soon after Balban's accession, Sher Khān was appointed imperial commander of Lak'hnaūt.† He was succeeded by Amīn Khān, whose *nāib* was Tughril.‡ When Balban rebuilt the town and fort of Lāhor, which during the reign of Mu'izzuddīn Bahrām Shāh had been destroyed by the Mughuls, he got dangerously ill. Tughril heard of it, and thinking that Balban, who was advanced in age, would not survive the attack, made war on Amīn Khān,§ defeated him, and took him prisoner. Tughril then proclaimed himself king of Bengal under the title of Sultān Mughisuddīn (A. D. 1279). The course of his revolt, his pursuit by Balban, and his miserable end are known from other sources. Before leaving Bengal, Balban in 681 (A. D. 1282) appointed his son Nāṣiruddīn Bughrā Khān governor of Bengal in its then circumscribed limits. As the son of the reigning emperor, he was allowed all the insignia of royalty; but it seems as if he had struck no coins.§ He is represented as an amiable man of neither talents nor judgment, and fond of the pleasures of wine. Of his rule in Bengal nothing is known. He again visited Dihlī a few months before Balban's death (686 A. H., 1287 A. D.);

* According to Firishtah, he struck coins in his own name at Lak'hnaūt.

† Badāounī I, 129.

‡ This differs considerably from Baranī; *vide* Dowson III, 112.

I must vindicate the honor of Balban's army, "whose legions daily traversed the earth, in the east to the confluence of the Ganges with the sea (*Gangāsagar*), and in the west to the confluence of the Indus with the ocean" (J. A. S. B., 1874, p. 106). In his fights with the Mew tribe (*mewān*, pl. of *mew*, = *mewālī*), Dowson (III, 104, note) translates '*Yaklak'hī bandah i khāṣ i Sultān az mewān shahīd shud*,' "in this campaign one hundred thousand of the royal army were slain;" but it should be "*Yaklak'hī*, the private servant of the Sultān, was slain." *Yak-lak'hī* is a name like *Hazār-dīnārī*; and *Yak-lak'hī* was very likely Balban's *safarchī*. The same name occurs again in Dowson, III, 218.

§ Baranī says that he did. Dowson III, 129.

but "people shut their eyes at him," and he shrank from the cares and anxieties with which he saw the proffered crown surrounded. If Amír Khusrau had not immortalized him in his 'Qirán-ussa'dain,' which describes the meeting between Bughrá Khán and his son and emperor Kai Qubád at the banks of the Sarjú, the then frontier between Bengal and Dihlí, he would have sunk immediately after his appointment as governor of Lak'h-nauti into utter oblivion. Even the death of his son Kai Qubád and the accession in 689 (A. D. 1290) of Sultán Jaláluddín Firúz Sháh, when the Turks went out and the Khiljís came in, did not rouse Bughrá Khán to assert the hereditary rights of his family; and nothing shews better the contempt in which the king of Bengal was held at Dihlí than Jaláluddín's mode of disposing of the dacoits captured in the Dihlí territory.*

Nágiruddín Bughrá Khán appears to have died in 690 or 691 (A. D. 1291 or 1292); for in 691 we find that his son Ruknuddín reigned as king of Bengal under the name of Sultán Kai Káús. He is the first independent Muhammadan king of Bengal, whose authority was not disputed. From inscriptions found in Gangarámpur, near Dinájpúr, and Kágol, near Lak'hí Sarai, in Bihár, we know that he was still alive in 697 (A. D. 1297), but the year of his death is not known.† For the four years from 698 to 701 (A. D. 1298 to 1301) we possess neither medallie nor mural evidence. In 702 (A. D. 1302-3), however, we find the brother of Kai Káús reigning in Bengal under the name of Shamsuddín Firúz Sháh I.‡ His reign appears to have been a prosperous one. He had several sons, of whom we know the names of five, *viz.*, Bughrá Khán (so called according to Muhammadan custom after his grandfather), Nágiruddín, Ghiyásuddín or Bahádur Khán, Qutlú Khán, and Hátim Khán. The third son, Ghiyásuddín, appears to have made conquests in Eastern Bengal. He established himself at Sunárgaon under the name of Bahádur Sháh, and struck coins with his name from 1311, if not earlier. There may be some truth in the ill attested statement of a later historian that Bahádur Sháh had the moral support of 'Aláuddín Khiljí, whose interest it was to have neighbours divided against themselves. The fifth son, Hátim Khán, was in 1309 and 1315, and very likely also during the intermediate years, governor of Bihár. The ruins of his palace in the town of Bihár still exist. Several families claim descent from him,

* He sent them by shiploads into Bengal, where he let them loose. Baraní, p. 189.

That Bengal was completely severed from the Dihlí empire is clear from the omission of the Bengal Balbanis from the lists of imperial commanders which Baraní gives in the beginning of the reigns of the Khiljís.

† It was during his reign that Prince 'Aláuddín meditated a descent on Lak'hnauti; but he ultimately directed his plundering expedition to the Dak'hin.

‡ Ibn Batútal calls him merely Shamsuddín. *Vide* the extract from the French translation in Thomas, *Chronicles*, p. 147; and Lec's translation, p. 128.

and he seems to be the only Balbaní prince whose name is remembered at the present day.

Firúz Sháh (I) died in 717 or 718 A.H. (A.D. 1317 or 1318),* and was succeeded by his eldest son, who took the title of Shihábuddín Bughrá Sháh. His coinage shews that he was king and held Lak'hnautí in 1318-19. Soon after his accession, Bughrá Sháh was attacked and defeated by Bahádur Sháh.† Bughrá Sháh and his brother Náçiruddín managed to escape, and took refuge with Tughluq Sháh, who in 1320 had mounted the throne of Dihlí. Qutlú Khán was killed by Bahádur Sháh; Hátim Khán's fate is not known.

From Bahádur Sháh's coinage we see that he was in undisturbed possession of Lak'hnautí during 1321.

After 1321, however, the fugitive Náçiruddín appears to have gained influence in Lak'hnautí; but it is quite possible that the precarious nature of his tenure caused him again to join his brother Bughrá Sháh as supplicant in Dihlí. Ibn Batútah at least says that it was at their instigation that Tughluq Sháh invaded Bengal. When the imperial army left Dihlí, Bahádur Sháh retreated to Sunáçáñ, and Náçiruddín left Lak'hnautí, joined the emperor at Tírhut, and accompanied him to Lak'hnautí, where Tughluq Sháh confirmed him as governor of the province, and allowed him the use of the royal umbrella and the jewelled staff (which is carried before kings), because "by his humility and submission he had established a preferential claim to the office."‡ Of Bughrá Sháh's fate nothing is known. Tughluq now despatched his adopted son§ Tátár Khán, governor of Zafarábád (near

* Mr. Thomas (Chronicles, pp. 194, 199) extends the reign of Firúz Sháh to 722; but there are no coins for 719 and 721; Col. Bush's specimen of 720 is very doubtful, to judge from the figure, and for 722 no figure has been given.

† Bahádur Khan had the nickname of 'Boúrah (ce mot signifie dans la langue indienne *le noir*)'—evidently the Hind. *بھورا*, brownish. The Bibl. Indica edition of Badáouní (I, p. 224, middle) has *نورده*, evidently a mistake for Ibn Batútah's *بورده*.

Mr. Thomas (Chronicles, p. 197) calls Bughrá Sháh *شمس الدین*, instead of *شهاب الدین*,—a typographical error.

‡ This, I daresay, is the meaning of Baraní's phrase (p. 451), *kih dar iŕd'at o bandagi sabqat namúduh bud*; i. e. Bughrá Sháh, if still alive, was passed over. This explanation shews that the emendation of the texts of Barani and Firishtah proposed by Mr. Thomas (Chronicles, pp. 188, 197) is not required.

Firishtah, of course, confounds this Náçiruddín with Bughrá Khán, and calls him "the son of Balban." But Balban was born about 605 (A. D. 1208); and supposing that Bughrá Khán was born in 635—a moderate estimate—he would have been about ninety years old, when Tughluq was in Lak'hnautí, and his advanced age would certainly have been remarked. Further, Náçiruddín only received the province of Lak'hnautí, while Bughrá Khán had ruled over the whole of Bengal; Bughrá Khán's reinstatement, therefore, would have been a disgrace for an old man of illustrious descent.

§ *Pisar-khwándah*, *پسرخوانده*. This word is pronounced without the *izáfat*, and means 'an adopted son,' not 'a foster son.'

Jaunpúr) with an army against Bahádur Sháh, who was captured and sent to Dihlí with a rope round his neck.

The provinces of Sunárgáon and Sátgáon were placed under separate military commanders, Sunárgáon being given to Tátár Khán.*

Tughluq Sháh then returned to Dihlí, and died on his arrival, crushed to death by the accidental or designed fall of a pavilion that had been erected for his reception. His successor, Muhammad Sháh Tughluq, left Náçiruddín in possession of Lak'hnaúti. He released, however, immediately after his accession, Bahádur Sháh, gave him a large sum of money, and allowed him under certain conditions to return to Sunárgáon, where Tátár Khán, the imperial commander was stationed. The province of Sátgáon was placed under 'Izzuddín Yahyá A'zam ul-Mulk.† Tátár Khán received at the same time the title of Bahráam Khán,‡ as also a large sum of money, elephants, and horses, and was ordered to accompany Bahádur Sháh to Sunárgáon. They were to share the kingdom; the coinage was to bear the name of Bahádur Sháh and Muhammad Sháh Tughluq, and their names were to be read out jointly in the *khutbah*; and lastly, Bahádur Sháh was to give up his son Muhammad Barbát as hostage.

In 726 A. H. (1326 A. D.), Náçiruddín died,§ and Muhammad Sháh Tughluq appointed Malik Bedár Khilji,—many MSS. have Malik Pindár—governor of Lak'hnaúti with the title of Qadar Khán. Bahádur Sháh for some time remained faithful to his engagement, and acknowledged on his coinage Muhammad Sháh as his suzerain; but at last he attempted to throw off all outward signs of allegiance—Ibn Baṭúṭah says he would not give up his son—, and thus brought Muhammad Sháh's vengeance on himself. The emperor sent a corps to Bahráam's assistance, and Bahádur Sháh was defeated, captured, and put to death. His skin was stuffed and paraded through the provinces of the empire (about 731 A. H., or A. H. 1331).||

Thus ended the line of the Balbaní kings of Bengal. The tragic end of this Bengali dynasty was not in the eyes of the Dihlí historians of sufficient importance to be recorded, and it was left to an African traveller to furnish another example of the vicissitudes of illustrious families.

* Firishtah says that Náçiruddín got the whole of Bengal (in the passage quoted by Mr. Thomas, Chron., p. 197); but further on, Firishtah corrects himself, and limits Náçiruddín's power to the province of Lak'hnaúti.

† Bad. I, 226, 230.

‡ The French translation of Ibn Baṭúṭah has "Il (Muhammad Sháh Tughluq) expédia avec lui le fils de son frère, Ibrahim Khán," which seems to be a mistake for "Bahráam Khán, his adoptive brother." إبراهيم is often confounded with ابراهيم.

§ Firishtah mentions his death before relating the events of 727 A. H.

|| There is a confusion of names in Badáoní (Bibl. Indica Edit., I, 227; Lucknow Edition, p. 59), who calls the rebellious governor of Multan "Malik Bahráam Aibah, adoptive brother of Sultán Tughluq."

Bengal remained imperial till 739 (A. D. 1338), when the death of Bahrá́m Khán* led to the successful revolt of Fakhruddín Mubárák Sháh, the chronology of whose reign was discussed in my former essay.

Summarizing these results and continuing the table of Bengal governors on p. 246 of last year's Journal, we have—

Muhammad Arsalán Tátár Khán. He was governor of Bengal in the beginning of Balban's reign.

Sher Khán.

Amín Khán.

Tughril (II), Amín Khán's *Náib*. He rebels in A. D. 1279, and proclaims himself king of Bengal under the name of Mughísuddín.

Náçiruddín Bughrá Khán, son of the emperor Balban, A. H. 681 to 691, or A. D. 1282 to 1292.

Bukn uddín Abul Muzaffar Kai Ka'u's, son of Bughrá Khán, the first acknowledged Muhammadan king of Bengal, 691 to 697 A. H., A. D. 1292 to 1297, or perhaps a few years later.

Shamsuddín Abul Muzaffar Fíru'z Sha'h (I), brother of Kai-Káu's, who reigned from 702 (if not earlier) to 717 or 718, A. D. 1302 to 1317 or 1318.

Shiha'buddín Abul Muzaffar Bughra' Sha'h, son of Fíru'z Sháh (I). He reigned in 718, or 1318, over Western Bengal.

Ghiya'suddín Abul Muzaffar Baha'dur Sha'h, brother of Bughrá Sháh. He ruled over Eastern Bengal from 711 (if not earlier) to 719, and over the whole of Bengal during 720, 721, 722, and perhaps 723.

Náçiruddín, brother of Bughrá Sháh, governor of Lakhnautí, from 723 to 726.

Ghiyásuddín Abul Muzaffar Bahádur Sháh, restored in 725 to the government of Eastern Bengal, jointly with

Bahrá́m Khán, 725 to 739. Bahádur Sháh rebels and is killed, about 731.

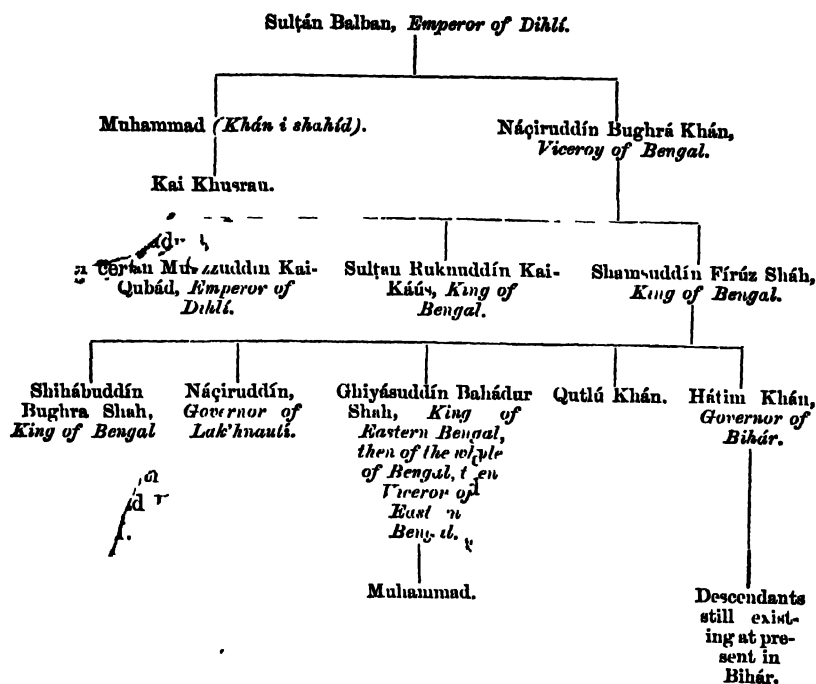
Qadar Khán, governor of Lak'hnautí, 727 to 740, when he is killed.

'Izzuddín Yahyá A'zam ul-Mulk, governor of Sátgáon, 724 to 740.

We have, therefore, the following genealogical tree of the Balban Dynasty :†—

* Mr. Thomas gives a coin struck by Bahádur Sháh at 'Ghiyáspúr' without Muhammad Tughluq's name on it. Its date may be 730 A. H. If the name of the mint-town is at all capable of identification, it seems that we should look for it to the neighbourhood of Suuárgáon.

† Completed from Chronicles, p. 148.



Of the other new Bengal coins given below, I may mention—

- (1.) A specimen of Jaláluddín Muhammad Sháh's coinage, of 831 A. H. (A. D. 1427-28), belonging to the Society; *vide* Plate XIII, No. 2. In my former Essay, I published coins of Muhammad Sháh of 818 and 821.*
- (2.) A unique Gold Husain Sháh of 907 (A. D. 1501-2), struck at Muzaffarábád.

Husain Sháh's mint towns, as far as known at present, are Fathábád, Muzaffarábád, and Husainábád. Fathábád was in my former Essay identified with the modern station of Faridpúr. Muzaffarábád occurs in an inscription of Husain Sháh's reign, published by me in the *Journal* for 1872, p. 106.† The inscription mentions that Rukn Khán, "Vazir of Muzaffarábád and Kotwal of Panquah," built a mosque at Gangarampúr. We may therefore conclude that Muzaffarabad was the (now unknown) name of a place or district in the neighbourhood of Panquah.

Husainábád is mentioned on Husain Sháh's later coins, as also on those

* Mr. Laidley's Muhammad Sháh given on p. PL IV, No. 8, *Journal*, A. S. B., 1846, resembles the specimen of the Society's cabinet.

† The legend as given there mentions Zafarábád; but the mistake was corrected in the Errata for 1872.

of his grandson and son Fīrūz Shāh (III) and Mahmūd Shāh (III). There are several Husainābāds near Gaur, and it is probable that Husainābād stands for 'Gaur.' Mr. Westmacott* is inclined to identify it with the Husainābād which lies eleven miles east by south from English Bázár, and 5½ miles south by west from Chatra.

I may mention that Marsden and Laidley read "Jannatābād," instead of "Husainābād;" but on careful examination it will be found that 'Husainābād' is the correct reading; nor is there any epigraphical evidence to shew that Gaur had the euphemistic name of Jannatābād before Humáyūn's time. •

(3.) Several new varieties of Nuçrat Shāh's coinage, one struck in 930 A. H. at Nuçratābād, a mint town which only appears on Nuçrat Shāh's coins. Unless the name stands, like Husainābād, for some place near Gaur, it may refer to the Nuçratābād, which Abulfazl gives under Sirkār G'horāg'hāt. In fact, it seems as if Nuçratābād stood for G'horāg'hāt itself; for Abulfazl does not mention the town and *Haveli* of G'horāg'hāt, but gives only *Baldah* Nuçratābād.

(4.) A silver coin of Mahmūd Shāh (III), unique as far as the date is concerned, the property of Col. Hyde. Its date, 939 A. H., or 1533, shews that the death of Nuçrat Shāh, the accession and murder of Fīrūz Shāh (III),† and Mahmūd Shāh's accession all took place in 939. We have, therefore, to fix Mahmūd Shāh's reign from 939 (end) to 944, instead of 940 to 944, as given in my former Essay.

I now give my readings and translations of the above named inscriptions and coins.

Shiha'buddi'n Abul Muzaffar Bughra' Sha'h.

(Great-Grandson of the Emperor Ballan.)

For the reign of this king I have only to give the coin mentioned above.

1. *Vide* Pl. XIII, No. 1, and Thomas, 'Chronicles,' Pl. VI, No. 4. Silver. Weight, 166·97 grains. Lak'hmautí. A. H. 718. As. Socy. Bengal.

OBVERSE—الامام المستعصم امير المؤمنين

Margin—هذه الفضة بحضرة لکھنوتی فی سنہ ثمان عشر و سبعماية

REVERSE—السلطان الاعظم شهاب الدنيا الدين ابوالمظفر بغدادی شاه السلطان بن السلطان

OBVERSE—The Imám al-Musta'îm, Commander of the Faithful.

Margin—This silver piece was struck in Lak'hmautí, the capital, in 718.

REVERSE—The great Sultán, Shihábuddunyá waddín Abul Muzaffar Bughrá Shāh.

Vide also Journal, As. Socy. Bengal, Pt. I, 1873, p. 250.

* Calcutta Review, 1874, p. 430. The Kín given a parganah Husainābād in Sirkār Audambar (Fāndah); *vide* also Journal, A. S. B., for 1870, Pt. I, p. 295.

† Journal, A. S. B., 1873, p. 298.

Jalāluddīn Abul Muzaffar Muhammad Shāh.

(Tenth king.)

In my former Essay, I published three coins of this king, dated 818 and 821. The Hon'ble E. C. Bayley has since found specimens dated from 818 onwards to 824.*

1. *Vide* Pl. XIII, No. 2. Silver. Weight, 161·53 grains. A. H. 831. Tughra character As. Socy. Bengal, one specimen.

OBVERSE—خليفة الله بالحجة والبرهان

Margin—مجلد (٩) ٨٣١

REVERSE—جلال الدنيا والدين ابوالمظفر محمد شاه السلطان

OBVERSE—The Khalifah of God by evidence and proof.....

Margin—..... 831.

REVERSE—Jalāl uddunyā waddīn Abul Muzaffar Muhammad Shāh, the king.

Specimens of this coin do not appear to be very rare. I only lately saw three at a Calcutta *podār*; but they were entirely defaced and therefore useless.

Na'siruddīn Abul Muzaffar Mahmu'dshāh (I).

(Twelfth king.)

The following inscription belonging to the reign of this king was found by Mr. Westinacott laid in a tomb near the Fort at Māldah. The stone is not *in situ*; it must have been taken from a mosque built by one Hilāl in A. H. 859.

No. 1. *The Māhmūd Shāh Inscription of A. H. 859.*

قال عليه السلام من بني مسجد ابني الله له قصا في الجنة
في العهد السلطان الاعظم المعظم ناصر الدنيا والدين ابوالمظفر محمود شاه

* *Vide* Proceedings, A. S. B., August, 1874, p. 157. The legend of the curious A'zam Shāhī, exhibited by the Honorable E. C. Bayley, is as follows:—

OBVERSE—السلطان غياث الدنيا والدين ابوالمظفر اعظم شاه ابن
اليس شاه

REVERSE—ناصر امير المؤمنين غوث الاسلام والمسلمين خلد ملكه

Margin—ضرب هذه السكة بحضور فيروز آباد سنة ٨١٢

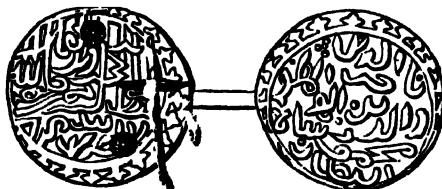
The coin is, no doubt, posthumous; and the reason assigned, namely, Timur's invasion, is the only satisfactory explanation that can be given. The Jaunpūr coinage offers another example; for the earliest dated coin given by Mr. Thomas (*Chronicles*, p. 321) is of 818, and the first two Jaunpūr kings (796 to 804) struck no coins. Besides, this posthumous A'zam Shāhī of 812 helps us to fix the reign of Bāyazīd Shāh; for as Bāyazīd's coins commence with 812, it seems as if his reign lasted from 812 to 817.

السَّلاطَنُ بَنِي هَذَا الْمَسْجِدِ بَنَدُ دُرْكَاهِ هَلالِ تَحْرِيرِ أَوَّلِ النَّاسِ عَشْرَ مِنْ
شَعْبَانَ عَمَّتْ مِائَةُ سَنَةٍ تِسْعَ وَخَمْسِينَ وَثَمَانِيَةَ ۱۱

He upon whom be peace said, 'He who builds a mosque will have a castle built for him by God in Paradise.' In the reign of the great and exalted king Nāqiruddunyá waddín Abul Muza'ffar Mahmúd Sháh, the king, this mosque was built by the slave of the throne [of God], Hilál. Written on the 19th Sha'bán—may the blessings of this month be general!—of the year 859 [4th August, 1455].

The three Mahmúd Sháh inscriptions published in my *Journal* essay belong to 861 and 863; hence this one is the earliest hitherto found.

I take this opportunity of giving a slightly improved reading of Col. Hyde's unique Mahmúd Sháh silver coin, published by me in *Journal*, Pt. I, for 1873, p. 269.



OBVERSE—المؤيد بتأييد الرحمن خليفة الله بأحمت و البرهان ضرب ٨٤٦

REVERSE—ناصر الدنيا والدين ابوالمظفر محمود شاه السلطان

OBVERSE—Assisted by the assistance of the Merciful, the vicegerent of God by proof and evidence, struck 846.

REVERSE—Nāqiruddunyá waddín Abul Muza'ffar Mahmúd Sháh.

Ruknuddín Abul Muja'hid Bárbak Sháh.

(Thirteenth king.)

Of this king only two inscriptions had hitherto been known. One of little importance was found by me at Tribení; the other, dated 865, fixed the beginning of Bárbak's reign, and was discovered by Mr. Westmacott near the tomb of the Pír i Chihilgazi, 'the faint forty yards high,' near Dínájpúr.*

The following Bárbak Inscription, which is only two months later than that of Mr. Westmacott, was brought about fifty years ago by Mr. Marshman from Gaur to Serampore. As mentioned above (p. 282), it is now in the Museum in Calcutta.

No. 2. *The Bárbak Sháh Inscription of A. H. 865.*

قال النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ بَنَى مَسْجِدًا فِي الدُّنْيَا بَنَى
اللَّهُ تَعَالَى لَهُ سَبْعِينَ قَصْرًا فِي الْجَنَّةِ • بَنَى الْمَسْجِدَ فِي زَمَنِ الْمَلِكِ

* Vide Mr. Westmacott's note in *Journal*, Pt. I, 1873, p. 273.

العادل الا . . وهو السلطان بن السلطان ركن الدنيا والدين ابوالمجاهد
باربكشاه سلطان بن محمودشاه السلطان وبانيه العاشر
من جماد الأول سنة خمس وستين وثمانماية ١١

The Prophet (upon whom be peace!) has said, 'He who builds a mosque in the world will have seventy ^{houses} built for him by God in Paradise.' This mosque was built in the time of the ^{king}, namely the Sultán, who is the son of a Sultán, Ruknuddunyá wad ^{char} Abul Mujáhid Bárbak Sháh Sultán, son of Mahmúd Sháh Sultán, and the builder is.....on the 10th Jumáda I, 865 [24th December, 1460].

The other Bárbak Sháh Inscription was discovered by Mr. Westmacott in the village of Deotaláo, on the road from Old Máldah to Dínájpúr and 22 miles from the former. The slab is on the entrance of a mosque.

No. 3. *The Bárbak Sháh Inscription of Deotaláo.* A. H. 868.

قال الله تعالى أجعلتم سقاية الحاج وعمارة المسجد الحرام من آمن
بالله واليوم الآخر وجاهد في الله لا يستورون عند الله والله لا يهدي
القوم الظالمين* قال النبي صلى الله عليه وسلم من بنى مسجدا في الدنيا
بني الله تعالى [له] سبعين قصرا في الجنة * بنا هذه المسجد الجامع
بقصبة تيرراباد خان الاعظم و خاقان المعظم بأمر الملوك والسلاطين
كافي العصر والزمان الخ مرابطان دامت معاليه في من الملك العادل
الباذل الفاضل العالم ركن الدنيا والدين ابوالمظفر باربكشاه السلطان
بن محمود شاه سلطان خلد الله ملكه و سلطانه و اعزى امره و شانه في
الخامس من رجب رجب قدرة سنة ثمان وستين وثمانماية ١١

God Almighty says [Qurán IX, 9], 'Do you take the giving drink to the pilgrims and the frequenting of the Holy Masjid in value to be equal to him who believes in God and the last day and exerts himself on the road of God? They are not equal in value in the eyes of God; for God does not direct unrighteous people.' The Prophet (blessings on him!) has said, 'He who builds, &c., (as above). This Jámi' mosque in the town of Tírúábád was built by the great Khán, the exalted Kháqán, the adviser of kings and rulers, who is a sufficient protection against the [evils of the] age, Uluḡ Murábiṭ Khán,—may his high qualities endure!—in the time of the just, liberal, learned, and wise king. Rukn-ud-

dunyá waddín Abul Muzaffar* Bárbak Sháh, the king, son of Mahmúd Sháh, the king—may God perpetuate &c.,!—on the 5th Rajab (may its honor increase!) of the year 868 [4th March, 1461].

On the mosque itself is a smaller inscription in four compartments. I have not deciphered the whole.

قال النبى صلى الله عليه وسلم من بنى مسجدا في الدنيا بنى
الله تعالى له بهن قصورا في الجنة * . . المسجد في القصبة المباركة
تيرواباد عرف ديوتا في العهد * * * * * كشاء خلد الله ملكه واعلي
امره و شانه سلمه الله تعالى في الدارين

The Prophet (blessings on him!) says, 'He who builds, &c., [as above]. This mosque (was built) in the blessed town of Tírúábád, generally known ('urf) as Deotaláo, in the reign of..... Sháh,—may God perpetuate his kingdom and rule and elevate his condition and dignity!—by [Ulugh Murábiť Shán]..., may God protect him in both worlds!.....

The wanting portions seem to contain the name of Ulugh Murábiť Shán, and at the end the words—

الى شهر سنة ٩٧٨ up to the year 978 (?),

'Murábiť' means 'guarding the frontiers.' The name 'Tírúábád' appears to be no longer known.

Shamsuddi'n Abul Muzaffar Yu'suf Sha'h.

(Fourteenth king.)

According to the histories, Bárbak Sháh died in 879 A. H. The latest hitherto ascertained date is 873; but the Persian MS. on Sháh Ismá'il Ghá-

* This seems to be a mistake for *Abul Muja'hid*. The Persian Dictionary, entitled 'Sharafnámah i fírahímí,' which is dedicated to Bárbak Sháh, has also 'Abul Muzaffar'; but as we know nothing regarding the author or his native town, and nothing definite regarding the year in which he completed his dictionary, it is possible that the Bárbak Sháh, to whom he dedicated his dictionary, is the Bárbak Sháh of Jaunpúr, who ruled in Jaunpúr from 879 (the year when the Bengal Bárbak Sháh is said to have died) to 881. Later, he was restored by Sikandar Lodí. Mr. Thonk (Chronicles, p. 877) has coins of 892 and 894; but they contain no *julús-namé*. *Hind Journal*, A. S. Bengal, 1868, p. 8.

The *kunya* of Muzaffar Sháh of Bengal, I believe to be Abul-Naqr, as given on inscriptions; and I believe the coin published in *Journal*, 1873, p. 312, gives this name likewise.

A similar confusion may be noticed in the *kunya* of Aurangzáb, which is *Abul-Zafar*, ابو الظفر, as given in the histories and on coins; but many inscriptions of his reign have the more common Abul Muzaffar.

The most common *kunya*s of Indian kings are Abul-Muzaffar, Abul-Muja'hid, Abul-Fath, Abul-Zafar, Abul-Naqr, Abú Naqr, Abul-Mulámid, Abul-Ma'álí, and Abul-Barukát; but there are not many more.

of Rangpúr discovered by Mr. Damant, furnishes some evidence of the correctness of the histories, inasmuch as the MS. states that Ismá'il was in beheaded by Bárbak Sháh.

The following inscription of Yúsuf Sháh seems to be of 870 A. H. If the date is correct, the inscription can only refer to Yúsuf as prince or governor; and this supposition is strengthened by the absence of the formula *khallada alláhu mulkahu*, &c., which is due to the reigning king.

No. 4. The Yúsuf Sháh Inscriptions of Old Máldah, A. H. 870.

Mr. Westmacott says, "I went to a mosque at Shánk Mohán in Old Máldah, and saw there two inscriptions; but the slabs had been washed over and over again with pitch and oil, doubtless with most laudable motives, but to such an extent that to take a good rubbing is out of the question." "One of the inscriptions is 2 ft. 6 in. by 11 in., in one line, and the date appears to be *sab'in wa samánmiah*, 870."

The word *sarah* before the date is certainly doubtful; and the date may therefore be 876, or even 879.

قال النبي صلى الله عليه وسلم من بنى مسجداً بني الله في قصراني
الجنة * في زمن الملك . . . شمس الدنيا والدين ابو المظفر يوسف
شاه السلطان بن باربك شاه السلطان بن محمود شاه السلطان . . المسجد
الملك . . . التاريخ . . جمادى اول من سنة سبعين وثمانماية ١١

The Prophet (upon whom be peace!) has said, 'He who builds, &c., [as above]. In the time of the.....king Sháh.....ddunyá waddín Abul Muzaffar Yúsuf Sháh, the king, son of Mahmúd Sháh, of.....this mosque the Malikdated Jumáda I, of the year 870.

The other inscription is a long narrow slab and contains two lines—

بسم الله الرحمن الرحيم لا اله الا الله * يقول العبد في بلاء الامال . . .
و موصوف باوصاف الكمال . . . هو الحي والقيم . . . مجلس الشرف . .
عين عنايات . . . بني هذا المسجد مجلس الشرف . . . الرجل . . . شهر
مبارك . . .

The first line belongs to an Arabic *lamiyah* ode (metre, *hazaj*). Unfortunately, Mr. Westmacott had to leave Máldah, before the stones could be thoroughly cleaned.

Saifuddín Abul Muzaffar Fir'uz Sha'h (II).

(Eighteenth king.)

Mr. Westmacott found two inscriptions of this king, for whose reign we had hitherto no mural evidence.

قال النّبيّ صلّى عليه وسلّم من بني مسجد بني الله له سبعون
قصرًا في الجنة * وقد بني هذا المسجد السلطان العادل سيف الدنيا
الدين ابو المظفر فيروز شاه سلطان خلد الله ملكه و سلطانه و باني
المسجد مجلس وهو سعيد .. مؤرخا سنة ثمانماية

upon whom be peace, has said, 'He who builds, &c. This mosque was
[at the time of?] of the just king Saifuddunyá waddín Abul Muzaffar
ú z Sháh, the king—may God perpetuate his kingdom and his rule! And the builder
his mosque is Majlis.....namely Sa'id ..dated anno 8..

No. 7. *The Firúz Sháh Inscription from Garh Jaripá, Sherpúr, Mai-
mansingh District.*

The slab of this inscription is now in the Museum of the Society, and
was received, as I stated above (p. 282) from Ishu Hara Chandra Chaudhuri,
of Sherpúr. It is of granite and measures 4 ft. by 2 ft.; but the letters
are very worn, and many are hopelessly broken away. The inscription
seems to have belonged to a vault. In each corner of the slab is a square,
containing the name of one of the first four Khalifas; the two squares on
the left and those on the right are joined by vertical lines, but the lines be-
tween each set of squares are illegible. The slab was entire; but an ele-
phant put his foot on it, and the right side of the stone broke in two. The
inscription itself consists of four lines. I have deciphered the following—

بسم الله الرحمن الرحيم لا اله الا الله محمد رسول الله ..
محمد رسول الله اللهم صل على محمد المصطفى و على المرتضى
و الفاطمة الزهراء و الحسن و الحسين و بني ..
سلطان العهد و الزمان سيف الدنيا و الدين ابو المظفر فيروز شاه سلطان
خلد الله ملكه و سلطانه تم هذه (مقبرة ؟) رمضان .. مبارك
سنة ثمانماية ١١

In the name of God, the merciful, the clement! There is no God but Allah, Mu-
hammad is Allah's prophet.....there is no God but Allan,Muhammad is Allah's
prophet.....O God, bless Muhammad, the elected; and 'Alí, the chosen, and Fátimah, the
pure, and Hasan.....and Husain..... built.....the king of the age and the period
Saifuddunyá waddín Abul Muzaffar Firúz Sháh, the king,—may God
perpetuate his kingdom and his rule! This [vault?] was completed in the blessed...
Ramazán, 8**

'Ala'uddīn Abul Muzaffar Husain Shāh.

(Twenty-first king.)

Of this king no less than seventeen inscriptions have been published this Journal.* They give the years 903, 907, 908, 909, 911, 915, 916, 919, 922, 925. Mr. Westmacott found in Māldah six new ones of 899, 900, 907, 910, 914, 918, 923; and Mr. J. R. Reid, C. S., has sent me two of 900 and 909 from Sāran.

Husain Shāh's coins, as far as hitherto known, give the years 899, 900, 912, 914, 918, 919. Of coins, I can give two new ones, viz., a silver coin of 899, from the cabinet of our Society, and a unique gold coin of 907, which Col. Hyde and I lately purchased at a podār's shop in Cutta for the cabinet of the Society.

1. *Vide* Pl. XIII, No. 3. Silver. Weight, 166.89 grains. No mint town. A. H. 899. (As. Soc. Bengal, one specimen.) Circular areas. No margin.

OBVERSE—علاءالدنيا والدين ابوالمظفر حسين شاه السلطان خلد الله ملكه وسلطانه

REVERSE—لا اله الا الله محمد رسول الله خراج ٨٩٩

'Ala'uddunyā waddīn Abul Muzaffar Husain Shāh, the king,—may God perpetuate his kingdom and his rule!

There is no God but Allah; Muhammad is Allah's prophet. • Land Revenue (*kharāj*), 899.

2. *Vide* Pl. XIII, No 4. Gold. Unique. Weight, 264.33 grains. Muzaffarbād, 907. (As. Soc. Bengal.) Circular areas. In the margin, twelve spearheads.

OBVERSE—علاءالدنيا والدين ابوالمظفر حسين شاه سلطان ابن سعيد اشرف

حسني خلد الله ملكه

REVERSE—لا اله الا الله محمد رسول الله مظفر باد ٩٠٧

'Ala'uddunyā waddīn Abul Muzaffar Husain Shāh, the king, son of Sayyid Ashraf of the Husaini—may God perpetuate his kingdom!

There is no God but Allah; Muhammad is Allah's prophet. Muzaffarbād [Muzaffarshād], 907.

No. 8. *The Husain Shāh Inscription of 899.*

Mr. Westmacott found this inscription on the premises of one Pat'hū Khān at Māldah, not *in situ*, at the tomb he calls the "Dargāh i Aulād Sultān Adam Balkhī," or 'the shrine of the descendants of Sultān Adam of Balkh.' Sultān Adam's name is not given in biographical works of Saints in my possession.

* *Vide* Journal, 1873, Pt. I, p. 292, and Journal 1872, p. 106.

قال النبي صلى الله عليه وسلم من بنى مسجدا لله بنى الله له قسرا
قصرا مثله في الجنة * بنى في عهد السلطان علاؤ الدّنيا والدّين ابوى
المظفر حسين شاه السلطان خلد الله ملكه و سلطانه بنى هذا المسجد
مجلس راحت في العشر ذي القعدة من سنة تسع وتسعين وثمانماية

The Prophet (God's blessings on him!), 'He who builds a mosque for God, will have a castle built for him by God in Paradise.' It was built in the reign of Husain Sháh, the Aláuddunyá waddín Abul Muzaffar Husain Sháh, the king—may God perpetuate his rule and kingdom! This mosque was built by Majlis Ráhat [Allah], on the 10th Zi Qa'dah, 899 [13th August, 1494].

The inscription seems to have been carved by the same hand as the Muzaffar Sháh inscription of 898, of which I gave a facsimile in my former essay.

No 9. *The Husain Sháh Inscription of 900.*

This inscription was found by Mr. Westmacott on a neat little mosque, utterly ruined, just outside the Malda Katrah. The Mosque is called 'Fauti Masjid,' or 'Burial Mosque.' "The Katrah," Mr. Westmacott says, "is called by the people a Sarái for travellers; but from its strength, and the depth of the gateways, I still think it must have been a fort. Perhaps used as a Sarái latterly. It is just opposite a curious tower on the Nímah Sarai side of the Mahánanda River, stuck all round with slabs of stone, which look as if they been intended to support the builder's scaffolding, and have never been removed."

قال النبي صلى الله عليه وسلم من بنى مسجدا لله بنى الله له قسرا مثله
فى الجنة * بنى فى عهد السلطان المؤيد بتايد الدين ابي مجاهد فى
سبيل الرحمن خليفة الله بالحجة والبرهان علاؤ الدّنيا والدّين ابو المظفر
حسين شاه السلطان خلد الله ملكه و سلطانه بنى هذا المسجد خاتم
بن الخ شيرازى الحادى العشر شوال من سنة تسعماية

The Prophet (God's blessings on him!) says, 'He who builds a mosque for God, will have a castle built for him by God in Paradise.' It was built in the time of the king who is assisted by the assistance of the Judge, and exerts himself on the road of the Merciful, the Khalifah of God by proof and evidence, 'Aláuddunyá waddín Abul Muzaffar Husain Sháh, the king,—may God perpetuate his kingdom and rule! This mosque was built by Khán Mu'azzam, son of Ulugh Sher, on the 11th Shawwál, 900 [5th July, 1496].

No. 10.* *The Inscription of Husain Sháh's Madrasah at Gaur*
A. H. 907.

Mr. Westmacott found this interesting inscription on a little mosque near the Thánah at English Bázár. The stone is, therefore, not *in situ* and may have belonged to the Madrasah, the ruins of which he states exist in Gaur.†

The beginning of this inscription, 'Search after knowledge even as if as China,' is a well known saying of the Prophet, and is often in modern times quoted by Muhammadans in connexion with the spread of English education in the East.

The inscription is free from grammatical mistakes.

قال النبي صلى الله عليه وسلم اطلبوا العلم ولو بالصين * (امر بقاء
هذه المدرسة الشريفة السلطان الاعظم الاكرم سيّد السادات منبع السعادات
المجاهد في سبيل الله المنان الغاثم للكر و الكامته بعون الرحمن علا
الدنيا والدين ابو المظفر حسين شاه السلطان الحسيني خلد الله ملكه
لتدريس علوم الدين وتعايم احكام اليقين راجيا من الله الاجر العظيم و
سائلا منه رضوانه القديم في غرة شهر رمضان سنة سبع وتسعمائة اا

The Prophet (God's blessings on him !) has said, 'Search after knowledge, and if it were in China.' This excellent Madrasah was ordered to be built by the great and generous king, the Sayyid of the Sayyids, the source of auspiciousness, who starts himself on the road of God the All-giver, the conqueror of the world, and the victor with the help of the Merciful, 'Alá uddunyá wauddín Abul Muzaffar Husain Sháh, the king, the Husaini—may God perpetuate his kingdom!—for the teaching of the sciences of religion and instruction in those orders which alone are true, because he hopes to obtain from God the great reward and asks Him for His everlasting mercy, on the 1st Ramazán, 907 [10th March, 1502].

* Mr. Westmacott also sent me rubbings of several inscriptions from Hemtábád, Western Dínájpúr. Among them was an incomplete Husain Sháhí of A. H. 906; a large circular inscription, containing Qor. 48, 27; and a tomb inscription of one Shaikh Jamál-uddín bin Makhdúm Shaikh.

† The removal of inscriptions from Gaur may have been the cause of their preservation. We know from Grant's Essay (Vth Report, p. 285) that the *Nizámat Dastar* contained an entry of Rs. 8000 under the head of *qímat khishtkár*, which was annually levied from a few landholders in the neighbourhood of Gaur, who had the exclusive right of "dismantling the venerable remains of the ancient city of Gaur or Lak'nauti, and conveying from thence a particular species of enamelled bricks, surpassing in composition the imitative skill of the present race of native inhabitants."

H. Blochmann—*Geography and History of Bengal*.—No. II. [No. 8,

No. 11. *The Husain Sháh Inscription from Sôran*. A.H. 909.

This inscription was sent me by Mr. J. R. Reid, C. S., A'zamgarh, N. Provinces.*

قال النبي صلى الله عليه وسلم من بنى مسجدا لله بنى الله له بيتا مثله في الجنة * بنى هذا المسجد الجامع السلطان المعظم المكرم علاء الدنيا والدين ابوالمظفر حسين شاه السلطان بن سيد تقي الحسيني خلد الله ملكه و سلطانه في سنة تسع وتسعمائة ||

The Prophet, &c., &c. (as above). This Jami' mosque was built by the exalted and honoured king, 'Aláuddunyá waddín Abul Mu'azzar Husain Sháh, the King, son of Sayyid Ashraf, Al-Husaini—may God perpetuate his kingdom and his rule!—the year 909 [1503-4]

No. 12. *The Husain Sháh Inscription of 910 A. H. from Málдах*.

Mr. Westmacott found this inscription preserved in the mosque of 'Ustaá Khan at Gílabárá, Maldah. Gílabárá is about five miles below English Bârá, on the western bank of the Mahanandá. The mosque is built from materials taken from the ruins of Gaur, and the people say that the slab, too, which must have belonged to a gate, came from there.

قد بنى هذا الباب في عهد السلطان المعظم المكرم علاء الدنيا والدين ابوالمظفر حسين شاه السلطان ابن سيد تقي الحسيني خلد الله ملكه و سلطانه في سنة عشر وتسعمائة ||

This door was built at the time of the exalted and honoured king, 'Aláuddunyá waddín Abul Mu'azzar Husain Sháh, the king, son of Sayyid Ashraf Al-Husaini—may God perpetuate his kingdom and his rule!—in the year 910 [A. D. 1504-5].

* Mr. Reid also sent me a rubbing of a Husain Sháh inscription from Ismá'ílpar in Sôran. The right half of the slab is wanting. The left portion is—

.... وهو السلطان الاعظم المعظم والإمام الغالب المكرم الجاهد على أعداء الله المظهر لكلمة الله المنسوب إلى حضرت رسول الله صلى الله عليه وسلم
.. مجلس المجالس الملقب بسجاد لا زالت سخاوته خلة إلى يوم الدين وثابتة إلى ان يأتيه اليعين في شهر النبي الشعبان سنة ست وتسعمائة ||

namely the great and exalted king, and the victorious, liberal Imám, who exerts himself against the enemies of God, who professes the true faith, who traces his descent from the Prophet of God. the Majlis ul-Majális who is known as the "Shower-heart" [i. e. the liberal]—may his generosity last to the day of judgment and endure till the truth comes to him! In the month of the Prophet, Shá'bán, 906 [March, 1501].

The month of Shá'bán is often called 'the month of the Prophet,' just as Rajab is called *shahrullah*, 'the month of God.'

No. 18. *The Inscription from Husain Sháh's Mosque in Máldah*
A. H. 914.

The reading of this inscription is by Mr. Westmacott, who found slab attached to a modern mosque in Máldah.

قال النبي صلى الله عليه وسلم من بنى مسجدا لله بنى الله له
ثابته في الجنة * بنى هذا المسجد الجامع السلطان المعظم المكرم
الدين حسين بن سيد اشرف الحسيني
في سنة ثمان و تسعمائة

* The Prophet, &c., &c., (as above). This Jami' mosque was built by the exalted and honored king, 'Alá uddunyá waddín Abul Muzaffar Husain Sháh, king, son of Sayyid Ashraf, Al-Husainí—may God perpetuate his kingdom and his rule—in the year 914 [A. D. 1508].

No. 14. *Inscription from Husain Sháh's Mosque at Molnatalí, A*
sh. A. H. 918.

Mr. Westmacott found this inscription together with one of Nu' Sháh (*vide* below No. 16) at Molnatalí [Maulánatalí ?], about 1 mile south of old Máldah, in a little mud hut. "Both inscriptions," he says, "were placed side by side face upwards on the ground, and are said to cover the grave of a Pir, called Sultán Shihábuddín, at which a lar is kept burning. The people say, he left the throne and became a Faqir. Could this be your Shihábuddín Báyzid Sháh?"

قال النبي صلى الله عليه وسلم من بنى مسجدا لله بنى الله له بيتا مثله
في الجنة * بنى هذا المسجد السلطان المعظم المكرم علاؤ الدنيا والدين
والمظفر حسين بن سيد اشرف الحسيني خلد الله ملكه
سلطانه سنة ثمان و تسعمائة

The Prophet, &c., &c., (as above). This mosque was built by the exalted and honored king 'Alá uddunyá waddín Abul Muzaffar Husain Sháh, the son of Sayyid Ashraf, Al-Husainí—may God perpetuate his kingdom and his rule!—in the year 918 [A. D. 1512].

No. 15. *Inscription from Daulat Názir's Mosque at Bholá*
A. H. 923.

The builder of this mosque, to judge from his name, was a Eunuch.

Mr. Westmacott found the inscription at Bholáhát, which lies in Gílábári, mentioned on p. 304, on the western bank of the Mahánan below English Bazar.

قال النبي صلى الله عليه وسلم من بني مسجد لله بنى الله
 بيتا مثله في الجنة * بني هذا المسجد في عهد السلطان المعظم الملك
 علاء الدنيا والدين ابو الطغر حسين شاه السلطان بن سيد اشرف الحسين بنى
 خلد الله ملكه و سلطانه و اعلى امره و شانه و بانيه دولته ناظر دام
 في سنة ثلث و عشرين و تسعمائة ||

Sháh. The Prophet, &c., &c., (as before). This mosque was built in the reign of the exalted and
 red king 'Aláuddunyá waddín Abul Muzaffar Husain Sháh, the
 son of Sayyid Ashraf, Al-Husaini—may God perpetuate his kingdom and his rule
 elevate his condition and dignity! Its builder is Daulat Násir,—may his honor
 continue!—in the year 923 [A. D. 1517.]

Na'siruddi'n Abul Muzaffar Nusrat Sháh.

(Twenty-second king)

The year of Nuçrat Sháh's* accession still remains doubtful; but it is
 not certain that his death took place in the middle of 939 A. H., or about
 January, 1533.

The histories state that Husain Sháh died in 927; but the latest accen-
 tained date is 925. The Nuçrat Sháh inscriptions hitherto published, in-
 cluding those given below, are of 929, 930, 933, 935, 936, 937, 938. For
 the year 939, we have (1) the coin of his son Firúz Sháh (III), who is
 said to have reigned three months; (2) a Firúz Sháh inscription of Rama-
 zán, 939; and (3) a coin of his uncle Mahmúd Sháh (*vide* pl. XIII, No.
 10); hence Nuçrat Sháh must have died in the middle of 939.

As explained by me in *Journal for 1873*, p. 297,* Nuçrat Sháh's coin-
 age shews the early dates 922, 921, 927, and I shall enumerate below new
 varieties of his coinage from the specimens preserved in the Society's cabinet.

No. 16. *The Nuçrat Sháh Inscription from Fath Khán's Mosque,*
Máldah, A. H. 930.

The following inscription was found by Mr. Westmacott together with
 No. 14, given above, at Molnatali, over the grave of 'Sultán Shihábuddín.'
 It refers to a mosque entrance built by one Fath Khán.

* I find that Bábar calls this king by his correct royal name, not Naçr Sháh. *Vide*
Dowson, IV, 260; also *Akbarnámah*, I, 160.

Bábar was Nuçrat Sháh's contemporary. Another renowned contemporary was
 Chaitanya, the son of a Silhat bráhmaṇ, who founded the sect of the Vaishṇavís (Boish-
 toh). According to Bengali accounts, Chaitanya was born in Nadia, in 1485, his
 father had removed, in 1485, i. e. during the reign of Fath Sháh.

بني هذا الباب المسجد في عهد السلطان المعظم المكرم السلطان
السلطان ناصر الدنيا والدين ابو المظفر نصرتشاه السلطان بن حسين
السلطان خلد الله ملكه وسلطانه و اعلي امره و شانه و بانيه خانمعظم
كhan دام علوه سنة ثلثين و تسعمائة ١١

The door of this mosque was built in the reign of the exalted and noble
of a king, Názir uddunyá waddin Abul Muzaffar Nuçrat Sháh,
king, son of Husain Sháh, the king,—may God perpetuate his kingdom and his rule,
may He elevate his condition and dignity! Its builder is Khán Mu'azzam F.
Khán—may his exalted position last!—in the year 930 [A. D. 1524].

No. 17. *The Nuçrat Sháh Inscription from Gaur*. A.H. 933.

The slab of this inscription is now in the Society. It was received
gether with the Bárbak Sháh Inscription of 865, given above, from
G. Smith, late of Serampore.

قال النبي صلى الله عليه وسلم من بني مسجدا لله بني الله له
بني الله في الجنة * بني هذا المسجد في عهد السلطان المعظم
السلطان بن السلطان ناصر الدنيا والدين ابو المظفر نصرتشاه السلطان
ابن حسين شاه السلطان خلد الله ملكه و بانيه المجلس سعد دام علوه .
في سنة ثلث و تسعمائة

The Prophet, &c, &c, (as before) This Jami' mosque was built in the reign of the
learned king, the king who is the son of a king, Názir uddunyá waddin Abul
Mu'azzar Nuçrat Sháh the king, son of Husain Sháh the king,— may God per-
petuate his kingdom! Its builder is Majlis Sa'd,—may his exaltation endure! In the
year 933 [A. D. 1527].

No. 18. *The Nuçrat Sháh Inscription of Máldah*. A. H. 935.

Mr. Westmacott found this inscription let into the tomb of a saint,
called Nankápatí Sáhib, about a mile south of Máldah; but it commemo-
rates the building of a mosque entrance by one Khalf Khán, son of Maj-
lis Qará—a Turk, to judge from his name.

بني هذا الباب المسجد الجاه في عهد الملك العادل السلطان بن
السلطان ناصر الدنيا والدين ابو المظفر نصرتشاه السلطان بن حسين شاه

السُّلْطَانُ خَلَّدَ اللَّهُ مَلِكُهُ وَ سُلْطَانُهُ وَ بَانِيهِ خَانِعَظَمُ خَلْفَعَانُ بْنُ مَجْلِسِ اللَّهِ
قَرَأَ فِي سَنَةِ خَمْسٍ وَ ثَلَاثِينَ وَ تِسْعِمِائَةٍ ۥ

The door of this Jami' Mosque was built in the time of the just king, the Sultán, of Sultán, Náqir uddunyá waddín Abul Muzaffar Nuqrat Sháh, king, son of Husain Sháh, the king—may God perpetuate his kingdom and his rule! builder is Khán Mu'azzam Khálf Khán, son of Majlis Qará. 938 [A. D. 1531-32].

The Nuqrat Sháh Inscription of Máldah. A. H. 938.
The Prophet's inscription, which is of importance on account of its date, commemorates the building of a well by one Bonámáltí. The slab is small and found by Mr. Westmacott lying on the grave of a widow in Cholsáipá-elevate Old Máldah.

The name Bonámáltí is doubtful: the first two syllables have no diacritical points in the inscription.

قال الله تعالى من جاء بالحسنة فله عشر امثالها * بني هذا
السَّاقِيَةِ فِي عَهْدِ السُّلْطَانِ السُّلْطَانِ بْنِ السُّلْطَانِ نَاصِرِ الدُّنْيَا وَ الدِّينِ أَبُو الْمَظْفَرِ
السُّلْطَانِ بَانِيهِ دُونَا مَاتِي فِي سَنَةِ ثَمَانٍ وَ ثَلَاثِينَ وَ تِسْعِمِائَةٍ ۥ

God Almighty has sent to him who comes with a good deed, to him (will be) ten similar ones. This was in the reign of the king, the king who is the son of a king, Náqir uddunyá, his uncle, Muzaffar Nuqrat Sháh, the king, son of Husain Sháh, the must—may God perpetuate his kingdom and his rule! Its builder is Bonámáltí. In the year 938 [A. D. 1531-32].

No. 20. *The Nuqrat Sháh Inscription from Majlis Siráj's Mosque, Máldah.*

This is a mere fragment of an inscription. Mr. Westmacott found it in the Chillah, or prayer-cell, of the Saint Qutb 'Alam, on the northern bank of the Kalindri River, at Solpúr Nagrai, nearly opposite Gangarámpúr Factory, 6 miles above Old Máldah.

قال النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ بَنَى مَسْجِدًا لِلَّهِ بَنَى اللَّهُ لَهُ بَيْتًا مِثْلَهُ فِي الْجَنَّةِ * بَنَى هَذَا الْمَسْجِدَ الْجَامِعُ فِي عَهْدِ السُّلْطَانِ بْنِ السُّلْطَانِ * * * وَ الدِّينِ أَبُو الْمَظْفَرِ نَصْرَتُشَاهُ السُّلْطَانُ بْنُ حُسَيْنِ شَاهِ السُّلْطَانِ خَلَّدَ اللَّهُ مَلِكُهُ وَ سُلْطَانُهُ وَ بَانِيهِ مَجْلِسُ سَرَاجِ * * *

The Prophet, &c., &c., (as above). This Jami' mosque was built in the time of king, the son of the king [Nāṣiruddunyā] waddīn Abul Muzaffar Nuṣṣhāh, the king, son of Husain Shāh, the king—may God perpetuate his kingdom and his rule! Its builder is Majlis Sirāj * * * *

Of Nuṣrat Shāh's coinage I have given on Pl. XIII five new varieties from the Cabinet of the As. Society. The legend is the same on all of them, dates and mint towns excepted.

OBVERSE—السلطان ناصر الدنيا والدين ابو المظفر
REVERSE—الحسين شاه سلطان الحسيني خلد ملكه نصرت آباد ٩٣٥

OBVERSE—The king, son of a king, Nāṣiruddunyā waddīn Abul Muzaffar.

REVERSE—Nuṣrat Shāh, the king, son of Husain Shāh, the king, the Husaini—may God perpetuate his kingdom and his rule!

No. 5, Pl. XIII, weighs only 160·06 grains, and resembles No. 6, which weighs 164·32 grains. Both specimens are struck at Nuṣratābād, and No. 5 bears the date 930 A. H. Nos. 7, 8, 9 are of rude manufacture, and weigh 163·97, 163·8, 163·72 grains, respectively. They belong to the time before the death of Nuṣrat Shāh's father; for they bear the dates 923 (No. 7) and 924 (Nos. 8, 9). In all of them the figure 2 is inverted, and has therefore the same shape as a 6. No. 7 seems to bear on the obverse the mint-town of Khalīfatābād.

Comparing the specimens of the coins of Nuṣrat Shāh with those of the engravers of Bengal inscriptions of the same period, we cannot be being surprised at the deficiency and absolute want of artistic skill and high perfection of the latter.

Ghiyāsuddīn Abul Muzaffar Mahmūd (III).

(Twenty-fourth king)

I mentioned above that the reign of this king commenced in the year of 939. This is proved by the following coin—

Vide Pl. XIII, No. 10. Silver. Weight, 167·73 grains. (Col. Hyde). A. H. 939. Husainābād.

OBVERSE—السلطان بن السلطان غياث الدنيا والدين ابو المظفر محمود شاه

REVERSE—سلطان بن حسين شاه السلطان خلد الله ملكه و سلطانه حسين آباد ٩٣٩

Circular Area in the middle of Obverse and Reverse—بدر شاهی

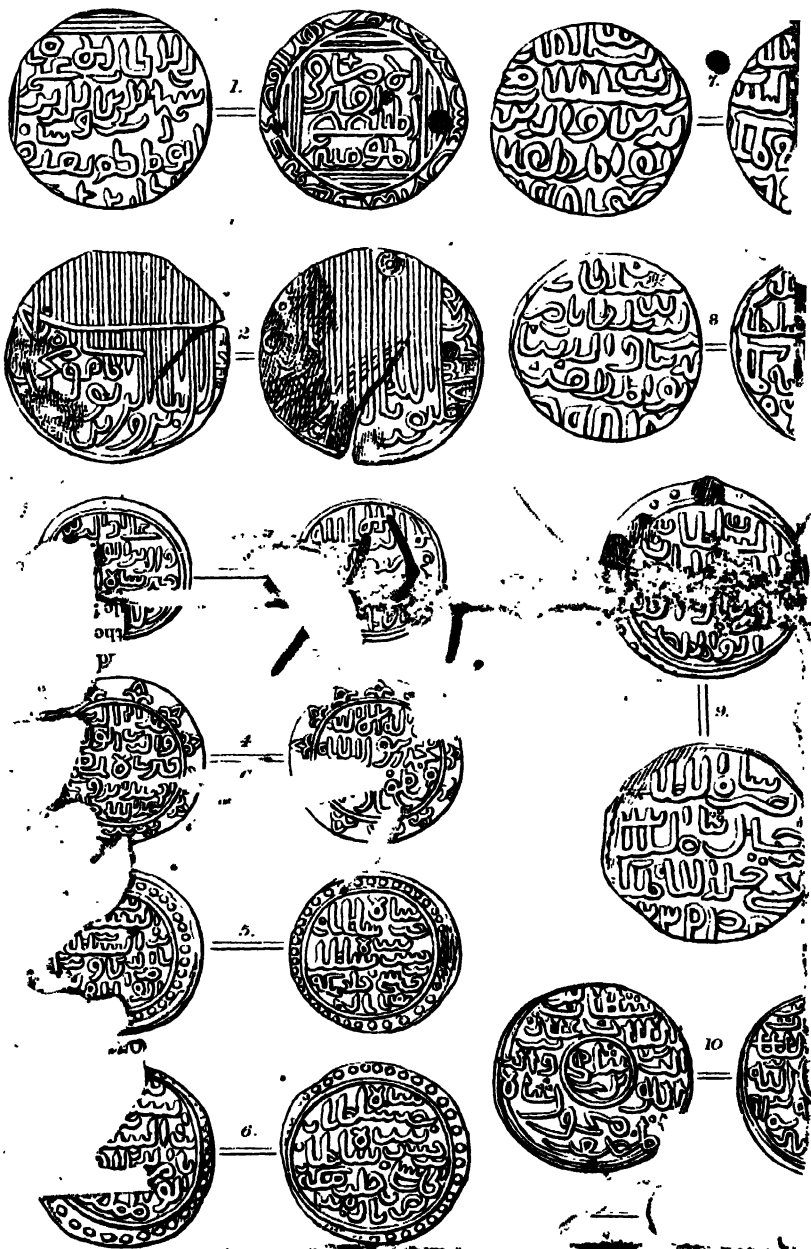
OBVERSE—The king, son of a king, Ghiyāsuddunyā waddīn Abul Muzaffar Mahmūd Shāh,

REVERSE—The king, son of Sultān Husain Shāh, the king,—may God perpetuate his kingdom and his rule! Husainābād, 939.

Circular area on Obverse and Reverse.—The royal moon.

A daughter of Mahmūd Shāh was married to Khizr Khān,* Siyāh Khān's governor of Bengal.

* Vide Dowson IV, 390, where he is called 'Bairak,' and V, 115, where he is called 'Surk.'



N. Sed

ished Coins of the Sultanate of Bengal.

JOURNAL

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ASIATIC SOCIETY.

Part I.—HISTORY, LITERATURE, &c.

No. IV.—1874

The Temple of Jayságur, Upper Asám.— J. M. FOSTER, F. S.

Názirah, Asám.

(With four plates.)

This temple, situated on the north bank of an immense tank, two and a half miles south of Názirah (the ancient Nájirah) in Upper Asám, Lat. $26^{\circ} 51' N.$, Lon. $94^{\circ} 10' E.$, is not remarkable, when compared with many similar edifices in Central India, for its antiquity, ornamentation, or historical associations, but is of considerable interest in its being probably the most perfect specimen of its architecture in the whole of Upper Asám, and its having been

was first firmly

in a state of peace and an energetic

The occasion of earthquakes the destruction of the pipal tree, combined with the fact that no proper record of most of the ancient edifices in Asám have been made, renders probable that some memorial of this temple should be preserved, as the temple at a not very remote period may be anticipated. The temple was discovered in 1873-4 having set in, a small camp was formed, the jungle was cleared, the edifice as far as practicable, and careful measurements were made of the most interesting parts of it. The photograph by Mr. H. A. C. Superintendent of Police for this district gives a very fair idea of the temple and its decorations (*vide* plates).

The tank upon the bank of which the temple stands is even for Asám, its dimensions according to the map 900 by 650 yards, the 'bund' being about 120 feet wide at the top, a

depth is stated to be thirty-six feet in the centre; the water level is about two feet above that of the surrounding country, and was formerly much more until the bund was cut through for some now unknown purpose. The earth removed during the excavation was used to form the banks. In its immediate neighbourhood are two other immense tanks, the Othac and Rudra Sāgar, which are now dry and were probably never completed. :

A slight historical sketch of the causes that led to the formation of this temple and tank will probably be found interesting. During the reign of adhādhār Singh, *alias* Chupatpha, (died A. D. 1625) the Moamarials or attacks (a people living in the north and north-east of Asām, who were divided into two clans, the Moamarials so called from their being a distinct sect from the generality of Asamese, and the Morans, signifying 'inhabitants of the jungle') gave great trouble by incessantly making war upon and plundering their more peaceable southern neighbours. At last they became so powerful, that they elected a chief ruler of their own under the title of the Lorā Rājā, who eventually defeated Gadhādhār Singh, and took possession of the country as far south as Jorhāt.*

According to the native MS. Chronicles, Gadhādhār Singh escaped to the jungles after his defeat, whilst his wife Jaymatī Koorie was captured by the Lorā Rājā and tortured by him to give information as to her husband's place of refuge. In the centre of the Jaysāgar Tank a post now stands: at this spot she is said to have been away many days without its producing the desired effect. On being questioned as to his whereabouts, and a promise being made that he should be liberated if she would give the necessary information, she replied she had not seen him for a long time. Gadhādhār Singh, hearing of this, presented himself one day in disguise before her.

She, addressing him, begged him to leave her to her fate, as his submission could be of no advantage to either. Three days were repeated, and finally Jaymatī Koorie told him she would not betray him if he troubled her any more. He at length left for the jungle, she, faithful to the last, died under her tormentor's hands.

Gadhādhār Singh's sister was married to the Bor Phukan, who was an ally of the Lorā Rājā; Gadhādhār Singh fled to her house, and was so well disguised, that he remained there, being known to his sister only, for two years or more. Ultimately,

it may here be noted that the Moamarials kept rising in rebellion with varying frequency, until they were finally subdued by a British force in 1793. Ghargaon, the Jaysāgar tank, Gaurisāgar tank, and other places, were the scene of frequent sanguinary battles, the fights on several occasions lasting three days.

a misunderstanding between the Bor Phúkan and the Lorá Rájá occurred. The wife then revealed all to her husband; he and Gadhádhar Singh raised strong forces, marched to Ghargáon, captured it, killed the Lorá Rájá, and reinstated Gadhádhar Singh on the throne of his ancestors. With true oriental gratitude, he was no sooner firmly seated than he put to death his brother-in-law, the Bor Phúkan, and two other of the highest officers of State who had also assisted him, alleging as his reason that as they were powerful enough to depose and kill the Lorá Rájá, they might possibly serve him in a similar manner, should any quarrels arise between them. He did not live long after his restoration, and was chiefly occupied in restoring order throughout the country; and he strictly enjoined his son Rudra Singh to build a temple on the spot where his mother was put to death, and to call it after her name. This was done, and Jayságar Dhol is doubtless the finest specimen of stone architecture in Upper Asám.

Although the Hindú religion was introduced in 1615, and a number of Bráhmans were procured to teach the natives of their faith, and though in 1651 Chutumla publicly adopted the Hindú faith and encouraged Bráhmans to his court, as well as assumed the Hindú name of Jayadhajia Sing, yet Gadhládhhar Singh is said to have been a Buddhist, to have eaten beef and frogs, and drunk spiritous liquors. His son Rudra Sing, however, was of the Hindú faith from the commencement of his reign.

In Robinson's "History of Assam," p. 168, we find—"Gadhādhār Singh, *alias* Chututpha, died in 1695, and was succeeded by his son Rudra Sing, *alias* Chuekungphā. In 1699, this prince is said to have founded the fort and city of Rangpur, where he also caused an extensive tank to be made that still bears his name. In the same year he was present at the exhibition of sports, described in the preceding page, and for the year at Gauhati."

the Asamese princes: he reduced them to the submission of all the hill tribes."

"In an old Asamese *bulanj* it is said that "Jaymati" was taken into custody by the Lora Rājā, carried to the place where Jaysāga. and was caned and whipped to death under a large pīpal tree at the same place where the pillar in the centre of the tank now

In a native work, entitled "A History of the Kings of
Radhanath Bor Borua and Kachunath Tamuli Phukan, p. 34, we
following—"On the 14th Phalgún, 1617, (A. D. February 21th, 1618)
Rudra Singh went to the Singree Ghur, at Gharggaon, and there as-
name of Sooklungphaw, and, accord-
alized the death of his mother Jaymati, who
called Jaysagar, and erecting three temples, and the place
she was murdered. The largest of these temples was dedicated to

worship of Vishnu, one of the smaller to Siva or Mahadeb, and the other to Durga. The famous works of Rudra Singh's life are, the Matakat Rung-pore, Joysaugor Dhol Pookrie, Rungonath Dhol Pookrie, Phakooah Dhol, Namdang Heel Sanko, Damoru duo heel Sanko, Kerkooteah Allee, Dooberownee Allee, and Matakaron Allee."

To quote Robinson again, p. 276. "The remains of temples and public buildings, which are so often met with in various parts of the country, testify that the Asanese had once made considerable progress in sculpture. Their productions are, however, not merely void of attraction, they are unnatural and not unfrequently offensive and disgusting." The latter part of this paragraph is hardly correct with regard to Jaysagar, only one of the designs being unfit for publication, and that is one of the incarnations of Vishnu in which a boar plays a prominent part. The stone body of the temple is literally covered with very fair specimens of sculpture, the designs and their details being in some instances wonderfully fine and artistic; not an available inch of surface is left unadorned, and the frieze of hunting scenes in the basement is for the most part extremely accurate and life-like.

The body of the building is about twenty-two feet high, supporting the dome, is built of sandstone and carries twelve pinnacles; the dome is of brick-tiles, covered with stucco, which is ornamented by being divided into an immense number of sunk panels, each having a rosette in its centre, and is about thirty feet high; and the superstructure of brick, somewhat mutilated, built around an iron centre rod, makes the total height about sixty-five feet above the ground. The band of masonry beneath the temple is composed of large sandstone boulders. These, with the stone used in building the temple were probably brought from the Sadi by boat, and landed opposite Rang-

the Dikko River at that point. The building is recently let into the masonry. The frames are mostly crowded with carved tracery. The building is octagonal, the four cardinal points of the compass are each twenty feet square, the other four sides have recessed angles. At its west end are three rooms; from the centre one seven steps lead down through a passage into the grand room of the temple, which is quite dark and has a subterranean chamber as water could be heard running beneath the floor. This room is twenty-three feet across and devoid of ornament excepting the niches; the stucco work, as on the outside, reaches to the foot of the dome which, being devoid of stone, shews the brickwork very much more massive when viewed by magnesium light than it appears to be. The walls are twenty feet high.

The walls are composed of brick tiles, have curved roofs, and are generally stone doorways, and in two cases having

series of carvings in sandstone let into the walls on the outside of the buildings. Nearly all are more or less damaged by the frequent earthquakes they have had to withstand.

On the outside of the temple, near the foot of dome, runs a series of tablets, each containing an angel and all having different attitudes, as nearly resembling the angels in European mediæval sculpture as can be well imagined. Amongst the figures in the frieze of hunting scenes near the base of the temple are three unmistakable Nágás, leading a captive by cords; the neck ornaments, the tightly pinched-in waist, scanty covering, sturdy limbs, and uncovered heads, all indicate their nationality; the weapon in the hand of each resembles the Burmese dhao-luey, and is not such an article as we see carried by the Nágás in this neighbourhood. The vehicle conveying the Rájá is of very curious construction, the wheels being supported by springs on the outside like modern railway carriages, and the single shaft reaches over the horses' backs as far forward as its head. This drawing is unfortunately somewhat faded, and the details cannot be accurately made out. Camels are frequently represented: these may bear allusion to some event during Mir Jumla's invasion of Asám, as there are no such animals now to be found here and the country is not adapted to them. Amongst the native sports on grand festivals, elephant fighting probably had a place; two are shewn carrying riders, and the mahauts are evidently urging the beasts to the combat; one of the elephants has the trunk of the other in its mouth. This is a very spirited and well executed piece of work.

This frieze of hunting and other scenes is undoubtedly the most interesting part of the carvings; coming in the middle of the building to the East.

is the most interesting and going round

1. Two men sitting under a tree.

2. Two alligators and two young alligators and two leopards.

3. A deer on its back, a tiger holding it by the tail, a fawn running away.

4. Two men mounted on horses, one carrying a spear, two dogs chasing two deer and a fawn, a man in a tree and a deer.

5. A man on a galloping horse, about to shoot an arrow at an elephant, the latter being suddenly stopped by the mahaut.

6. Two alligators with big eels.

7. Two camels marching, one carrying a foot, two men on horseback conversing, two

8. Two elephants carrying mahaut and riding first riding a sword.

9. (20' face to N.) A tree, under it a man kneeling, apparently wounded, having his back turned to a man about to shoot an arrow at him. Man on galloping horse looking back and shooting an arrow at the man under the tree. Man on horseback lancing a charging buffalo over his horse's left shoulder, he carries a quiver on his back. Man kneeling behind a tree, and man up in a tree, pointing guns at some buffalo. Elephant driven by mahout going from some buffalo, the rider carries a gun. Man on galloping horse, throwing lance at two running deer and a fawn, two dogs also pursuing the deer. Man in tree pointing gun at some deer. Herd of six large and small elephants. Forest scenery. Two tigers chasing two deer and two fawn, monkey climbing a tree out of the way.

10. Two monkeys on a tree. Man and woman on two walking horses, evidently conversing. Two monkeys on a tree, an old man under it. A tree, on one side a hut with a man in it, a person sitting down on the other side.

11. Two men on galloping horse, one after a deer and fawn, the one about to shoot an arrow, the other holding a lance, two dogs pursuing the deer at full speed (very spirited).

12. Two elephants with riders being suddenly stopped by the mahout's judges, they see No. 13.

13. A tiger holding a deer by its throat having turned it on its back, another deer is dashing off into the jungle.

14. Similar to 7. (? a tiger).

15. Two small alligators, as before.

16. Two men on galloping horse, shooting arrow at man on elephant,

17. Man on galloping horse, shooting suddenly at

17. Two men on galloping horse, shooting suddenly at

17. Two men on galloping horse, shooting suddenly at

17. Two men on galloping horse, shooting suddenly at

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17. Two men on galloping horse, shooting suddenly at

17. Two men on galloping horse, shooting suddenly at

17. Two men on galloping horse, shooting suddenly at

20. Man on horseback, as 16.
21. Two riders, one about to throw lance, the other to shoot an arrow at two deer and a fawn running away. A man on a tree pointing a gun at some deer.
22. Two elephants, as 12.
23. A tiger as 13, a deer and two fawn running away.
24. A repetition of 10.
25. Two alligators as before, with open mouths.
26. Two camels, one mounted, the other led, then two men on horseback brandishing swords, two dogs running.
27. (20' face to S.) A tiger lying down wounded, two men on trees pointing guns at it. Two elephants fighting, biting each others' trunks, carrying mahauts and riders who are urging them on. (Very spirited.) Man kneeling, pointing a gun, and man mounted also pointing a gun at a tiger attacking a buffalo. Two men on galloping horses, one shooting an arrow at the same tiger, his companion on a tree back and shooting an arrow. An elephant approaching carrying a man and rider. Two men on galloping horses, one shooting an arrow, the other throwing a lance at two deer running away.
28. Similar to 10.
29. Two large alligators, as before.
30. A repetition of 5.
31. A duplicate of 3.
32. A repetition of 2.
33. Similar to 27.
34. Tiger holding a deer by its tail, the deer turning it on its back, two deer and two fawn running, and from a tree, a deer, and a man on a tree aiming a gun at the deer.
35. Repetition of 2.

What standards of measure may have been used in the construction of these buildings cannot be easily ascertained, but the English seems to adapt itself for taking measurements where the *hath*, or cubit, and give some trouble. There is also an indescribable peculiarity in some of the proportions that seems to indicate the hand of an European architect. The structure is not ornamented in a purely oriental manner, and although the Asamese style of arch in doorway is prevalent, yet the massive perforated blocks for the reception of the heavy door hinges, which are in every room, look more as if copied from some Roman building than the production of an effeminate race such as the Asamese. The brickwork strongly resembles many specimens of the same material now existing in England: large flat tile bricks, the double rows to form

the mortar mixed with broken brick, are identically the same. The solidity of the buildings, some of which, not more than fifteen feet square, have walls five feet thick, would indicate that earthquakes were as prevalent in those days as now, and perhaps more destructive; yet in spite of their massive construction very few have escaped the effects of the shocks, for great rents are visible in nearly every pucca building of any antiquity in this district.

Between Jayságar and Síbságar are numerous dhols and tombs and a large two-storeyed brick building, called the Rangghar, which is in a fairly perfect state. The smaller buildings are buried in long grass. When an opportunity occurs, a careful investigation shall be made of the most interesting of them.

Note on the Chittagong Copper-plate, dated S'aka 1165, or A. D. 1243, presented to the Society by H. T. CLAY, Esq., C. S.—By PRANNA'ATH PANDIT, M. A.

(With a plate.)

The plate, transcript and translation of which have been given below, measures about $7\frac{1}{2}$ inches in length and 7 inches in breadth, with an extreme thickness of one-eighth of an inch. It has a curvature at the top, which would seem to have been designed to serve the purpose of a handle. The extreme length of the tip of the curvature is over 9 inches. In this space are delineated on the first face the figure of a crescent surmounted by a sun, symbolical of the S' horse, as long as the sun and the moon shall exist in the heavens; on the second face the figure of Vishnu riding on Garuda, which would indicate the Vaishnava in religion, a fact borne out by the name of the deity mentioned in the text, which are all synonyms of Vishnu, and also by the fact of the first sloka being addressed to that divinity. The plate is engraved on both sides with characters which bear a close resemblance to those on the Tipara copper-plate, translated by Colebrooke in Vol. IX. of the Asiatic Researches, and Vol. II. of his Miscellaneous Essays; and to use the language there used "the character agrees nearly with that now in use in Bengal; but some of the letters bear a close resemblance to the writing of *Tirkut*."† The engraver has been hard-pressed for space on the second face, and was obliged towards the conclusion

* Compare *आवन्द्राकम् आकाशम्* in No. 6 of the Tipara copper-plate, Colebrooke, Vol. II. of the Asiatic Researches, with *आकाशः* in the Gurjjara grant in J. R. A. S., Vol. I., p. 100, and *आकाशवचनिसमकालं* in the Ujjayini plate, Colebrooke, II, p. 308.

† Miscellaneous Essays by H. T. Colebrooke. London, 1837, Vol. II., p. 242.

to diminish the intervals between the lines as well as the size and depth of the letters. The left side of the second face is to a considerable extent worn away, and could not without difficulty be decyphered. I have put an asterisk over letters which are conjectural and enclosed in brackets those which have been apparently omitted by mistake, though they are absolutely necessary to make the sentences intelligible.

Bábu Oomachurn Roy, Treasurer, gives the following account of the finding of the plate in a letter to A. L. Clay, Esq., Officiating Collector of Chittagong, the Society being indebted to the latter gentleman for his forwarding the plate with the whole correspondence.

"The copper plate was found at the time of re-digging a pond in Naçirábád, a village on the south-east corner of the Sadr station of Chittagong. This pond formerly belonged to the Bhatís of that village, and it now belongs to a Muhammadan. The plate was also found by a Muhammadan."

The language is Sanskrit Poetry, the exception of the first sentence and the description of the boundaries of the gift, which are the subject of the gift. The latter are given in prose, which bear no strict grammatical analysis. It would seem that the description of the dynasty, the donor, and the donee, and the usual formula at the end, were drawn up by the court Pandits, who left the details of the boundaries to be filled in by subordinate officials. For the sake of convenience, I have numbered the couplets which constitute the greater part of the engraving on the plate. The first sloka is in adoration of Damodara, a synonym of Krishna, who had been identified with Vishnu long before. The particular synonym chosen for the sake of a *double entendre*, the reigning king, the donor, being of that name. The second sloka is in praise of the king, and from this we may fairly infer that the dynasty claimed to be descended from that luminary. This subject is no longer mentioned by the terms चन्द्रवंशप्रभवमुत्तम-चन्द्रयशानिधानलोकेश्वर्यवान्, which appears in the next sloka. The phrase किञ्चाय in the fifth sloka sounds redundant, but I am unable at present to suggest a better reading. The last half of this sloka, which dwells on the blue-black faces of rival kings, sounds very poor and tautologous in the translation, though not so bad when read in the original. The sixth sloka extends with the usual hyperbole the prime minister, under whose superintendence the *sásana* was drawn up, the king being presumed to be above such petty concerns. It may indeed be possible that the gift was in reality the minister's, though made, as a matter of form, in the king's name. The phrase सचोदार्दण्डवचः does not denote that the minister in question was a stable Scævola, but is used by the poet in the sense that he was more than sufficient to overpower his enemies.

* For the appellation of Damodara, vide Muir's Sanskrit Texts, Part IV.

For the *स्वागति* of this sloka I might refer to *उद्गातिवर्गप्रतिपादित* of the Chalukya grant in J. R. A. S., New Series, Vol. I, p. 268 ; *दानाव्युत्तरवा* in the Chitradurg plate, where Colebrooke* has the note—"solemn donations are ratified by pouring water into the hand of the donee." The same inscription employs further on the phrase *सहितव्यवहारपूर्वक*. In sloka 7, the name of the prime minister is given as *Srimad-datta-maha-mahattaka*, of which compound *Srimad* is the usual honorific prefix ; *datta*, the patronymic ; and *Mahā-mahattaka*, the proper name. The recipient of the gift is *Sri-Pruthwi-dhara-Sarmā*, a *Yajurvedi* Brahman. As the Yajur-veda is pre-eminently the sacrificial Veda, it is not surprising that a Brāhman of this school should be selected as the donee. The amount of the land given away is five Dronas, a term which is thus explained by Colebrooke in a note on the Tipara copper-plate—"A measure of land, still used in the eastern parts of Bengal, originally as much as might be sown with one *dron'a* of seed : *dron'* is a measure of capacity. (As. Res. Vol. V., p. 96). The *dron'* is called *dun*, varies in different districts. It may, however, be reckoned nearly equivalent to eight *highas*, or two acres and two-thirds."† The measure is still prevalent in Eastern Bengal and Chittagong. The last word of the sloka has not been satisfactorily deciphered. The reading adopted and translated is proposed by Bābu Rājendralāla Mitra's Shastri. But while on the one hand this leaves the last letter unexplained, to admit an additional one would destroy the metre. The portion of the inscription gives minute details about the plots of ground given away, but there is little or no hope of the sites being identified, so great has been the corruption of names owing to the Muhammadan conquest. I have in vain looked at the survey map of the district. *Lavanotsadvā-srama-sambāsa-bātī*, has not, as far as I know, been met with anywhere else. *Lavanotsara* I take to mean some festival connected with the harvest ; *sambāsa*, I take to mean 'residence' ; *bātī*, is compounded here as in *Pushpabātī*, *Udyānabātī*, and the like. This is the most satisfactory account that I can give of the compound. *Lala* means 'red,' and is here used as a term descriptive of the quality of the ground. *Nāla* (I supposed a phonetic corruption) is still used in Eastern Bengal to denote arable land in general. I may here mention that in the plate *न* and *ख* are written exactly alike.

The succeeding slokas are of frequent occurrence, and something like them is always put at the end of grants. The ninth sloka, for instance, occurs with the variation of *सक* for *दान* in the Chalukya grant, at p. 276 ; in the *Rajval Asiatic* New Series, Vol. I ; in the Gurjara

* Colebrooke's *Miscellaneous Essays*, Vol. II, p. 259.

† Colebrooke, II, p. 15.

‡ Mr. Clay instituted enquiries on the spot, but with the same result.

grants, at p. 276, of the same volume; in the Ujjayini grants, at pp. 302, 311, Colebrooke's *Miscellaneous Essays*, Vol. II; in the Nagamangala copperplate, at p. 159 of the *Indian Antiquary*, Vol. II; in the Benares inscription, at p. 451 of the *Asiatic Researches*, Vol. XV; and in the Chat-tisgarh grant, p. 511 of the same volume. In the last instance, the reading is exactly the same as in the present plate. The translation which I have given, differs slightly from those previously given, but I hope mine is the nearest approach to the original.

The tenth sloka occurs in the Benares plate, p. 451 of the *Asiatic Researches*, Vol. XV, and we are told in a note that the same is quoted anonymously in the *Mitāṣhād*.

I do not remember whether the eleventh sloka occurs in any other grant, but the same ideas variously expressed are to be found in many. The first part of this sloka as engraved reads चक्षुःश्रुतललास, and I was at first inclined to supply an *ikāra* and read it चक्षुःश्रुतललास, "unstable as a swarm of bees in motion"; but considering the life to a drop of water on a lotus leaf, I thought it better to take the second to be a mistake of the engraver for . . . I think, we are to ascribe to want of space the fact of the details of the date and the engraver's name being omitted.

Bābū Oomachurn Wāy* conjectures on the supposed ground of the title of Deva ascribed to the kings in this plate that the grant might have been made by a king of Tipara. This conjecture is in itself slender as that based on the similarity of the character employed to *śat* in the Tipara inscription translated by Colebrooke. Moreover, only one of the kings, Madhusudana, has that title in the inscription. Mr. J. Long's analysis of the Rājāmālā, or *History* of the Tipara Royal family throws no light on the subject, and we must postpone observations on this point till we succeed in securing a copy of the original MS.

I cannot conclude this note without acknowledging the great help I received from Pandit Iswara Chandra Vidyāsāgara in decyphering the contents of the plate.

* He says in a letter to Mr. Clay—"I hope I have been able to gather the substance of the inscription. It is to this effect that in ancient times there was in Chittagong a Hindoo king about the year 1161 *śakābda*, named Purushatham Deb. His son was Madhooshoodan Deb, his son Basudēb Deb, and his son Danudhar Deb. This last named Danudhar seems to have made a gift of 5 *acres* of land within certain boundaries to a brahman, this copperplate containing the deed."

"We are told that Chittagong was under the power of the Tipperahs, and they bore the title of Deb and even now they bear this."

"From this it may be fairly concluded that this plate was executed by a king of the Tipperah royal family."

Transcript of the Chittagong copperplate.

शुभमस्तु शकाब्दाः ११६५ ॥

देवि प्रातरवेचि मन्दमनामन्दः कदम्बानिलो

वाति व्यसकरः शशीति छतकेनालाप्य कौतूहली ।

मत्कालखलदङ्गभञ्जिमचलामालिङ्ग लक्ष्मीं वला-

हालोलाननविम्बचुम्बनपरः प्रीणातु दामोदरः ॥ १ ॥

अभोजश्रीहरणपिशुनः प्रेमभूः केरवानां

चूडारत्नं निपुणजयिनः केलिकारो निम्नायाः ।

लीलागारं कुसुमधनुषो बभ्रुरभोनिधीनां

श्रीमानेको जयति गगदानन्दकारी खगालः ॥ २ ॥

यद्वंशप्रभवन्दुन्दरयशो

बन्धोः श्रीपुष्पोत्तमस्य

देवः श्रीमधुसूदनाख्यस्य

भूमीपालललाटदृष्टचरणः श्रीवासुदेवोऽजनि ॥ ३ ॥

तस्यात्मजः प्रणतराजशिरोमणिश्री-

किष्कीरिताङ्गिनखचन्द्रमयुखमालः ।

प्रज्ञाप्रसूतः सद्योदयितप्रभुः श्री-

दामोदरः लभूषि चक्रवर्ती ॥ ४ ॥

यस्यैतद्(२) मोक्षमलेन भुवनं निष्कालिकं कुर्वता

शशुलीजनलोचनाञ्जनकणासारं न तत् श्रेष्ठं

किञ्चायच्च विपक्षरात्रकमुखे तात्कालिकः कालिमा

नीलीरागभरखिराय कलुषप्रागल्भ्यमभ्यस्यति ॥ ५ ॥

इतस्याजगद्भ्यसनविजयिनः सद्योदार्ढ्यचण्डो

लक्ष्मीविश्रामभूमिः प्रतिपदपतिशिरः शंखराराधिताङ्गिः ।

अश्रान्त्यागवारिखपितवसुमतीकम्पदलः स एकः

सर्वमात्यैकमुखो जयति गुणवरः शासनस्योपमेता ॥ ६ ॥

सर्वमात्यशिरःशिरीषकुसुमप्रत्यर्चिताङ्गिद्वय-

श्रीमद्भक्तमहाभक्तकमुखादेशेन ताक्षीकृतं

पञ्चदशभुवं द्विजाय स ददौ राक्षसैर्जुर्वदिने

श्रीशिवशिरःशिरीषकुसुमप्रत्यर्चिताङ्गिद्वयः ॥ ७ ॥

यथा प्रविष्टस्य क्षाण्वयं कामनपौष्टिकाये ।

तथैव भद्रोऽयं प्रसिद्धं कृतं क्षाण्वयं पञ्चिकायां ॥ ८ ॥

यस्य दाम्भार (दा)मं कामनपोष्ठिया ग्रामे पूर्वे राजपक्षसीमा दक्षिणे सप्तकोश्या
 * * * नमस्त्रासावाटीसीमा पश्चिमे नम्रापाख्यभूमीमा उत्तरे स्तवक्षसीमा एवं चतुःसीमावच्छिन्न-
 सवासुलालभूमीमा १ तथा केतकपालाग्रामे पूर्वे लम्बग्रासभूमीमा दक्षिणे नम्रापाख्यभूमीमा
 पश्चिमे गोपक्षसीमा उत्तरे स्तवक्षसीमा एवं चतुःसीमावच्छिन्नसवाला भूमीमा १ तथा ग्रामे
 वावपोष्ठिया दक्षिणपश्चिम उत्तरे सवाला भूमीमा १ हा भूः(र)वं ग्रामद्वये सवाला भूमीमा १
 भवन्ति चाव धर्मानुसंश्रितः स्तोकाः ॥

वज्रभिर्वस्तुधा दत्ता राजभिः समरादिभिः ।

यस्य यस्य यदा भूमिसस्य तस्य तदा फलं ॥ ९ ॥

भूमिं यः प्रतिगृह्णाति यस्य भूमिं प्रयच्छति ।

उभौ तौ पुण्यकर्माणौ नियतं स्वर्गगामिनौ ॥ १० ॥

चलदलजललोलं जीवन् यौवनान्तत्

धनमिदमनुचिन्त्यायान्तमेतन् हतज्ञः ।

कुर्वत कुर्वत चित्तं श्रेयसे पुण्यमा ॥ ११ ॥

भवति हि प(र)कीर्तिः पालिता सा ।

Translation.

May the year of Saka 165 be prosperous. "Goddess! know it to be morning, the gentle breeze blows from Kṛ, mba trees, and the moon (is) pale-beamed" Glad with this simulated speech and repeatedly kissing the agitated disc of the face of *Lakshmi*, [who is steady in him], after forcibly embracing her then abandoned limbs may *Damodara* delight you!

Cruel in robbing the legs of her bean-hus prosperity; the feet of the *Kairavas* love; the jewel in the diadem of the conqueror of *Tripura*; the husband of the night; the festive abode of *Kandarpa*; and the friend of the oceans; victory to the beautiful *Mrigāṅka*, the sole gladdener of the universe.

The son of *Sri Pūrushottama*, the friend of the three worlds whitened by the fame, beautiful as the moon, of his race, was the king named *Sri Madhusudana Deva*, by whom too was procreated *Vāsudeva*, with his feet worn by the foreheads of kings bending in homage.

His son, with the garlands of the rays of his moon-like nails variegated by the reflections from the gems on the diadems of bending kings, was *Dāmodara*, lover and lord of the wisely ruled earth and *Chakravartin* over all kings.

Whose bright fame making this earth devoid of blackness, never put a stop to the rain of the collyrium particles in the eyes of the wives of his enemies. And what, too, the blackness, full dark blue, which was then on the face of hostile kings practises for aye, eminence in turbidity.

Victory to the framer of this *Sāsana*, the sole head of all ministers of this (king who was) from birth victorious over battle's vanity; who (minister) was possessed of excellent qualities; mighty with his left arm, of *Lakshmi's* spouse; with his feet adored by the crests of hostile kings, a King who gave the earth with ceaseless donative libations.

That king (*Dāmodara*) gave five *dronas* and to the virtuous *Tajurvedi Brāhmaṇa Sri Prithīdhara Sarmā*, who asked for them in *Dambāra-dāma*, detailed in this

edict by orders from the mouth of *Srimaddatta-maha-mahattara*, whose feet are worshipped with the *Sirisha* flowers on the heads of all ministers.

Three *dronas* of land in Kamanpanudiyaka and a couple of *dronas* in the village named Ketangapala, according to extreme boundaries detailed herein.

Where *Dāmbāra-dima* in the village *Kāmanopanudyā* bounded east by the royal road, on the south by *Lavanotsavīśramasambāsābāti*, on the west by *Labrāpālya* land, on the north by *Mritaccharha*, thus bounded on four sides, *Lala* land with *Vāstu*, three *dronas*. So in the village *Ketangapālā*, on the east *Lambāsāsana* land, on the south *Labrāpālya* land, on the west a cattle-track, on the north *Mritaccharhā*, thus bounded on four sides one *drona* of *savāla* land. So, bounded south, west and north village *Bāghpō'khira*, one *drona* of *savāla* land. Two plots, 2. Thus in the two villages, five *dronas* of *savāla* land. About this there are slokas declaring a religious duty.

By many kings, Sugara and others, land has been given. As long as the land lasts, each receives the fruit. He who accepts land, as well as he who gives it away, both these, performers of virtuous deeds, certainly go to heaven.

Life, youth, and riches are unstable as the water (drop) on the (lotus) leaf moved (by the wind). Therefore reflecting on this, and knowing what has been done, make, oh make, your hearts participate in good deeds for the attainment of final happiness. The same of others, when elicited, shines like (our) own.

The Etymology of Local Names in Northern India as exemplified in the District of Mathurā.—By F. S. GROWSE, M. A., B. C. S.

The following article is an attempt to investigate the principles upon which the local nomenclature of Upper India has been and still is being unconsciously constructed. The inquiry is one of considerable importance to the student of language; but it has never been approached in a scientific spirit, and the views which are here advanced respecting this *terra incognita* in the philologist's map must be regarded as a first exploration, which is unavoidably tentative and imperfect. Many points of detail will possibly demand future rectification; but the general outline of the subject, the fixed limits within which it is contained and some of its more characteristic features of interior development have, it is hoped, been satisfactorily ascertained and delineated with a fair amount of precision.

It is not to be inferred from this prelude that a subject of such obvious interest has hitherto been totally neglected. On the contrary, it has given rise to a vast number of speculations, but of the most haphazard description. And this from two causes; the first being a perverse misconception as to the vernacular language of the country; and the second, the absence of any list of names to serve as a basis for a really thorough induction. The second, for it is the special object of this paper to dispel; the difficulty, however, in want of materials having already been, partially at least, removed by the village catalogues, published in Part II

of 'Mathurá, a District Memoir,' from which all the illustrations of my present argument will be drawn.

It seems a very obvious truism and one that requires no elaborate defence to maintain that the names of a country and of the places in it should *prima facie* and in default of any direct evidence to the contrary be referred to the language of the people who inhabit them rather than to any foreign source. This, however, is the very point which most writers on the subject have failed to see. In order to explain why the founder of an Indian village gave his infant settlement the name by which it is still known among his descendants, our laborious philologists have ransacked vocabularies of all the obscurest dialects of Europe, but have left their Sanskrit and Hindí dictionaries absolutely unopened.

A more curious illustration of a deliberate resolve to ignore obvious facts for the sake of introducing a startling theory based on some obscure and utterly problematical analogy could scarcely be found than is afforded by Dr. Hunter in his dissertation on "Indian Languages." In this he refers the familiar local termination *gá* which *argumenti gratiâ* he spells *gáng* or *gaong*, though never so written in any Indian vernacular) to the Chinese *hiang*, the Tibetan *thiong*, the Lepcha *kyong*, &c., &c., and refuses to acknowledge any connexion between it and the Sanskrit *grāma*. Yet as certainly as Anglo-Saxon was once the language of England, so was Sanskrit of Upper India; and it seems as reasonable to deny the relationship between *grāma* and *gánw* as between English affix *bury* or *borough* and the Saxon *bur*. The foundation is strictly in accord with the rules laid down by the Prákrit grammarians, centuries before the word *gánw* had actually come in existence. Thus by Vararuchi's Sutra—*Sarvatra la-va-ránt* 411, 3—the letter *r* when compounded with another consonant, whether it stands first or last, is always to be elided; as we see in the Hindí *bát* for the Sanskrit *vártá*, in *kos* for *krosa*, a measure of distance, and in *pem* for *preman*, love. So *grāma* passes into *gáma*, and whether this latter form or *gánw* is used depends simply upon the will of the speaker; one man calls the place where he lives Naugáma, another calls it Naugánw, in the same way as it is optional to say Edinbro' or Edinborough. For in Hindí as in Sanskrit a nasal can always be inserted at pleasure, according to the memorial line—*Savindukávindukayoh syád abhede na kalpanam*: and the distinction between *m* and *v* or *w* has always been very slightly marked: for example, *dhimar* is the recognized literary Hindí form of the Sanskrit *dhivar*, and the present day villagers generally write *Bhamáni* for *Bhawáni*, though the latter form only is admitted in printed books. If speculation is allowed with regard to the paternity of such a word as *gánw*, every step towards the descent of which is capable of the clearest proof, then philology is still a science of the future,

and the whole history of language must be rewritten from the very commencement.

Perhaps of all countries in the world, northern India is the one which for an investigation of this kind is the most self-contained, and the least in need of alien analogies. Its literary records date from a very remote period; are in fact far more ancient than any architectural remains or even than any well-authenticated site, or definitely established era, and they form a continuous and unbroken chain down to this very day. From the Sanskrit of the Vedas to the more polished language of the Epic poems, and through the Prākṛit of the dramatists, the old Hindī of Chand and the Braj Bhāsha of Tulsī Dās, down to the current speech of the rural population of Mathurā at the present time, the transitions are never violent, and at most points are all but imperceptible. The language, as we clearly see from the specimens which we have of it in all its successive phases, is uniform and governed throughout by the same phonetic laws, and thus, neither from the intrinsic evidence of indigenous literature, nor from the facts recorded by history, is it permissible to infer the simultaneous existence in the country of an alien-speaking race at any period to which it is reasonable to refer the foundation of places that still bear a distinctive name, prior to the Muhammadan invasion. The existence of such a race is simply asserted by those who find it convenient to represent as non-Aryan any formation which their acquaintance with unwritten Aryan speech in its growth and decay is too superficial to enable them to identify.

As local etymology is a subject which can only be investigated on the spot and therefore lies beyond the range of European scholars, its study is necessarily affected by the prejudices peculiar to Anglo-Indian officials, who are so accustomed to communicate with their subordinates only through the medium of Urdū that most of them regard that *lingua franca*, being really what it is called in official parlance, the vernacular of the country. This familiarity with the speech of the small Muhammadan section of the community, rather than with that of the Hindu masses, causes attention to be mainly directed to the study of Persian and Arabic, which are considered proper to the country, while Sanskrit is thought to be utterly dead, of no interest save to professional scholars and of no more practical import in determining the value of current phrases than Greek or Hebrew.

The prejudice is to be regretted, as it frequently leads writers, even in the best informed London periodicals, to speak of India as if it were a purely Muhammadan country, and to urge upon the Government, as highly conciliatory, measures which if they should most effectually alienate the sympathies of the vast majority.

Neither Urdū, Persian, or Arabic, is of much service in tracing the derivation of local names, and it is hastily concluded that words which

are unintelligible when referred to those recognized sources must therefore be non-Indian, and may with as much probability be traced up to one foreign language as another. Any distortion of a village name which makes it bear some resemblance to a Persian or Arabic root, is ordinarily accepted as a plausible explanation; while its deduction from the Sanskrit by the application of well-established but less popularly known phonetic and grammatical laws is stigmatized as pedantic and honestly considered to be more far-fetched than a derivation from the Basque or the Lithuanian.

This may seem an exaggerated statement; but I speak from personal experience and with special reference to some criticisms communicated to me by a distinguished Civilian of the Panjáb, who thought the identification of Maholi with Madhupuri far more improbable than its connection with the Basque and Toda word *xri*, which is said to mean 'a village.'

Such philological vagaries have their birth in the unfortunate preference for Urdú, which the English Government has inherited from the former conquerors of the country, though without any of their good reasons for the preference. They are further fostered by the widespread idea as to the character of the people and the country, which itself is perfectly correct and wrong only in the particular application. The Hindus are an eminently conservative race, and their civilization dates from an extremely remote period. It is, therefore, inferred that most of their existing towns and villages are of very ancient foundation, and if so may bear names to which no parallel can be expected in the modern vernacular. This hypothesis is disproved by what has been said above as to the continuity of Indian speech: it is further at variance with all local traditions. The present centres of population, as any one can ascertain for himself, if he will only visit the spots instead of speculating about them in his study, are almost all subsequent in origin to the Muhammadan invasion. When they were founded, the language of the new settlers, whatever it may have been in pre-historic times, was certainly not Turanian, but Aryan as it is now; and though any place, which had previously been inhabited, must already have borne some name, the cases in which that old name was retained, would be very rare. Thus, it may be remarked in passing, the present discussion supplies no ethnical argument with regard to the original population of the country. The names, once regarded as barbarous, but now recognized as Aryan, must be abandoned as evidence of the existence of a non-Aryan race; but at the same time, since they are essentially modern, they cannot be taken as supporting the counter-theory. The names of the rivers, however, which also are mostly Aryan, may fairly be quoted as bearing on the point; for of all local names these are the least liable to change. As we see in America and our Colonies, where it is as exceptional to find a river with an English name as it is to find a town with an Indian one.

Moreover, Hindu conservatism, though it doubtless exists, is developed in a very different way from the principle known by the same name in Europe. Least of all is it shewn in any regard for ancient buildings, whether temples or homesteads. Though Christianity is a modern faith as compared with Hinduism, and though the history of English civilization begins only from a time when the brightest period of Indian history had already closed, the material evidences of either fact are found in inverse order in the two countries. There is not a single English county which does not contain a longer and more venerable series of secular and ecclesiastical edifices than can be supplied by an Indian district, or it might even be said by an entire Presidency. Thus the temple of Gobind Deva at Brindāban, which is popularly known in the neighbourhood as 'the old temple' *par excellence*, dates only from the reign of Akbar, the contemporary of Elizabeth, and is therefore far more modern than any single village church in the whole of England, surpassing those that have been built since the revival by the present generation. The same also with MSS. The Hindus had a voluminous literature while the English were still unable to write; but at the present day in ^{Europe} a MS. 200 years old is more of a rarity than one five times that age in England. The complete disappearance from the surface of all material records of antiquity, no doubt attributable in great measure to the operation of the two most destructive forces in the known world, *viz.* white ants and invaders, but the Hindus themselves are not altogether free from blame in the matter. A if from a reminiscence of their ^{Indian} origin, with all their modern superstitious dislike, to a move far from home is combined the inveterate tendency to slip away gradually from the old landmarks. The movement is not necessitated by growth of population, which as in London for instance can no longer be contained within the original city bounds, but is a result of the Oriental idiosyncrasy that makes every man desire not, in accordance with European ideas, to found a family or restore an old ancestral residence, but rather to leave some building exclusively commemorative of himself, and to touch nothing that his predecessors have commenced lest they should have all the credit of it with posterity. The history of England, which runs all in one cycle from the time of its first civilization, affords no ground for comparison; but in mediæval Italy the course of events was somewhat parallel, and, as in India, a second empire was built up on the ruins of a former one of equal or greater grandeur and extent. In it we find the modern cities retaining under some slight dialectical disguises the very same names as of old and occupying the same ground: in India on the other hand, there is scarcely an historic site, which is not now a desolation. Again, to pass from political to merely local disturbances, when London was rebuilt after the Great Fire, its streets in spite of all Wren's remonstrances were laid out exactly as be-

fore, narrow and irregular as they had grown up piece by piece in the course of centuries, and with even the churches on their old sites, though the latter had become useless in consequence of the change in the national religion, which required one or two large arenas for the display of pulpit eloquence rather than many secluded oratories for private devotion. When a similar calamity befell an Indian city, as it often did, the position of the old shrines was generally marked by rude commemorative stones, but the people made no difficulty about abandoning the exact sites of their old homes, if equally eligible spots offered themselves in the neighbourhood.

The same diversity of conservative ideas runs through the whole character: the Hindu quotes the practice of his father and grandfather and persuades himself that he is as they were, and that they were as their forefathers, unconscious of any change and ignoring the evidence of it that is afforded by ancient monuments, both literary and architectural. The former he prizes only for their connexion with the sect to which he himself belongs; whatever is illustrative of an alien faith he consigns to destruction without any regard for its history or artistic significance; and in an ancient building, if it has fallen into disuse, he sees no beauty and can take no interest; though this can scarcely be from the feeling that he can easily replace it with a better, a common one which led our mediæval architects to destroy without compunction any part of an earlier Cathedral, however beautiful in itself, which had become decayed or too small for later requirements. In all these matters, England is far more critically conservative; believing in nothing, we tolerate every thing; and profoundly mistrusting our own creative faculties, preserve as models whatever we can rescue from the past, either in art or literature.

These reflections may seem to wander rather far from the mark; but they explain the curious equipoise that prevails in the Indian mind between a profound contempt for antiquity and an equally profound veneration for it. The very slight regard in which ancient sites are held is illustrated by the use of the terms 'Little' and 'Great' as local prefixes. In consequence of the tendency to shift the centre of population, these seldom afford information as to the comparative area and importance of the two villages so distinguished: most frequently the one styled 'Little' will be the larger of the two. In some cases the prefix 'Great' implies only that when the common property was divided among the sons of the founder, the share so designated fell to the lot of the eldest; but ordinarily it denotes the original village site, which has been wholly or at least partially abandoned, or so diminished by successive partitions that it has eventually become the smallest and least important of the group.

The foregoing considerations will, I trust, be accepted as sufficiently demonstrating the reasonableness of my general position that local names

in Upper India are, as a rule, of no very remote antiquity and are *prima facie* referable to Sanskrit and Hindí rather than to any other language. Their formation has certainly been regulated by the same principles that we see underlying the local nomenclature of other civilized countries, and we may therefore expect to find them falling into three main groups, as follows:—

I. Names compounded with an affix denoting place.

II. Names compounded with an affix denoting possession.

III. A more indefinite class, including all names without any affix at all; such words being for the most part either the name of the founder, or an epithet descriptive of some striking local feature.

Running the eye over the list of villages in the Mathurá district, we can at a glance detect abundant illustrations of each of these three classes. Thus under Class I come such names as Nának-pur, Pati-pura, Bich-puri, where the founder's name is combined with the local affix *pur*, *pura*, or *puri*, signifying 'a town.' So also, Nau-gáma, Uucha-gánw, Badan-garh, Chamar-garhi, Rúp-nagar, ~~Pál~~herá, Brinda-ban, Ahalya-ganj, Rádhá-kund, Mangal-khoh, Mall-sarái, and Nai-patti. In all these instances both the local affix is easy to be recognized as also the word to which it is attached.

Of Class II the illustrations are not quite so obvious and will mostly require special elucidation; but some are self-evident, as for example Bhú-re-ká, where the affix is the ordinary sign of the genitive case; Ráne-rá, where it is the Mathurá form of the same; and Pípal-wára, where it represents the familiar *...lá*.

Under Class III come first such names as Súra-jámsiri, and Gaju, which are known to have been borne by the founders; and under the second subdivision, Gobardhan, 'productive in cattle'; Sanket, 'a place of assignation'; Khor, 'an opening between the hills'; Basai, 'a colony'; and Pura, 'a town,' indicative of a period when towns were scarce, with many others of similar character.

Looking first for names that may be included under Class I., we find that by far the most numerous variety are those compounded with the affix *pur*. This might be expected, for precisely the same reason that 'ton' is the most common local ending in England. But we certainly should not expect to find so large a proportion unmistakably modern, with the former part of the compound commemorating either a Muhammadan or a Hindu with a Persian name, or one who can be placed in some other way to have lived only a few generations ago, and with scarcely a single instance of a name that can with any probability be referred to a really ancient date. As this fact is one of considerable importance to my argument, I must proceed to establish it beyond all possibility of cavil by passing in review the entire series of names in which the ending occurs in each of the six parganas of the district.

The Kosi pargana comprises 61 villages, of which 9 end in *pur*; viz. 'Aziz-pur, Hasan-pur, Jalál-pur, Lál-pur, Nabí-pur, Pákhār-pur, Rám-pur, Sháh-pur, and Sháhzád-pur. Six of these are unmistakably post-Muhammádan, one is apparently so, and two are of quite uncertain date.

In the Chhátá pargana there are 111 villages, and 16 of them have the *pur* ending; viz. Ádam-pur, Akhar-pur, Bázáid-pur, Deva-pura, so called from a 'temple' of Gopál, built by Mukkam Sinh, the ancestor of the present proprietors, whose Arabic name proves that he lived not many generations ago; Gházi-pur, Gulál-pur, Jait pur, Jamál-pur, Khán-pur, Lár-pur; Mán-pur, on the Barsána range, so called from the Mán Mandir, the first erection of which cannot date from further back than the transfer of Rádhá's chief shrine from Rával to Barsána, which took place in the 15th or 16th century A. D.; Pir-pur, Sayyid-pur, Tatár-pur, Hají-pur, and Kamál-pur. Of these 16 names, 12 are unquestionably modern, and of the remaining 4, nothing can be said with certainty either one way or the other.

Of the 163 villages in the Mathurá pargana, as many as 32 have the *pur* ending; viz. Alba-pur, said by local tradition to have been founded and so named only 200 years ago (the founder's descendants are still on the spot and most unlikely to detract from the antiquity of their family) A'zam-pur and Bákir-pur, both founded by A'zam Khán Mír Muhammad Bákir, who was Governor of Mathurá from 1612 to 1615; Bhayan-pura; Bija-pur, founded 200 years ago by Bijay Sinh Thákúr, on land taken from the adjoining village of Nahráuli; Dálat-pur; Dáim-pura, of 11 villages founded by the sons of a Ját named Jínu at no very remote period, since the share which fell to the eldest of the sons is distinguished by the Persian epithet *kaldn*; Gíridhá-pur, probably the most ancient of the series, but still dating from times of modern history, having been founded by Gíridhar, a Kachhwáha Thákúr of Sutoha, whose ancestors had migrated there from Amber; Góbind-pur; Gopál-pur; Hakím-pur; Jamál-pur; Jati-pura, founded by Gosain Biththal-náth, the son of Vallabháchárya of Gokul, commonly called Jati Jí, about the year 1550 A. D.; Jay Sinh-pura, founded by Sawáe Jay Sinh of Amber about the year 1720 A. D.; Kesopur, so called from the famous temple of Kesava Deva, a fact which would sufficiently account for the name remaining unchanged, even though of ancient date; Lálpur, founded by a Thákúr named Lál, a member of the Gaurua clan, which is confessedly of late origin; Lár-pur, founded only a few generations ago by a Tarkar Thákúr, Láram; Madan-pura, founded by an alír from the old village of Karnaul; Mádhó-pur, dating from 300 years ago, when it was formed out of lands taken from the adjoining villages and given to a Hindu retainer by Salím Sháh; Mírzá-pur; Muhammad-pur; Mukund-pur, so called after a Mahratta founder; Murshid-pur founded by Murshid Kúfí Khán, who was Governor of Mathurá in 1615 A. D.; Nabí-pur founded by

'Abd-un-Nabí, Governor from 1660 to 1668; Panna-pur founded in 1725 A. D.; Ráj-pur, near Brindá-ban, so named with reference to the Ráj-Ghát, by a Sanádh Bráhmaṇ from Kámar in the 16th century; Rám-pur, named after the Rám-tál, a place of pilgrimage there; Rasúl-pur; Salím-pur, dating from the reign of Salím Sháh; 'Askar-pur, a modern alternative name for Satoha; Sháh-pur, and Dhak-pura. Of these 32 names, there are only five as to which any doubt can be entertained; all the remainder are clearly modern.

In the Mát pargana are 141 villages, and 41 end in *pur*; viz., Abhay-pura, settled by a Ját, Abhay Sírh, from Kaulána; Ahmad-pur; Akbar-pur, Amán-ullah-pur; Badan-pur; Baikunth-pur, founded according to local tradition 300 years ago; Baland-pur, founded in the 17th century by a Ját named Balavant; Bali-pur, founded by Bali, a Ját from Bájana about 1750 A. D.; Begam-pur; Butík-pur; Chand-pur, of modern Ját foundation; Daulat-pur; Faridun-pur; Níroz-pur; Hamz-pur; Hasan-pur; 'Ináyat-pur; Ja'far-pur; Jahángír-pur; Jat-pura, a modern off-shoot from the adjoining village of Shal; Khán-pur; Khwája-pur; Lál-pur, founded by a Ját from Parsauli; Makhdúm-pur; Mír-pur; Mubárah-pur; Mu'in-ud-dín-pur; Nabí-pur; Nának-pur, a modern off-shoot from Musnina; Nausher-pur; Núr-pur; Pabbi-pur; Pati-pura, a modern colony from the Ját village of Dune-tiya; Ráe-pur, recently settled from Musmina; Sadík-pur; Sadr-pur; Sakat-pur; Sikan-pur; Suhág-pur; Suttán-pur, and Udhan-pur. As to the foundation of 3 out of these 41 villages nothing is known; the remaining 35 are distinctly ascertained to be modern.

Of the 203 villages in the Mahá-ban pargana, 46 have the ending *pur*; viz., 'Abd-un-Nabí-pur; 'Alí-pur; Amír-pur; 'Isám-pur; Bahádur-pur; Balarám-pur, recently founded by Sobhá Ráe Kayath; Banárasí-pur, founded by a Bráhmaṇ Banárasí, who derived his own name from the modern appellation of the sacred city called of old Váránasi; Bhankar-pur; Bich-puri, of modern Ját foundation; Daulat-pur; Fath-pura; Ghiyás-pur; Gohar-pur; Habib-pur; Hayát-pur; Hasan-pur; Ibráhím-pur; 'Isá-pur, founded by Mírzá 'Isá Tarkhán, Governor of Mathurá in 1629 A. D.; Jádón-pur; Jagadís-pur, founded by a Parásar, Jagadeva, whose descendants are still on the spot and claim no great antiquity; Jamál-pur; Jogi-pur; Kalyán-pur; Kásim-pur; Khán-pur; Kishan-pur, recently settled from the village of Kárah; Lál-pur; Manohar-pur; Mohan-pur; Mubárah-pur; Muzaffar-pur; Nabí-pur; Nasír-pur; Núr-pur; Ráe-pur; Sayyid-pur; Shiháb-pur; Sháh-pur; Shahzád-pur; Sher-pur; Tayyib-pur, and Zakariya-pur. Of these 43 villages, 35 are certainly quite modern; as to the remaining 8 nothing can be affirmed positively.

The 6th and last pargana, Sa'dabad, contains 129 villages, of which 31 have the ending *pur*; viz., Abhay-pura, of modern Ját foundation; Bágh-

pur, founded 300 years ago by a Ját named Bagh-ráj ; Bahádur-pur ; Bijal-pur ; Chamar-pura ; Dhak-pura ; Fathullah-pur ; Ghátam-pur, founded in the reign of Sháhjahán ; Hasan-pur ; Idal-pur ; Mahábat-pur ; Makan-pur ; Mánik-pur, of modern Ját foundation ; Mír-pur ; Náráyan-pur, named after a Gosain of modern date, Náráyan Dás ; Násir-pur ; Nasir-pur ; Nan-pura ; Rác-pura, of modern Thákur foundation ; Rám-pura, recently settled from Sahpau, by a Bráhmaṇ named Mán Mall ; Rashíd-pur ; Sala-pur, founded by a Bráhmaṇ named Sabala ; Salím-pur ; Samad-pur, settled not many generations ago by a Ját named Sáavadhán ; Sarmast-pur ; Sháhbáz-pur ; Sher-pur ; Sithara-pur, a modern off-shoot of Garúṇra ; Sulṭán-pur ; Táj-pura and Zari-pura. Of these 31 names, 5 are doubtful, the other 26 are proved to be modern.

Adding up the results thus obtained we find that there are in the whole district 172 villages that exhibit the termination *pur*, and of these as many as 141 are either obviously of modern origin, or are declared to be so by local tradition. It is also worthy of notice that in the above lists there has frequently been occasion to mention the name of the parent settlement from which a more recent colony has been derived ; but in no single instance does the older name shew the *pur* ending. Yet *pura* or *puri* is no new word, nor is its use as a local affix new ; on the contrary we have the clearest literary proof that it has been very largely so employed from the very commencement of the Aryan occupation of India. What then has become of all the older names in which it once appeared ? It is conceivable that both name and place should in every instance have been utterly destroyed as not to leave a trace behind ; and we are thus forced to accept the alternative conclusion that the affix has in course of time so coalesced with the former part of the compound, that it ceases to be readily distinguishable from it. Now of names that are presumably ancient, it will be found that a considerable proportion terminate in *oli*, *auli*, *auri*, *aura*, or *aula*. Thus, deducting from the 61 villages in the Kosi pargana, the nine that have the modern termination *puri*, we have 52 left and among that number 7 are of this character ; viz., Banchnauli, Chacholi, Chandausi, Mahroli, Sánchnauli, Sujauli, and Thmaula. Again, of the 95 villages that remain in the Chhátá pargana after deduction of the 16 ending in *puri*, 15 have the *oli* affix : viz., Ahoṛi, Astoli, Baroli, Bharauli, Chaksauli, Dáhroli, Darauli, Gangroli, Lodhauri, Mangroli, Parsoli, Piháur, Rankoli, Rithora, and Tároli. Without continuing the list in wearisome detail through the other four parganas of the district, it will probably be admitted that, in earlier times, *oli* was as common a local affix as *puri* in modern times, and must represent some term of equally general and equally familiar signification. To proceed with the argument : these names, though as a rule older than those ending in *puri*, are still many of them of no great antiquity, and can be proved to belong to

an Aryan period, when the language of the country was in essentials the same as it is now and the people inhabiting it bore much the same names as they do still. Thus Sanchauli is derived from Sanchi Devi who has a temple there; Sujáuli from a founder Suján, whose descendants are still the proprietors, and Parsoli and Tárolí from founders named respectively Parasa and Tára. It may be presumed with absolute certainty that these people, bearing such purely Indian names, whether they lived 5, 10, or 15 generations ago, knew no language but their own vernacular, and could not borrow from any foreign tongue the titles by which they chose to designate their new settlements. Thus Dr. Hunter, and those who have followed him in his speculations, may be correctly informed when they state that in Tamil, or Telugu, or Toda, or even in Basque there is a word *uri*, or *uru*, or *ur*, which means 'village'; but yet if this word was never current in the ordinary speech of Upper India, the founders of the villages quoted above cannot possibly have known of it. The attempt to borrow such a name as Sujáuli or Maloli directly from the Basque is, when viewed under the light of local knowledge, really more absurd than to derive Cannington from *Kanhay*, or Dalhousie from *dal-hási*, 'with pleasant foliage'. The misconception, as already observed, has arisen from the erroneous idea that all village names are of remote antiquity and may therefore be illustrated by philological analogies collected from all parts and ages of the world. In truth, *ul* or *u* is simply *pu* with the initial consonant elided. Such an elision, removing it does the most inactive element in the word, may appear at first sight highly improbable; it is, however, in strict accord with the rules of Hindi formation. The two first *sútra*ⁿ of the second Book of Vararuchi's *Prákiita-Prakása* in the clearest manner direct it to be made. The text stands thus:

(1.) *Ayuktanyánádau* (2.) *Ka-ga-cha-ja-ta-da-pa-ya-vám práyo lopah*. That is to say, the consonants k, g, ch, j, t, d, p, y, and v, when single and non-initial, are generally elided. And as a convincing proof that this is no mere grammatical figment, but a practical rule of very extensive application, take the following familiar words, in which its influence is so obvious as to be undeniable. By the elision of the prescribed consonant we obtain from the Sanskrit *súkar*, the Hindi *súar*, 'a pig'; from *kokula*, *koil*, 'the cuckoo'; from *súchi*, *sú*, 'a needle'; from *tátá*, *táu*, 'a father's elder brother'; from *pada*, *páo*, 'a quarter'; from *pá*, *kúa*, 'a well'; from *Prayág*, *Prág*, the Hindi name of Alláhábád; and from *jíva*, *jía*, 'life.' The rule, it is true, provides primarily that the letter to be elided must be non-initial; but one of the examples given in the text is *su uriso* for *su. purusha*, 'a good man'; where the *p* is still elided although it is the initial of the word *purusha*. This the commentator explains by declaring that "the initial letter of the last member of a compound must be considered as non-initial."

Thus the mystery is solved, and Karnaul is at once seen to be Karna-pur; Karauli, Kalyán-puri; Taroli, Tárá-puri; and Sujáuli, Suján-puri.

This practical application of the Prákrit Grammarian's rule was first stated in my 'Mathurá, a District Memoir,' published towards the close of last year. In my own mind, it was so firmly established as an indisputable fact, and possessed in its extreme simplicity at least one of the great merits of all genuine discoveries, that I stated it very briefly and thought it unnecessary to bring forward any collateral arguments in its support. But I find that I much under-rated the strength of inveterate prejudices; for with the exception of one reviewer in a London scientific journal, all other critics seemed to regard my theory as the mere outcome of unpractical pedantry. I have therefore on the present occasion taken great pains to omit nothing, and I cannot believe that any one who will submit to the trouble of following my argument as I have now stated it, will still maintain "that the direct derivation from the Turanian roots *aul*, *ur*, *uri* is more probable than the forced and far-fetched Sanskrit derivation from one single root supported only by the theory of a grammarian, which may or may not have been put in practice in an unlettered age." The latter of the remarks I quote, would seem to imagine that language was the invention of grammarians; on the contrary, they are powerless to invent or even change a single word, and can merely codify the processes which are the result of unconscious action on the part of the unlettered masses. When Suján-puri is converted in popular speech into Sujáuli, it is not because one rule Vararuchi directed the elision of the initial *p*, and in another rule the elision of the final *n*; but because a Hindu's organs of speech (as the grammarian had noticed to be the invariable case) have a natural and unconscious tendency to the change.* This tendency is still existing in full force, and my observing it to be so in another local compound first suggested to me the identification of *uri* with *puri*. Thus the beautiful lake at Gobardhan with the Mausoleum of the first of the Bharat-pur Rájás is called indifferently Kusum-sarovar, or Kusumokhar; and at Barsána is a tank, called either Bhánokhar or Brikh-bhán ká pokhar, after Rádha's reputed father Brikh-bhán. Both in Kusumokhar and Bhánokhar it is evident that the latter part of the compound was originally *pokhar*, and in the same way as the initial *p* has been there elided, so also has it been in Sujáuli and Maholi. The explanation of the last mentioned word 'Maholi' was one of the most obvious and at the same time one of the most interesting results of my theory. It is the name of the village some four miles from Mathurá, which has grown up in the vicinity of the sacred grove of Madhu-ban, where Ráma's brother Satrugna de-

* Thus the A'gra shop-keepers who have converted Blunt-ganj into Belan-ganj, have probably never heard of Vararuchi, but they have certainly, though unconsciously, followed his rules.

stroyed the giant Madhu. On the site of the captured stronghold the hero is said to have built a city, called indiscriminately in Sanskrit literature Mathurá or Madhu-puri: the fact, no doubt, being that Mathurá was originally the name of the country, with Madhu-puri for its capital. In course of time the capital, like most Indian cities, gradually shifted its site, probably in order to follow the receding river; while Madhu-puri itself, fixed by the locality of the wood that formed its centre, became first a suburb and finally an entirely distinct village. Simultaneously with these changes, the name of the country at large was attached *par excellence* to its chief city, and Madhu-puri in its obscurity became a prey to phonetic decay and was corrupted into Maholi. The transition is a simple one; the *h* being substituted for *dh* by the rule II. 27 *Kha-gha-tha-dha-bhám Hah*, which gives us the Hindi *bahira* for the Sanskrit *badhira*, 'deaf' and *bahu* for *vadhu*, 'a female relation.'

It will be observed that Madhu-puri as a literary synonym for Mathurá remains unchanged, and is transformed into Maholi only as the name of an insignificant village. Thus an easy solution is found for the difficulty raised by the same critic I have been quoted, who objects "If it is possible in the lapse of time to elide the *p* of *puri*, why have not the oldest towns in India like Hastina-pur yielded to the change? and in the case of more modern towns why do we not find the change half-effected, some middle place in a transition stage?" To the former of these two questions I reply that a name which once possessed in literature is preserved from colloquial detraction. Thus, of two places originally named alike, one may retain the genuine Sanskrit form, while the other becomes Prakritized, according to their celebrity or otherwise. A parallel is afforded by the names of many English families: the elder branches retain the old spelling, however much at variance with modern pronunciation, as for instance, Berkeley and Marjoribanks; while the obscurer branches, who seldom had occasion to attach their signatures to any document, conform their spelling to the sound and appear in writing as Barkly and Marchbanks. Or not unfrequently they retain the old form, but pronounce the word not in the old-fashioned way but according to the value of the vowels in ordinary modern pronunciation. Thus Hastinapur exists unchanged, by virtue of its historical fame; had it been an obscure village it would probably have been corrupted into Hauthaura. In fine, it may be accepted as a general rule that when the termination *pur*, *pura*, or *puri*, is found in full, the place is either comparatively modern, or if ancient is a place of pre-eminent note. The one exception to the rule is afforded by names in which the first element of the compound is a Persian or Arabic word. Some of them may be much older and yet not more distinguished than many of pure Hindu descent from which the *p* has disappeared; but the explanation lies in the natural

want of affinity between the two members of the compound, which would prevent them from coalescing, however long they might be bound together.

To say that the actual process of transition can never be detected is not strictly in accordance with facts. The elision is not restricted to proper names, but is applicable to all words alike; and in Hindi books written and printed at the present day it is optional with the writer to use exclusively either *kokila*, or, *koil*; *súkar* or *súar*; *kúp* or *kúa*, or both indifferently. Again, to take a local illustration: Gobardhan, being a place of high repute, is always so spelt by well-informed people, but in vulgar writing it is contracted to Gordhan, and it is almost exceptional to come across a man whose name is Gobardhan Dás, who does not acquiesce in the corruption.

Next to *pur*, the local affix of most general signification and the one which we should therefore expect to find occupying the second place in popular use is *gráma*, *gáma*, or *gámu*. It occurs, however, far less frequently, at least in an unmitigated state. Thus of the 61 villages in the Kosi pargana there are only two with this affix, viz., Dahi-gánw, named from the Dadhi-kund, and Pai-gánw, from the Pai-ban-kund; *dadhi* and *payas* both meaning 'milk.' In the 11 Chhátá villages there are four, viz., Bhaugánw, Nand-gánw, Naugáma, and Uncha-gánw. In the 133 Mathurá villages there are six, viz., Bachh-gánw, Dhi-gánw, Jakhin-gánw, Nau-gáma (properly Ná-gáma from its being under Nága), Nau-gánw, and Uncha-gánw. In the 141 Mat villages there is only one, Tera ká gánw, and this a name given by Rájá Súrj Mall on account of the abundance of the *karil* plant with its fruit called *tenti* to a place formerly known as Akbar-pur. In the 203 Mahában villages only two, viz., Ním-gánw and Páni-gánw; and in the 129 Sa'dábád villages, four, viz., Kukar-gama, Naugáma, Risgáma, and Tasigau. The proportion is therefore little more than two per cent, and even of this small number the majority may reasonably be presumed to be of modern date. Thus Nau-gáma in the Chhátá pargana was formed in later Muhammadan times by a moiety of the population of the parent village Tároli, who under imperial pressure abandoned their ancestral faith and submitted to the yoke of Islám. Again the five or six villages, such as Bachh-gánw, Dahi-gánw, &c., that have sprung up round the sacred groves and lakes and retain the name of the *tírath* unaltered, simply substituting *gámu* for the original *ban* or *kund*, are almost certainly due to the followers of Vallabhachárya at the beginning of the 16th century, or to the Gosáin who composed the modern Brahma-vaiarta Purána and first made these spots places of Vaishnava pilgrimage. It may therefore be inferred that in older names the termination *gráma* has, like *puri*, been so mutilated as to become difficult of recognition. The last name on the list, viz., Tasigau, is valuable as suggest-

in proceeding a step further and interpreting the word 'Paithá' on the same principles as Satohá. It is the name of a large and apparently very ancient village with a temple of Chatur-bhuj, rebuilt on the foundations of an older shrine, which had been destroyed by Aurangzib. At the back of the god's throne is a hollow in the ground, which has given rise to a local etymology of the usual unscientific character. For it is said to be the mouth of the cave into which the people of Braj 'entered' (*paithá*) when Krishna upheld the Giri-ráj hill, which is about two miles distant from the village, in order to shelter them from the storms of Indra. Absurd as the legend is, it supplies a suggestion: for *paithná*, the verb 'to enter,' is unquestionably formed from the Sanskrit *pravishta*; and if we imagine a somewhat analogous process in the case of the local name, and allow for the constant detrition of many centuries, we may recognize in 'Paithá' the battered wreck of *Pratishthána*, which in Sanskrit is not an unusual name for a town.

Sthali, a word very similar in meaning to *sthána*, suffers precisely the same fate, when employed as an affix; all its intermediate letters being slurred over and only the first and last retained. Thus Kosi represents an original Kusa-sthali; and Tārsi with the sacred grove of Tāl-ban, where according to the very ancient legend Krishna put to death the demon Dhenuk, is for Tāla-sthali.

Another termination which we find occurring with sufficient frequency to warrant the supposition that it is an affix with a definite meaning of its own is *oi*. There are 5 examples of it in the district, viz. Gindoi, Majhoi, Mandoi, Radoi, and Bahardoi. Of these the most suggestive is the first, Gindoi. Here is a pond of ancient sacred repute, called Gendokhar-kund, which is the scene of an annual melá, the Phúl Dól held in the month of Phálgun. Hence we may safely infer that Gindoi is a compound word with Genda for its first element. This is not an uncommon name for a hindu, and its most obvious meaning would be 'a marygold.' So taken we would find a parallel in such proper names as Guláb 'a rose'; Tulsi, the sacred herb so called; Phúl, 'a flower'; and Puhap, for the Sanskrit *pushp*, with the same meaning. It may, however, be doubted whether it did not in the first instance represent rather the Hindi *gainda*, for *gajendra*, 'an elephant.' Besides preserving the name of the village founder, the term Gendokhar-kund is curious in another respect, as showing a complete popular forgetfulness of the meaning of the termination *okhar* at the time when the word *kund* with precisely the same import was added. English topography supplies a case exactly in point; for Wansbeckwater is composed of three words, which all mean exactly the same thing, but were current in popular speech at different times, being respectively Danish, German, and English. As to return to Gindoi, which we have found to be a compound word with Genda for its first element; the termination *oi* yet remains to be considered.

I take it to be *vāpi*, 'a pond.' By elision of the *p* and change of *v* into its cognate vowel, Genda-vāpi becomes Gendau-ai, whence Gindoi; *o* being substituted for *au*, and *i* for *ai* by the following Sūtras of Vararuchi, *Auta* ot I. 41. and *I'd dhairye* I. 39. The latter rule, it is true, refers strictly only to the word *dhairya*, which becomes *dhīram* in Prākṛit, but it seems not unreasonable to give it a wider application. The above line of argument would command unqualified assent, if it could be shewn that each of the places with the *oi* ending was in the neighbourhood of some considerable pond. There is such a one at Mandoi, called Achārya-kund; and Bahardoi, founded at an early period by Thākurs from Chitor, who only about 30 years ago lost their proprietary rights and now have all migrated elsewhere, is a place subject to yearly inundations, as it immediately adjoins some low ground where a large body of water is always collected in the rains. Radoi I have never had an opportunity of seeing, and therefore cannot say whether its physical characteristics confirm or are at variance with my theory: but at Majhoi, which is a Gújar village on the bank of the Jamuná, there is certainly no vestige of any large pond, which would account for the affix *vāpi*. This one proved exception cannot, however, be regarded as a fatal objection; for the same effect may result from very different causes; as, for instance, the Hindi word *bār* in the sense of 'a day of the week' represents the Sanskrit *vāra*; while if taken to mean 'water,' or 'a child,' it stands in the one case for *vāri*, in the other for *bāla*. Thus in the particular word Majhoi, the *o* may belong to the first element of the compound and the *i* be the affix of possession.

āna is another termination of somewhat rare occurrence. This is in all probability an abbreviation of the Sanskrit *ayana*, which means primarily 'a going,' 'a road,' but is also used in the wider sense of simply 'place.' An example very much to the purpose is supplied by Vararuchi, or rather by his commentator Bhāmaha, who incidentally mentions *munjāna*, 'a place producing the *munja* plant,' as the Prākṛit equivalent for the Sanskrit *maunjāyana*. The district contains nine places which exhibit this ending, viz., Dotāna, Halwāna, Hathāna, Mahrāna, Sihāna, Kaulāna, Mirtāna, Divāna, and Barsāna. But what was only suspected in the case of the Gindoi group, viz., that all the names do not really belong to the same category, is here susceptible of positive proof. But to take first some of the words in which *ayana* seems an appropriate affix: Dotāna, derived on the spot from *dānton*, 'a tooth-brush,' which is suggestive of Buddhist legends and therefore of ancient sanctity, may well be for Devatāyana; Halwāna, where an annual melā is celebrated in honour of Balarāma, may have for its first element Hala-bhrit, a title of that hero, the final *t* being elided and the *h* changed into *v*; while the first syllable in the three names Hathāna, Kaulāna, and Mirtāna, may represent respectively Hasti, Koma,

and Amrit; Amrit Sinh being recorded by tradition as the founder of the last named village. But the resemblance of Diwána and Barsána to any of the above is purely accidental. The former commemorates the Ját founder, one Diwán Sinh, whose name has been localized simply by the addition of the affix *a*, while Barsána has a history of its own, and that a curious one. It is now famous as the reputed birth-place of Rádhá, who is the only divinity that for the last two centuries at least has been popularly associated with the locality. But of old it was not so: the hill on which the modern series of temples has been erected in her honour, is of eccentric conformation, with four boldly-marked peaks; whence it is still regarded by the local Pandits as symbolical of the four-faced divinity, and styled *Brahma ká pahár*, or 'Brahma's hill.' This lingering tradition gives a clue to the etymology: the latter part of the word being *sánu*, which is identical in meaning with *pahár*, and the former part a corruption of Brahma. But this, the true origin of the word, had entirely dropped out of sight even in the 16th century, when the writer of the *Vraja-bhañti-vilása* was reduced to invent the form *Brishu-bhánu-pura* as the Sanskrit equivalent for the Hindi Barsána. A somewhat similar fate has befallen the companion hill of Nand-gánw, which is now crowned with the temple of Nand Raó Jí, Krishná's reputed foster-father. Its real name, before Vaishṇava influence had become so strong in the land, was *Nandi-grána*, by which title it was dedicated to Mahádeva in the character of Nandisvar, and the second person of the Hindu trinity, who has not appropriated all three of the sacred hills of Braj, was then in possession of only one, Gobardhan.

The local name Mai, or Mau, for the one seems to be only a broader pronunciation of the other (in the same way as *náu* is the ordinary village pronunciation for *nái*, 'a barber,' the Sanskrit *napita*), is found occasionally in all parts of Upper India and appears also in the Mathurá district, though not with great frequency.* Twice it stands by itself; twice as an affix, in *Pipara-mai* and *Ris-mai*; once in connection with a more modern name of the same place, *Mai Mirzá-pur*; and twice, as in *Ráo-pur Mai* and *Bara Mai*, where the exact relationship with the companion word may be a little doubtful. In most of these cases I consider it to be an abbreviation of the Sanskrit *mahi*, meaning 'land' or 'a landed estate.' The elision of the *h* is not according to any definite rule laid down by the Prákrit grammarians, but certainly agrees with vulgar practice: for example, the word *mahina*, 'a month,' is always pronounced *maina*; and if it were given its full complement of three syllables, a rustic would probably not understand what was meant. At *Mai Mirzápur* the tradition is that the name commemorates one *Mayá Rám*; and in the particular case, this very possibly

* Mr. Blochmann informs me that he has noted with regard to this word 'Mau,' that it is found all over the wide area extending from Western Málwá to Eastern Audh, but does not seem to occur in Bengál, Bihár, or Sindh.

may be so; but obviously instances of this very restricted derivation are rare.

Nagar, 'a town,' has always been fairly popular as a local affix, and the Mathurá district contains seven examples of the word so used, *viz.* Rúp-nagar, Sher-nagar, a second Rúp-nagar, Ma'súm-nagar, Rám-nagar, Bír-nagar, and Ráj-nagar. But it is in modern times and as a prefix that it enters most largely into any catalogue of village names. As a rule, whenever now-a-days an over-crowded town throws out a branch settlement, which becomes of sufficient importance to claim a separate entry in the Government rent-roll, it is therein recorded as Nagla so-and-so, according to the name of the principal man in it. On the spot, Nagla Bali, to take a particular case, is more commonly called Bali ká nagara; and after the lapse of a few generations, if the new colony prospers, it drops the Nagara altogether, and is known simply as Bali. The transmutation of the word *nagara* into Nagla and its conversion from a suffix into a prefix, are due solely to the proclivities of native revenue officials, who affect the Persian collocation of words rather than the Hindí, and always evince a prejudice against the letter *r*. It is interesting to observe that in England the Teutonic mode of compounding names differs from the Celtic, in the same way as in India the Hindí from the Urdu: for while the Celts spoke of Strath Clyde and Abertay, the Teutons preferred Clydesdale and Teymouth.

The number of sacred woods and lakes in Benj accords for the terminations *ban* and *kund*, which properly are not often met elsewhere. Examples of the former are Kot-ban, Bhadra-ban, Brinda-ban, Loha-ban and Mahá-ban; and of the latter, Rádhá-kund and Mádhuri-kund. The only name in this list, about which any doubt can be felt as to the exact derivation, is Loha-ban. It is said to commemorate Krishna's victory over a demon called Loha-jangha, *i. e.* Iron-leg; and at the annual festival, offerings of 'iron' are made by the pilgrims. In the ordinary authorities for Krishna's life and adventures I certainly find no mention of any Loha-jangha, and as we shall see when we come to speak of the village Bandi, local customs are often based simply on an accidental coincidence of name, and prove nothing but the prevalent ignorance as to the true principles of philology. But in the *Vrihat-kathá*, written by Somadeva in the reign of Harsha Deva, king of Káshmir, A. D. 1059-1071, is a story of Loha-jangha, a Bráhmaṇ of Mathurá, who was miraculously conveyed to Lanka: whence it may be inferred that at all events in the 12th century Loha-jangha, after whom the young Bráhmaṇ was named by the romancer, was recognized as a local power; and thus, though we need not suppose that any such monster ever existed, Loha-ban does in all probability derive its name from him.

The few local affixes that yet remain require no lengthened notice : of *garh*, or *garhi* there are as many as twenty instances, *viz.* Nīlkanthgarhi, a settlement of Jáesvár Thákurs ; Sher-garh, a fortress commanding the Jamuná, built in the reign of Sher Sháh ; Chamár-garhi, a colony of the factious Gújar tribe ; Ahvaran-garhi ; Chintá-garhi and Rustam-garhi, founded by Gahlot Thákurs in the reign of Aurangzeb ; Badan-garh, commemorating Thákur Badan Síñh, father of Súraj Mall, the first Bharatpur Rájá ; I'khú-Fath-garh, founded by one of Súraj Mall's officers ; Birju-garhi, Chintá-garhi, 'Ináyat-garh, Kankar-garhi, Lál-garhi, Máná-garhi, Mani-garhi, Rám-garhi, Shankar-garhi, Tilka-garhi, Bharú-garh, and Tál-garhi, all founded by Játs during the fifty years that elapsed between the establishment of their brief supremacy and the British annexation. The name will probably never be used again as a local affix ; and its extreme popularity during one half-century constitutes an interesting landmark in Indian provincial history, as proof of the troubled character of the country, when no isolated habitation was thought secure unless protected by a circuit of wall and ditch.

Kherá, as seen in Páli-kherá, Awa-kherá, Pál-khera, Aira-kherá, Sarkand-kherá, and Sel-khera, invariably implies a state of comparative deprivation, which may be either of people or of land, according as it arises either from the emigration of the greater part of its inhabitants to some entirely different locality, or by the formation of a number of subordinate hamlets in the neighbourhood, which divide among themselves all the cultivated area and leave the old bazar merely as a central spot for common meeting.

Patti ordinarily implies a comparatively modern partition of family lands : thus the villages, into which the old township of Magora was divided by the four sons of the Tomar founder, are called after their names, Ajít-patti, Ghátam-patti, Jájan-patti, and Rám-patti : and similarly, Bájana was divided by the Játs into three villages known as Dilu-patti, Siú-patti and Sul'tán-patti. The other four places in the district that have this affix do not, however, bear out the above rule. They are Lorha-patti, Nainu-patti, Patti Bahrám, and Patti Sakti. Neither of these has any companion hamlet dating from the same time as itself ; and Nainu-patti is a place of considerable antiquity, which long ago was split up into eleven distinct villages.

Another word of precisely similar import, *Thok*. This is used in the Mahá-ban pargana as an element in the name of five out of the six villages that constitute the Sonai circle, and which are called Thok Bindávani, Thok Gyán, Thok Kamal, Thok Saru, and Thok Sumerú.

Khoh is an exceptional affix, which occurs only once, in Mangal-khoh, the name of a village on a 'creek' of the old stream of the Jamuná.

Of *Sarée* as an affix we have examples in A'zamábád Sarée, Jamál-pur Sarée, Mal Sarée, Sarée-'Alí Khán, Sarée Dáúd, and Sarée Saliváhu. Only

at the two first is there any Sarāe actually in existence ; both of these are large and substantial buildings, erected by local Governors on the line of the old Imperial road between Agrá and Láhor. The others were probably mere ranges of mud huts, like the ordinary sarāe of the present day, and have therefore long since disappeared.

The Persian terminations *ábád* and *ganj*, which predominate so largely in some parts of India, have been little used in Hindi-speaking Mathurá. Of *ábád* there are only six examples, being an average of one to each pargana, *viz.*, A'zam-ábád and Murshid-ábád, each commemorating a local Governor in the reign of Aurangzib ; Aurang-ábád, dating from the same period ; Sa'dábád, the chief town on the demesne of Sháh-jahán's minister Sa'dullah Khán ; and Asaf-ábád, Bir-ali-ábád, Gulshan-ábád, and Salim-ábád, named after founders of less historical distinction. ,

Having thus passed in review every affix denoting 'place,' that we have been able to identify, we proceed to consider the second class of names, *viz.*, those in which the affix signifies 'possession.' The examples under this head are equally numerous and in a philological point of view of no less importance ; but the whole series is traversed by a single clue, and if this is grasped at the beginning, it is found to lead so directly from one formation to another, that it precludes all necessity of pausing for lengthy consideration at any particular stage of the argument. Obviously, the simplest mode of expressing possession is by attaching to the name of the place, under the grammatical particle, whatever it may be, which in consequence of its familiar use has been selected as the special sign of the genitive or possessive case. This in modern Hindustani is *ká* or *kí*, which we find employed in the following ten words, *viz.*, Barká, Mahanki, Berká, Maṛháká, Bhartiyaká, Bhúreká, Ká-neká, Maṛhuaká, Saláká, and Súrka. In the last six names on the list the former part of the compound, *viz.*, Bhartiya, Bhúra, &c., is known to be the name of the Ját founder of the village. Thus we have an indisputable proof that about a century ago it was not at all an uncommon thing to form names of places in this way. If no earlier examples of the formation occur, it is most reasonable to explain their absence by inferring, as in the case of *puri*, that in the course of time the rough edges, that once marked the place where the word and its affix joined, have become so worn and smoothed down that they can no longer be felt. Now by eliding the *k*, a very simple proceeding and one quite in accordance with rule, an amalgamation would be effected between the two elements of the compound which would totally alter their original appearance ; and we have only to reinsert it to discover the meaning of many names otherwise unintelligible. Thus Bhálai, a settlement of Bhál Thákurs, is seen to represent *Bhál-ki* (*basti*) ; Bághai is for Bágh-kí ; Maḍanai, for Maḍan-kí ; Ughai, for Ugra-kí ; Mahpai, for Mahípa-kí ; and so on. Similarly, Indau is for Indra-ká, and Karnau for Karna-ká : the re-

presentation of *a + a* by *au* rather than *á* being almost an invariable practice, as we see in *ráu*, a contraction for *rájá*, *pánu* for *pada*, *nau* for *nava*, and *táu* for *táta*.

Ká however is not the only sign of the genitive case in use; for in the Marwári dialect its place is occupied by *rá*. Of this too there are abundant examples, as might have been anticipated; for some centuries ago, migrations from Rájputáná into Mathurá were very frequent and in a less degree continue to the present day. Thus, we have Umraurá, Lohrári, Ganesará, Bhurári, Púthri (from *púth*, a sand-hill), Bhainsára, Garumrá (for Garuḍa-rá) and Bágharra, &c. At the last named place the old village site is called *Sher-ká-kherá*, which puts the meaning of the word Bágharra beyond a doubt; the reduplication of the *r* being purely phonetic. Other names of a slightly different character are Kunjera (where is Kunj-ban), Ráhera, Ránera (founded by Sissodia Thákúrs, who named it after the Ráná of Chitor whence they had migrated), Maghera, Nonera, and Konkera, &c. In these the prolongation of the second syllable of each word makes it probable that the affix is not simply *rá*, but rather *hárá*. This word is known to be exactly identical in meaning with the more common *wálá*, of which, as a component in a village name, we have two illustrations in the district, *vis.* Pípalwárá and Bhadanwárá. It is therefore not in itself unlikely that *hárá* would be used for the same purpose; and the belief that it really has been so used, is confirmed by the fact that Ránahárá and Nonahárá are alternative modes of spelling Ránará and Nonerá, and are perhaps the more popular of the two among village scribes. In rapid speaking it is difficult to distinguish between the sounds of *ahara* and *era*; as may be familiarly exemplified by the great Hindu festival, the Dasahara, which by people who aim only at representing the vulgar pronunciation, is invariably spelt Dusserah. Thus such words as *kamera* 'a workman,' from *kám*, 'work,' and *chitera*, 'a painter' from *chitra* 'a painting'—being obviously exactly identical in sense with *kám-wálá* and *chitrawálá*—may be best explained by supposing that the original termination was *hárá*; and in the same way Nonerá, meaning 'Salt-town' (from *lon* or *non*, the Hindi form of the Sanskrit *lavana*), if written in full, would be Lavanahárá, or Nona-hárá. These considerations are interesting, since they supply with almost absolute certainty the derivation of the particle *rá* as the sign of the genitive case. It is the second syllable of *hárá*, the first syllable of which is always combined with and lengthens the final vowel of the first member of the compound. The more common *ká*, with precisely the same signification, is of entirely different origin and represents the Sanskrit affix *aka*.

In the same way as *ká* has been unable to resist mutilation, so also with *rá*; though in the latter case it is not the consonant, but the vowel that has suffered. There consequently remains only the letter *r*, which we see

appearing as a final in such words as Kámar, Sahár, Udhar, and Surír. Of these, Kámar (for Kám-rá) is probably an offshoot from the neighbouring town of Kám-ban in Bharatpur territory, a famous place of Vaishnava pilgrimage; while Sahár and Udhar must have been named after their respective founders, who in the one case is known to have been called Udho, or Udhan, and in the other was probably some Sabhá. In Surír, which presents peculiar difficulties, we fortunately are not left to conjecture. For a local tradition attests that the town was once called Sugrív-ká Kherá. The resemblance between the two names is so slight that the people on the spot and the unphilological mind generally would not recognize any connection between them: but according to rules already quoted Sugrív-rá would pass naturally into Surír, and the fact that it has done so is a strong confirmation of the truth of the rules.

Both in Sanskrit and also in modern Hindustani, the affix most commonly used in the formation of adjectives that denote possession, is *ī*; thus from *dhan* 'wealth' comes *dhani*, 'wealthy,' and from *māla* 'a floral wreath,' comes *māli*, 'a florist.' Dr. Hunter, with much perverted ingenuity, has gone out of his way to suggest that the latter are an aboriginal and non-Aryan race and "take their name from the tribal term for man, *male*, from which many hill and forest people of northern and central India, possibly also the whole Malay race of the Archipelago are called." I am not aware that in this theory he has found any followers: whatever the origin of the Malays, there is no more reason to suppose a connection between them and the Mālis of our gardens, than between man, the biped, and *man*, a weight of 40 cers. As the letters of the alphabet are necessarily limited, it must occasionally happen that combinations are formed which are quite independent of one another and yet in appearance are identical. Among examples of the *ī* affix we find in Mathurá, from *dhimar*, 'a fisherman,' Dhímari, a fishing village on the bank of the Jamuná; from a founder Husain, a village Husaini; from Pál, the favourite title of a Thakur clan, Páli; from Pingal, Pingari; from *semal*, the cotton-tree, Semri; from baḥúl, the acacia, Babúri; from *Khajúr*, Khajini; and from Kinára, 'the river bank,' Kinári, &c. A lengthened form of the same affix is *iya*, which we find in Jagatiya and Khándiya.

Another affix, which in ordinary Sanskrit literature occurs as frequently as *ī*, and with precisely the same signification, is *val*, *vatt*. In vulgar pronunciation the consonant *v* generally passes into the cognate vowel; thus Bhagavati becomes Bhagoti, and Sarasvati, Sarsúti. I am therefore led to suspect that this is the affix which has been used in the formation of such village names as Kharot, Khatauta, Ajinothi, Bilothi, Kajirothi, Basonti, Bāṭhi, Jamunauta, Junsuthi, Sonoṭh, Bádauth, Barauth, Dhanoti, and Jatarota. All these places are presumably old, and nothing can be stated with certainty as to the period of the foundation, but the

only one of them in any way remarkable is Báthi. Here is the sacred grove of Bahula-ban, with the image of the cow Bahulá, who (as told in the Itihás) addressed such piteous supplications to a tiger who was about to destroy her, that the savage beast could not but spare her life. A *melá* in her honour is still held on the fourth day of Kuwár, called 'Bahulá chaturthi.' In every other instance where the *ban* is a place of any celebrity, it has supplied the foundation for the village name, and has probably done so here too. Nor is the transition from Bahulá-ban to Báthi at all an isolated one; the change of the dental into the cerebral consonant need present no difficulty, for the same has occurred in the Hindi *paṭṭan* 'a town,' and in *murḥa* 'a fool' for the Sanskrit *mugḍha*; but the insertion of the aspirate is an irregularity which it is not equally easy to explain.

A third affix which can be more appropriately noticed here than elsewhere, though it has a somewhat different *source*, is *a*. This implies primarily 'a product' or 'result.' Thus from *ber*, the fruit tree, comes the name of the village Bera, an orchard of *ber* trees; from Nahar, a man's name meaning lion, Nahra, an abbreviation for Parasu-rám, Parsua; from Rác [Sen], Raya; from Parameshvar Dás, Pavesara; and similarly Bisambhara, Dandisara, &c.

We may now pass on to the first sub-division of class III, in which are included all such village names as originally were identical, without addition or alteration of any kind with the names borne by the founders: though the original identity, it must be remembered, is no guarantee against subsequent corruption. One of the earliest examples in the district is afforded by the village Son, which is said to have been the capital of a Rájá Son—or more probably Sohan—Pál, a Tomar Thákur from Delhi. Sonkh, Sonsa, and Sonoth, all three places in the immediate neighbourhood, would also seem to be named after him and to prove that he was an historical personage of at least considerable local importance. Another interesting illustration which must also be of early date, is found in the name Dham Siñha. Here Dham, which is the obsolete Prákrit form of *dharma* and is not understood at the present day, runs a great risk of being altered by people who aim at correctness but lack knowledge, into the more intelligible word *ghan*. In modern times this style of nomenclature has been so prevalent that a single Pargana—Mahá-ban—supplies us with the following examples, *viz.* Bírbal, Gaju, Misri, Bhúra, Súra, Báru, Rausanga, Nauranga, Mursena, Bansa, Bhojua, Bhíma, and Súr. Of these, Rausanga for Rúp Sinha would scarcely have been recognizable but for the aid of local tradition. Occasionally, the names of two brothers, or other joint founders, are combined, as we see in Sampat-jogi, Chúra-hansi, Bindu-buláki, and Harnaul. The latter is a curious contraction for Harna Navala; and as 'the swing' is one of the popular institutions of Braj, the word not unfrequently passes through a further

corruption and is pronounced Hindol, which means a swing. This will probably before long give occasion to a legend and a local festival in honor of Rádhá and Krishna.

Under the same head comes the, apparently Muhammadan name Noh ; which, with the addition of the suffix *jhil*, is the designation of a decayed town on the left bank of the Jamuná to the north of the district. At no very great distance, but on the other side of the river, in Gurgánw, is a second Noh ; and a third is in the Jalesar Pargana, which now forms part of the Agrá district. So far as I have any certain knowledge, the name is not found in any other part of India ; though it seems to occur in Central Asia, for the Yárkand expedition is stated in the papers to have reached Leh viâ Khotan, Kiria, Polu, and Noh, by the easternmost pass over the Kuen-lun mountains. Upon this point I may hope to acquire more definite information hereafter ; the best maps published up to the present time throw no light on the matter, for though they give the towns of Kiria and Khotan, they do not show Noh, and its existence therefore requires confirmation. The three places in this neighbourhood all agree in being evidently of great antiquity, and also in the fact that each is close to a large sheet of water. The lake, or morass, at Noh-jhil spreads in some years over an area measuring as much as six miles in length by one in breadth. It is no doubt to a great extent of artificial formation, having been excavated for the double purpose of supplying earth with which to build the fort, and also of rendering it inaccessible when built. The inundated appearance of the country combines with the name to suggest a reminiscence of the Biblical Deluge and the Patriarch Noah. But the proper spelling of his name, as Mr. Blochmann informs me, is Núh, with the vowel *ú* and the Arabic *h*. Badáoní, who twice* mentions the town, spells it with the imperceptible *h* ; but in the Aín-i-Akbarí, which herein agrees with invariable modern usage, the final letter is the Arabic *h*. Again, if a reference to the Deluge were intended, the word Noh would not have been used simply by itself ; and standing as it does, it can scarcely be other than the name of the founder. But (again to quote Mr. Blochmann) " Muhammadans use the name Núh extremely rarely. Ádam, Músá, Yúsuf, and Ayúb are common ; but on looking over my lists of saints, companions of Muhammad, and other worthies of Islám, I do not find a single person with the name Núh ; and hence I would look upon a connection of Noh with Noah as very problematical. I would rather connect it with the Persian *núh*, 'nine,' which when lengthened becomes *noh*, not *núh* ; as the Persian *dih*, 'a village,' becomes *deh*, not *dih*." But if we abandon the Semitic name, it will be better, considering the purely Hindu character of the country, to try and fall back upon some

* Once as the scene of a fight between Iqbál Khán and Shams Khán of Bayánah (A. H. 802), and again as the place where Mubárák Sháh crossed the Jamuná for Jartoli.

Sanskrit root, and I am inclined to regard the name as a Muhammadan corruption of *nava*—not the adjective meaning ‘new,’ but a proper name—and with the *h* added either purposely to mark the distinction, or inadvertently in the same way as *rājā* is in Persian characters incorrectly written *rājah*. In the Harivansa (line 1677) mention is made of a king Ushinara, of the family of Kaksheyn, who had five wives, Nrigá, Krimí, Navá, Darva, and Drishadvati. They bore him each one son, and the boys were named Nriga, Krimi, Nava, Suvrata and Sivi, of whom Nava reigned over Navaráshtram; Krimi over Kumilá-puri; Sivi, who is said to be the author of one of the hymns of the Rig Veda (X. 179), over the Sivayas, and Nriga over the Yaudheyas. In the Mahábhárat the Usinaras are said to be a lower race of Kshatriyas. They are mentioned by Pánini in a connection which seems to imply that they were settled in or near the Panjáb; and in the Aitareya Brahmana, Usinara is collocated with Kuru and Panchála. Again, Drishadvati, the fifth of Usinara’s wives, recalls to mind the unknown river of the same name which is mentioned by Manu as one of the boundaries of Brahmavarta, and in the Mahábhárat as the southern boundary of Kurukshetra. From all this it may be inferred that the Navaráshtra, over which Usinara’s third son Nava reigned, cannot have been far distant from Mathurá and Gurgánw; and its capital may well have been the very place which still bears his name under the corrupt form of Noh or Nauh.

The second subdivision of Class III is of an extremely miscellaneous character and admits of no grouping, each name having a separate individuality of its own. Some of the more obvious examples have been already quoted: such as are Basni, ‘a colony,’ for the Sanskrit *vasati* (which at the present day is more commonly abbreviated by the alternative mode into *basti*); Chauki, an outpost, on the Gurgánw road; Nagariya, ‘a small hamlet’; Barhá ‘a removal’; Garhi, ‘a fort’; Mai, ‘an estate’; Khor, ‘an opening’ between the Barsána hills; Anyor, ‘the other end’ of the Gobardhan range; Pura, ‘a town’; Kheriya, ‘a hill’; and Toli, ‘an allotment.’ Others require more detailed explanation on account either of their intrinsic difficulty, or of the mythological disguise put upon them by the local pandits, who think there is no place in the whole of Braj which does not contain some allusion to Krishna. Thus they connect the word Mathurá with the god’s title of Madhu-mathan, forgetting that the country certainly existed and, for all that is known to the contrary, bore the same name as now for ages prior to the incarnation in which that title was acquired. The more natural derivation is from the root *math* direct, in its primary sense of ‘churning’; an exact grammatical parallel being found in the word *bhidura*, ‘breakable,’ a derivative from the root *bhid*, ‘to break.’ The name thus interpreted is singularly appropriate; for Muthurá has always been celebrated for its wide extent of pasture-land and many herds of cattle, and in all poetical descriptions of the

local scenery 'the churn' is introduced as a prominent feature. I observe that Bábu Rájendralála Mitra in a learned article on the Yavanas, comprised in the earlier part of this volume, has incidentally remarked upon a passage in the Sánti Parva of the Mahábhárat, in which the word Madhura occurs, that this is the ancient form of Mathurá. Now I should hesitate to dispute any statement deliberately made by so eminent a scholar, but this appears to be a mere *obiter dictum*, and I strongly doubt whether in the whole range of early Sanskrit literature the capital of Braj is ever designated Madhurá. In the particular passage which he quotes, Lassen regards the word as the name of a river; and that the well-known city in the Dakshin is in the vernacular always spelt Madhurá in no way affects the argument; for even if the two names are etymologically identical, which is probable but not certain, the dislike shewn by all the languages of the south to the use of hard consonants is quite sufficient to account for the alteration.

Similarly, the name of the country, Braj, or Vraja, has nothing to do with the Vajra Sena, the son of Aniruddh, who is said to have been crowned king of Mathurá on Krishna's death; but comes immediately from the root *vraj*, 'to go', and is thus a highly appropriate designation for a land of nomadic herdsmen. Equally at fault is the mythological derivation of 'Bathen,' the name of two large villages in the Kosi Pargana, where Balaráma, it is said, sat down (*bailthen*) to wait for Krishna. Here again the real reference is to the pastoral character of the country, *bathan* being an archaic term to denote a grazing-ground. A still greater and more unnecessary perversion of etymological principles is afforded by the treatment of the word Khaira. This is derived from the root *khedna*, 'to drive cattle', which was Krishna's special occupation as a boy: but it is in fact only the regular contraction of the Sanskrit *khadira*, the Acacia Arabica, more commonly known as the *babul*; as is proved by the contiguity of the village to the *Khadira-ban*, one of the twelve sacred groves. A somewhat similar tree, as may be observed in passing, the *lodhra*, or *Symplocos*, has probably furnished a name for the village of Lohi in the Mát Pargana: while the Tindúk Ghát at Mathurá is probably so named not in honour of any pious ascetic, but with reference to the *pasendu*, or *Diospyros*, one of the most common trees in the district, which in Sanskrit is called Tinduka.

But the most interesting example of an elaborate myth based solely on the misunderstanding of a local name is to be found in the village of Bandi. Here is a very popular shrine, sacred to Bandi Anandi, who are said to have been two servants of Jasoda's, whose special employment it was to collect the sweepings of the cow-shed and make them up into fuel. But in the inscription over the gateway leading into the court-yard of the temple, which is dated *Sambat* 1575, there is no mention of Anandi whatever. Part is illegible, but the first words read clearly as follows: *Svasti*

sri Sarvopari birájamán Bandi Ji. Tasya sevak, &c. From this it may be inferred that Anandi has been added in very recent times simply for the sake of the alliterative jingle, and because there happened to be a second old figure on the spot that required some distinctive name. The original word was Bandi alone. The Gokul Gosáins support their theory as to its etymology by making the Gobari Lila at Bandi one of the regular scenes in the dramatic performances of the Ban-játra; but it is not accepted by the more old-fashioned residents of the village, who maintain that the local divinity was a recognized power long before the days of Krishna, who was brought there to offer at her shrine the first hair that was cut from his head. Their view as to the relative antiquity of the Bandi and the Mathurá god is certainly correct; for both the images now believed to represent Jasoda's domestic servant¹ are clearly effigies of the goddess Durgá. In the one she appears with eight arms, triumphing over the demon Mahishásur; in the other which is a modern fac-simile, made at Brinda-ban, of the mutilated original, she has four arms, two pendent and two raised above the head. Neither of them can represent a human handmaid; and thus they at once disprove the modern story, which would seem to be based on nothing more substantial than the resemblance of the word *bandi* to the Persian *banda*, meaning 'a servant.' The real derivation would be from *bandya*, or *vandya*, the future participle of the verb *vand*, signifying 'venerable' or 'worshipful.' Thus what was once an epithet of a particular image of Devi became after a time its distinctive name; and eventually, being referred by the ignorance of the people to a more ordinary term of current speech, has originated a legend and a local festival for which in fact there is no foundation whatever.

The above is one illustration of a general rule that all presumably ancient local names are entirely different in origin and meaning from any terms of current speech with which they may happen to be identical in form. Thus, as we have already seen, the village Parson has no connection with *parson*, the common adverb of time; neither is Paitha so named, as being near the mouth of the cave into which the people of Braj 'entered' (*paithá*). Again, Rál, a large village in the Mathurá Pargana, is not so called as being the scene of one of Krishna's 'battles' (*rár*), as local pandits say; nor because the extensive woods round about it abound in *rál*, or 'resin:' but rather it is a contraction of Raja-Kula, 'a king's house;' a compound of similar character with Gokul, 'a cow house,' the name of the town where Krishna was nurtured by the herdsman Nanda. Rával, a village in the same neighbourhood, the reputed home of Rádhá's maternal grandfather Surbhán, may be identical in meaning; or it may even represent an original Rádhá-kula, in which case it would be curious as affording the earliest authority for Rádhá's local existence and pre-eminent rank. Koila again is evidently not

the bird called in Sanskrit *Kokila* and in Hindi *Koil* ; for who would dream of calling a place simply Cuckoo without any affix such as in the possible compound Cuckoo-town ? Neither is it the exclamation *Koi lá*, uttered by Vasudeva as he was bearing the infant Krishna across the Jamuná ; for whatever the language then in vogue, it certainly was not modern Hindí : nor again, and for a similar reason, does the word *Koila* mean 'charcoal' with a reference to the ashes of the witch Pútaná, washed across the stream from the town of Gokul. But it may be taken for granted that the final consonant stands for *rá* and has the possessive force of that particle, while the former member of the compound is either *Koi*, 'the water-lily,' or *Kol*, for *Kroṛa*, 'a wild boar.' The extensive morass in the neighbourhood, well-known to sportsmen as the Koila jhil, renders either derivation probable and appropriate. If the fact were not now placed on record, a few more years and the philologists who look for the origin of Indian names in every language saving only the vernacular of the country, would seize the opportunity of declaring Koila to be merely a mis-pronunciation of the English 'quail.' Similarly, it may reasonably be conjectured that Kukar-gama is not so called because a Banjára in his travels happened to bury beside the village pond a favourite dog (*kukár*), though the slab supposed to cover the dog's grave is still shewn ; but rather, as the village is certainly of ancient date and was colonized by Thákurs from Chitor, it is more probable that its name commemorates the otherwise unknown founder, since *Kukura* occurs in the Mahábhárat as the proper name of a king, and may therefore have been at one time in common use. To pass yet more rapidly over a few other illustrations of the same rule, that apparent identity is equivalent to real difference : *Kámar* does not commemorate Krishna's gift of a blanket (*kamal*) to the shivering hermit Durvásas, but rather implies a migration from the older town of *Káma* ; 'Ainch' does not refer to the 'stretching' of Krishna's tent-ropes, though the real derivation is doubtful ; 'Jáu' is not the imperative verb 'go,' but a corruption of *yáva*, 'lae ;' *Marna*, now altered by office copyists to *Bharna*, has no relation to the 'death' of one of Krishna's enemies ; and 'Jait' is not simply an abbreviation for *jaitra*, but (as shewn by the village pronunciation *Jaint*) represents an original *Jayanta*, which occurs in Sanskrit as the name both of a river and a country.

It must, however, be borne in mind that the application of this rule is restricted exclusively to local names of ancient date. Thus the name of the village Sanket is really identical with the Sanskrit word *sanket*, meaning 'an assignation' or 'rendezvous ;' the place which lies halfway between Barsána and Nandgánw, the respective homes of Radhá and Krishna, having been so called by the Gosáins of the 16th century with the special object of localizing the legend. Similarly, Pisaya with its beautiful forest of kadamb trees, to which the author of the *Vraja-bhakti-vilása* gives

the Sanskrit title of Pipása-vana, may really bear a name identical with the Hindi word *pisaya*, 'thirsty' if the name was first assigned to the spot by the Gokul Gosáins as a foundation for a story of Rádhá's bringing a draught of water for the relief of her exhausted lover. But this is questionable, since it appears that there is a place with the same name, but without any similar legend, in the Aligarh district ; and both are therefore most probably far anterior to the 16th century and susceptible of some entirely different explanation.

In all these and similar cases it is impossible to arrive at sound conclusions without a large amount of local knowledge ; while the absurdity of the explanations advanced by the local Pandits demonstrates the equal necessity for acquaintance with at least the rudimentary laws of philological science. Scholastic speculations, made without reference to physical features or the facts of village history, are always liable to summary disproof ; and no one with any respect for his own reputation should think of pronouncing off-hand upon the derivation of the name of any place regarding the circumstances of which he has not very definite information. For example, as the village Játī-pura is on the border of the Ját state of Bharatpur, what could be more plausible than to say that it is so called as being a Ját colony ? but as a fact, it has always been inhabited by Bráhmans, and its founder was the Vallabháchárya Gosain Bīṭṭhálnáth, who was popularly known by the name of Játī jī. Again, Lodhauri (in accordance with the principles stated in the earlier part of this paper) might be at once set down as equivalent to Lodha-puri ; but here too the caste of the residents forbids such a derivation, for they have always been not Lodhas, but Jádons ; and the modern name is a perversion of Lalítá-puri. Phálen again and Siyára would be inexplicable but for the knowledge that they are built, the one on the margin of a pond, called Prahlád-kund, and the other by the Chír Ghát, a very ancient and now comparatively neglected *tírath* on the Jamuná. The confusion between the letters *s* and *ch* is one of the peculiarities of the local dialect. Thus Anar Siñh is frequently called Amarchu ; and the village of Parsua, in the mouths of the villagers on the spot, is indistinguishable from Pilchua.

Although it may safely be laid down as a general principle of Indian toponymy that the majority of names are capable of being traced up to Aryan roots, it is possible that the rule may have some exceptions. In the Mathurá and Mainpuri districts there is a current tradition that the older occupants of the country were a people called Kalárs. The name seems to support a theory advanced by Dr. Hunter in his Dissertation, where he quotes a statement from some number of the Asiatic Society's Journal to the effect • that the whole of India was once called Kolaria. On the strength of a number of names which he sees in the modern map, he concludes that the race, from

whom that name was derived, once spread over every province from Burma to Malabar. He finds indications of their existence in the Kols of Central India; the Kolas of Katwár; the Kolís of Gujarát; the Kolitas of Asám; the Kalárs, a robber caste in the Tamil country; the Kolárs of Tinnevely, and the Kolís of Bombay, &c., &c. Upon most of these names, as I have no knowledge of the localities where they exist, I decline to offer any opinion whatever, and can only express my regret that Dr. Hunter has not exercised a little similar caution. For he proceeds to give a list of town-names, scattered as he says over the whole length and breadth of India, which seems to me of the very slightest value as a confirmation of his theory. No one should be better conversant than himself with the vagaries of phonetic spelling; and yet he gravely adduces as proof of the existence of a Kol race, such names as Kulianpur and Kullian; though it is scarcely possible but that, if correctly spelt, they would appear as Kalyánpur and Kalyán; the latter being still a popular Hindi name and the Sanskrit for 'auspicious'. Moreover, if the race was ever so widely spread as he supposes, it is inconceivable that they should give their tribal name to the different towns they inhabited; for such names under the supposed circumstances would have no distinctive force. For example, if the Hindus were suddenly to be swept out of India, the race that superseded them would not find a single village bearing such a name as Hindu-pur, or Hindu-gánw. Obviously it is only a country that derives its name from a tribe, while towns and villages commemorate families and individuals. To ascertain who the Kalárs were is certainly an interesting question, but one upon which it is as yet premature to speak positively. My own impression is that the name denotes a religious rather than an ethnological difference and that they were—in this neighbourhood at all events—Buddhists or Jains. At many of the places from which they are said to have been ejected by the ancestors of the present Ját or Thákur families, I have found fragments of Buddhist or Jain sculpture, which can only have been the work of the older inhabitants, since it is certain that the race now in possession have never changed their religion. It is of course possible that these Kalárs may have been non-Aryan Buddhists; but the old village names, which in several cases remain unchanged to the present day, such as Aira, Madem, Byonhín, &c., though of doubtful derivation, have certainly anything but a foreign or un-Indian sound.

These and a considerable number of other names yet require elucidation: but the words with which I prefaced Part II of my Mathurá Memoir in anticipation of the present argument, have now I trust been so far substantiated that I may conclude by repeating them as a summary of actual results. "The study of a list of village names suggests two remarks of some little importance in the history of language. *First*, so many names that at a hasty glance appear utterly unmeaning can be positively traced back to

original Sanskrit forms as to raise a presumption that the remainder, though more effectually disguised, will ultimately be found capable of similar treatment: a strong argument being thus afforded against those scholars who maintain that the modern vernacular is impregnated with a very large non-Aryan element. *Secondly*, the course of phonetic decay in all its stages is so strictly in accord with the rules laid down by the Prākṛit Grammarians, as to demonstrate that the Prākṛit of the dramas (to which the rules particularly apply), even though extinct at the time when the dramas were written for the delectation of a learned audience, had once been the popular language of the country; and as Anglo-Saxon imperceptibly developed into modern English, so has Prākṛit been transmuted into modern Hindi, more by the gradual loss of its inflections than by the violent operation of any external influences." Thus the recognition of Persian or any dialect of Persian as the vernacular of the country implies an historical untruth as regards the past and can only be verified in the future by the obliteration of all existing traditions.

Transcript of the Pāla Inscription of the Buddal Pillar, Dinājpūr, by PANDIT HARACHANDRA CHAKRAVARTI. Communicated by E. V. WESTMACOTT, C. S.—With an annotated translation by PRATĀPACHANDRA GHOSHĀ, B. A., Assistant Secretary, Asiatic Society, Bengal.

In the 1st volume of the 'Asiatic Researches,' a translation is given of this inscription by Wilkins, but without the text. A short time ago, Mr. E. V. Westmacott, C. S. obtained a transcript from Pandit Harachandra Chakravarti which is given below with a fresh translation.

Mr. Westmacott says that Buddal was a factory in the Company's commercial days; it is on the Kulkulī-kharī, about ten miles E. N. E. from Patnitala Police Station. The pillar is less than a mile N. E. of it, near Mangalbāri, and goes by the name of 'Bhīm's ox goad' (*Bhīmer Pānti*).

1. पञ्चातः श्राविल्लवशैको वीरदेवसद्वयः ।
पाञ्चासो नाम तद्गोत्रे गणेशसद्वयः ॥
2. शक्रः पुरोदिश्वपतिर्न दिग्मन्त्रेषु
तत्रापि दैत्यपतिभिर्जितमन्दनः सः ।
----- चर्मपरायणः क
तत्क्षामुपैति निजरास उदयति यः ॥
3. पत्नीया नाम तस्यासीदित्यान्विवर्तिनी ।
निसर्गविमलस्त्रिधा साध्वी त्रैलोक्यी शुभा ॥

4. विद्यासु यूपसु ---
 --- परितस्त्रिलोकं ।
 सुमुखयोः कमलयोगिरिव द्विजैः
 श्रीदेवपाशिरिति नामनि सुप्रसिद्धः ॥
5. आरेवाजमकामतत्रजमदस्त्रिभुविला संवत्-
 रागौरी पितुरीश्वरेन्दुकिरणैः पुण्यत् सितिको गिरेः ।
 मार्तण्डासुमयोदयारणजलादावारिराग्निद्वयात्
 नीत्या यस्य भुवं चकार करदा श्रीदेवपाशो ऋषः ॥
6. माद्यन्नागजैर्नखवदनवरतोक्तासिदानप्रवाहैः
 क्षिप्रज्जोद्धतभङ्गप्रवणघनरजः सम्भृताग्रा विकारां ।
 दिक्चक्रायातभूयत्परिकल्पितसरद्वाहिनी दुर्विलोकं
 प्राप्य श्रीदेवपाशो ऋषितरवसत्तापेक्षया द्वारि यस्य ॥
7. दक्षायनल्पमुदुपश्चविपीठमये
 यस्यासनं नरपतिः सुरराजकल्पः ।
 नानानरेन्द्रमुकुटाङ्कितपादपांशुः
 सिंहासनं सचकितः खयमाससाद ॥
8. तस्य श्रीशर्करादेव्या मनेः सोम इव द्विजः ।
 अभूत् सोमेश्वरः श्रीमान् परमेश्वरवज्रभः ॥
9. न आन्तं विकटं धनञ्जयतुलामावृष्ट्य विभ्रामता ।
 विमान्यर्थेषु वर्षता कुतिगिरो मोहार्थमाकर्षिताः ।
 नैवोक्तं सधुरं वचः प्रणयिनः सम्मतिनास्त्रिया
 येनैवं स्वगुणैर्जगद्विद्वद्भ्यो सतां विस्मयः ॥
10. शिव इव करं शिवाया हरिरिव लक्ष्म्या गृह्णात्यमप्रेप्सुः ।
 अनुरूपाया विधिज्ञात् तरलादेव्याः पाणिं जघाह ॥
11. ---
 दुर्बोधोऽभ्यस्तशक्तिः खनयपरिगता शेषविद्याप्रतिष्ठः ।
 ताभ्यां जन्म प्रपेदे चिद्वज्रजनमनो नन्दनः सुक्रियाभिः
 श्रीमान् कौदारमित्रो गुह इव विलसद्गीतरूपप्रभावः ॥
12. भास्वदर्शनसम्पीत चतुर्विद्यापथेनिधीन् ।
 जहासागस्त्यसम्पत्तिमुद्गिरस्त्रिस्थिरान्मु यः ॥
13. उत्कीर्णितोऽकलकुलं हृतज्जनगर्वं
 कर्णोद्धतद्रविङ्गुर्जराजदर्पं ।
 भूपोठमन्त्रिरसनाभरणं वुभोज-
 नीदेऽश्वरश्चिरमुपास्य धियं यदीयां ॥
14. लयमपहृतविमान्यर्थिनो योवसेने
 द्विपदि सुहृदिवासीन्निर्भिवको यदाह्वा ।
 जयजलधिमिपाते यस्य भीर्धूतपापा

- परिवर्द्धित कर्म यो यः परे धाम्नि रमे ॥
15. यस्यापेयु इहस्थितिप्रतिष्ठतेः श्रीस्वरपाशो ऋपः
सः सादिन्द्र इव प्रजा प्रियवलो गत्व भूयः स्वयं ।
नानाभोनिधिमेकलस्य जगतः कल्याणगङ्गा चिरं
गङ्गाभः सुतमानसो नतशिरा जघाह पूत पयः ॥
16. देवप्रामभवा तस्य पत्नीवन्मा — — — ॥
— — — — — — — — — ॥
17. सा देवकीव तस्माद्यशोदया स्त्रीकृतमिव ह्यर्थं ।
गोपीसुप्रियकारकमभूत पुत्रपोत्तमं तनयम् ॥
18. जमदग्निकुलोत्पन्नः सम्पन्नश्चचचिन्मकः ।
यः श्रीगुरुमित्राष्टो रामसेन इवापरः ॥
19. कुशलो गुहान् विवेक्तुं विशिंतिषु यं ऋपः प्रपदं स्थनमति ।
श्रीनारायणपाशः प्रशस्तिरपरा कियत्यस्यैव ॥
20. नानाकायरसागमेकधिमो नोतौ परा निष्ठता
वेदोक्तानुगमादसौ प्रियतमो वक्त्रस्य सम्मन्विता ।
आसक्तिर्गुणकीर्तनेषु महतां विख्यातविज्ज्योतिषो
यस्यानल्पमतेरेमेयशसो धर्मावतारो नदः ॥
21. यस्याग्निषः शासति वागधोश् विहाय वैराणि नानेसर्गजानि ।
उभे स्थित सख्यमिवाभिगन्त्रावेकच लक्ष्मीश्च सरस्वती च ॥
22. ग्राह्यानुभोलनगभीरफलैर्विवादे
विद्वत्सभासु परवादि मदानुलेपः ।
उद्भासितः सपरितो रिपुविद्विषाश्च
नलोकाविक्रमवरेण हताभिमानः ॥
24. सहसैव वलं न यस्य यत्त्वाधगत्यपि न कर्तुं युग किञ्चित् । — — — —
कश्चिदानमपि यस्य न जातु शान्तं । — — — —
25. अतिलोच पलित कलियुग वाल्मीकि यमपि शूरशूर वर्धेति — — — —
26. वाणी प्रसन्नगभीरा विरोतिव पुनातिव ।
पितरं स्वयमाख्याय पुनन्नुपगमन् स्वयं ।
ब्रह्मति पुरषात् यस्य — — यं च प्रपेदिर । गोदा — — — —
27. स्वकीय वपुषो लोके क्षण प्राहिणि खादि — — — —
28. — — — फलिनां दृष्टः प्रियसख आर्योपमरोपिन ।

TRANSLATION.

I. There was one of S'audilya race known as Viradeva, from him descended one by name Pāñchāla, in his family and of him was born Garga.

From the Sanskrit it appears that Garga was the son of Pāñchāla, and that Viradeva was one of the ancestors of Garga. The latter might have been the father of Pāñchāla, but there is no doubt whatever as to Garga being the son of Pāñchāla, as the Sanskrit has "of him was born" तस्मादजायत. Wilkins has left out the word "ख्यात" "known."

II. (This prince, like) S'akra, lord of the eastern quarter, but not of other quarters, though defeated by Daitya chiefs.....gained (mastery over) the world by his devoted piety and derided Vṛhaspati.

S'akra is another name of Indra, the lord of the firmament. He is also worshipped as one of the Dikpálas or lords of the ten quarters. He rules over the eastern quarter; the text has it, "पुत्रोद्विषति," but Wilkins has omitted it; he says, "Sakra was ruler but of one quarter." तथापि literally means "notwithstanding." It has been rendered "though." The text has "जितनन्दनः स," which means "defeated the son he." I have rendered the "son" by "Prince." Wilkins appears to have ignored the last portion of the 2nd line. There is a blank in the text, and it affects the sense a great deal; but, as it is, it means that Indra, though lord of the eastern quarter only, became lord of the whole world, because he had Vṛhaspati for his adviser. Hence, this prince like him, though lord of one small portion of the country, became by his piety, lord of the world and that too without the aid of Vṛhaspati's advice, whom he could well afford to deride.

III. His wife was named Ichchhá, who could move his heart at her will: she was by nature pure and gentle, faithful, loving, and auspicious.

Wilkins adds, "Ichchha like *love*" meaning perhaps "like Rati the goddess of love." This does not occur in the text. Again, the text does not say "she was admired," it has "(she was) naturally pure" स्वच्छा = gentle, साध्वी = faithful, प्रसन्नदी = loving, full of love. शुभा = auspicious; according to Hindu astrology certain signs and marks make a person auspicious." Mr. Wilkins has "and her beauty was like the light of the moon". The two lines of the text have nowhere any term to indicate the moon, unless Wilkins has been misled by स्वच्छा = cool.

IV. In sciences he was (as high as) the pinnacle of a triumphal columnthe triple world lay before him.

Their (Garga and Ichchhá's) son was like the lotus-born chief of the twice-born and was well-known by the name of S'ṛidarbhapáni.

Wilkins has — "in his countenance, which was like the flower of the waters, were to be traced the lines of the four sciences. The three worlds were held in subjection by his hereditary high rank." The equivalents word for word are विद्यासु in the sciences; स्तूप is a triumphal column or any column, स्तूपशुख = the face or the pinnacle of the top of the स्तूप; परित = all round lay; त्रिलोक = three worlds. Of these two, namely Garga and Ichchhá, was born the son named S'ṛi-Darbha-Páni, (Lotus-born is Brahmá. Dviṇa is a bráhmaṇ) who was like Brahmá the chief of Bráhmaṇs. Wilkins has, "he took unto himself the name of:" but the text has इति नामनि सुप्रसिद्धः was renowned by the name of S'ṛi Darbha Páni. The text has तयो the Genitive Dual of तत् = He, that; hence स्तुतयो = son of the two and not of "these two was descended," which is inaccurate.

V. From the source of the Kevá where heaps of stone saturated with the *mada* (juice exuding from the head of) lustful elephants to (the foot of the) father of Gauri (Mount Himalaya), whose whitened hills are nourished by the rays of the moon (on the forehead) of I's'vara. From the waters of the setting sun to those of the rising Aruṇa, between the two vast waters

(lay) the world, which by his (S'ri Darbha Páni's) policy Prince Sri Deva Pála rendered tributary.

The text after mentioning "from the source of the Revá" parenthetically describes the place, and similarly, after mentioning the Himálaya, describes its peaks. Wilkins confounds the two parenthetical sentences and applies them both to the Himálaya. The glory and greatness of the minister S'ri Darbha Páni is enhanced by stating that Prince Sri Deva Pála being advised by him made the vast country described above tributary to himself. From this and the following stanzas it will appear that the descendants of S'andilya family were always ministers of the Pála rājās and their greatness was dependent upon the greatness of the princes they served. It is noteworthy that the text has the setting and the rising oceans instead of the usual rising and setting hills. Another transcript has the following reading for the last part of line I of this stanza—*वरावस्थाभिपारेधूते*.

VI. At whose (S'ri Darbha Páni's) gate stood waiting prince S'ri Deva Pála, having received the dazzling moving army of the multitude of assembled chieftains from surrounding quarters where the prospect was filled with (bending?) advancing waves of thick dust arising from the earth and moistened by the exudation of liquor gushing from the mouths of various lustful big elephants.

Wilkins has not noticed, it appears, the participle verb *प्राप्य* = "having received"; and hence the confusion of meaning and sense. His rendering, however, gives a much better sense; but it must be noted that the ideas belong to him rather than to the text. *दुर्विज्ञोक्त* = &s not hidden, but difficult to be gazed at, i. e. dazzling bright. *मङ्ग* = waves, *प्रवण* = bending, *घन* = thick, *रज* = dust, *सुन* = filled with, *आशाविकार* = (*आशा* = quarters of the globe) + (*टिका* = expansion) — prospect.

It is said that a kind of venous liquid flows from the head of lustful (*maat*) elephants. This sweet liquor attracts lots of bees who are seen to buzz round the heads of such elephants. *दान* = The liquor exuding from the head of elephants. *दिक्चक्र* = the circle of the quarters or points of the compass, circus of all sides. *विसदन्* = moving.

VII. At whose throne in earlier days he used to pay down no small sum of pīṭhas, bright as the moon, the ruler of mankind, the image of the lord of the gods, and the dust of whose feet was marked with the diadems of sundry chiefs of people, gloriously possessed himself of his own throne.

पिण्ड = a small silver coin. *उडुप* = moon (*उडु* = star *प* = lord), and hence the pīṭhas were as bright as the moon, and not "as the lunar rays," as Wilkins has it. Lord of men who was like the image of Indra, and whose feet, &c.,.... in earlier days having given pīṭhas to whose throne assumed his own. The phrase *यस्यासनं* appears to be a mistake for *यस्यासने*.

VIII. To him was born of the princess S'arkarā the fortunate Some-s'vara, twice-born like Soma, the son of Atri and favourite of the supreme God.

IX. Who was neither elated nor tyrannous for having attained a power equal to that of Arjuna, who would not listen with a vain-glorious

feeling to the laudatory addresses of the poor, because of having lavished riches on them, nor utter sweet words but cherished his friends by his prosperity: who by his virtues unparalleled in the world became an object of admiration with good men.

X. Desirous of attaining the estate of a family-man he accepted, agreeably to the law, the hand of the princess Taralá, who was after his own image, as Siva did the hand of Sívá and Hari that of Lakshmi.

गृहस्थ is the second state of one's life. It comes after Brahmachari. It is the estate of a family-man.

XI. Of this pair was born the fortunate Kedáranátha Misra, resplendent as Guha, renowned for beauty and personal valour, gifted with the power of learning the most abstruse sciences, and possessed of a reputation for infinite knowledge, acquired by his own good sense, and capable of gladdening the wants of celestial beings by his good actions.

Guha = Kumáru or Kártikeya.

XII. Who having drunk the ocean of the four sciences with the bright eyes of knowledge, brought them forth again and laughed at the unsteady reputation of Agastya.

The story is that the sage Agastya once drank up the ocean, taking the water in the palm of his hand, but found it difficult to bring it up again. This prince was far superior to Agastya in this respect. He drank up the ocean of knowledge with his eyes and by giving instruction to others brought it forth much more easily than the sage.

XIII. Trusting to whose wisdom the lord of Gauda for a long time enjoyed the surface of the sea-girt earth by eradicating the race of the Utkalas, conquering the haughtiness of the Huns, and humbling the pride of the kings of Gujira and Dráviḍa.

XIV. Who considered them most needy from whom he had acquired wealth, whose mind never made any distinction between friend and foe, who was afraid of falling into the ocean of the world (of mortal birth) and was purged of all sins and who delighted in (contemplating) the world to come.

Wilkins' rendering of this passage is peculiar. In the first phrase अपहृतविमानर्थिनो, he makes the following alteration before his meaning can be grammatically correct—विमान्यर्थिनो. But taking अपहृतविमान् as an adjective to जनान् understood, the sense appears to be clear. That is, he considered them only अर्थिनः, i. e. needy, deserving his charity, from whom he had acquired wealth, i. e. he was charitable to the defeated princes and to his subjects, from whom he had acquired wealth by way of tribute or toll.

XV. Prince S'ri S'ura Pála, the Indra, whose strength lay in the love of his subjects, and who was identified with the welfare of his ocean-

girt world, constantly repaired to him, the image of Vṛhaspati, and received, with his head bowed and mind purified, the pure water as that of Gangá.

Receiving water means 'was anointed king.'

XVI. His spouse was Vandhvá, born in Devagrám.

XVII. She like Devaki bore unto him a son, the best among mankind, who resembled Krishna, the adopted son of Yasodá, who was beloved of milk-women.

Wilkins has "husband of Lakshmi." This does not occur in the text.

XVIII. Who was named Śrī Gurava Misra, like another heroic Rama, though born of the family of Jṇadagni, and was thoroughly anxious (for the welfare) of the Kshatriyas.

Wilkins divides the phrase "सम्पन्नश्च" into "सम्पत् नश्च," and hence his rendering "was acquainted with all the constellations." The above reading is more probable as Parasu-Ráma was known to have been the deadliest enemy of the Kshatriyas, and this Misra, though as heroic as Parasu-Ráma, was not so inimical to the Kshatriyas, but on the contrary was friendly to them.

XIX. Who was skilled in discriminating the properties of things and at whose feet bowed down the Prince Śrī Náráyana Pála after his victories. What other testimony is required of such a man?

XX. He appreciated the beauties of several poems and was much devoted to politics. He was greatly beloved by the people of Bengal for observance of the Vedas. He was fond of extolling the virtues of greatness. He was a renowned astronomer, and his vast understanding and boundless fame were born of Dharma.

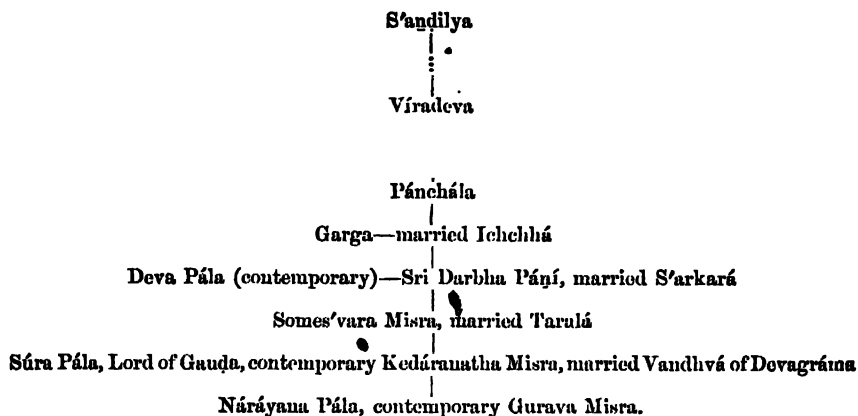
XXI. It was by his blessings and the blessings of the lord of speech (Vṛhaspati) that both Lakshmi and Sarasvatī, forsaking their natural enmity, lived together in amity.

Lakshmi and Sarasvatī are said to be two sisters. They were both married to Viāhnu. Lakshmi is the goddess of prosperity, and Sarasvatī that of learning. The Śāstras say these two are incompatible in the same individual, the learned paṇḍits being generally poor.

XXII. It was by the sound knowledge which he derived from constant study of the śāstras that in the assemblies of the learned he foiled the pride of his opponents in discussion. He likewise on all sides drove away the enemies.

XXIII—XXVIII. The transcript here is very imperfect having many lacunæ. The passages which are legible are laudatory of the Donor Prince.

The following is the genealogical tree derived from the text. The Misras were evidently the hereditary ministers of the Pála Rájás of Bengal.



On a copper-plate Inscription of the time of Skanda Gupta.—By
RAJENDRALÁLA MITRA.

(With a plate.)

I am indebted to General Cunningham for a facsimile and a very carefully-made hand-copy of a copper-plate inscription, lately discovered by him at Indor, a kherá ten miles from Anupshahar on the Ganges. The plate measures seven inches and nine-tenths by five inches and eight-tenths, the edges being slightly arched. The inscription extends to twelve lines, the last three of which are more apart from each other than the others. The character of the writing is the well-known Gupta, and is in a fair state of preservation, except at the beginning of the second, third, fourth, and fifth lines and in three or four places in the middle, where rust has eaten up the surface, and made the facsimile in those parts illegible to me; but, I think, even there the outlines of the letters are not altogether lost on the copper-plate, for in General Cunningham's hand-copy, which has helped me very largely in reading the record, they have been so produced as to be easily recognisable. Only in one place, where the age of the moon is given, I have failed to read the letters.

The document opens with a stanza in praise of the sun-god, and then records the mandate of a petty zamíndár, named Devavishnu, rendering it obligatory on the part of the guild of oil-sellers at Indrapur in the Doáb, to supply the temple of the sun, at that place, with a sufficient quantity of oil daily for the use of the temple, the supply being increased by two *palas*

which will be equal to 1120 grains, or about 2½ ounces, on every new moon day.

The donor was a Bráhmaṇa versed in the four Vedas, and owner of an estate in the Doab of the Ganges and the Yamuná, which is indicated by its ancient name of Antardvedi. The locale of the township of Indrapura is, doubtless, the modern village of Indor, and the kherá probably contains the ruins of the old temple of the sun.

The date is by far the most important part of this record. It states in clear and unmistakable words "the year one hundred and forty-six of the thriving and invincible kingdom of Skanda Gupta," or, in other words, a Gupta era calculated in connexion with a thriving kingdom, and not from a reign. The compound word *abhivardhamána-vijaya-rájya-samvatsare* cannot consistently be interpreted in any other way. Grammatically the phrase *rájyasamvatsare* can only mean "in the year of the kingdom," and to apply it to the reign it should be split into two separate words *rájye* and *samvatsare*, but the facsimile in this part is perfectly clear, and there is no trace in it of the vowel *e*, the mark of the locative, at the end of the first word. I called the attention of General Cunningham to this part of the record, and he assured me in reply that he could find no mark on the plate to indicate the vowel in question; a rubbing of this part of the plate which he has sent me appears perfectly distinct and without any vowel-mark on the top of the word *rájya*. Without the case-mark, the phrase, if applied to the reign on the strength of the epithet *abhivardhamána*, "flourishing," being in the present tense, it would make the reign of the prince extend to a hundred and forty-six years, and I have no hesitation, therefore, in rejecting such an interpretation as absurd. The word *rájya* in this part of the inscription has the letter Υ so engraved as to make it thereby appear like *rárájya*, but this is an obvious misformation of the compound consonant *jya*, due to the writer, or the engraver, of the record, and cannot be taken as in any way intended to alter the sense. The mark for *e* is in the record a hook on the top, and not a curved line behind as in modern Bengali, and one of the Υ 's cannot therefore be taken for a vowel-mark. It is possible, however, that a small mark, like that for *e*, may be omitted by mistake, and mistakes of the kind not being unknown in copper-plate inscriptions, it is necessary to enquire whether such a mistake has here been committed or not.

Assuming that there is no mistake in the part under notice, and seeing that the record does not give the name of the era in any technical term, but clearly describes the year to be of Skanda Gupta's kingdom, we cannot avoid the inference that the era intended is that of the sovereign named, calculated from the first year of his reign, and as distinct from those of Vikramáditya and Śakáditya. Further, that if we accept this to be the Gupta-kála of Abú Raihán, it does not begin either from the commencement of the reign of the

Gupta dynasty, or from its extinction, but from the reign of the seventh prince of that line. This would leave the first six princes out of the pale of the era, and the dates given in their inscriptions must, therefore, belong to the Samvat, the S'aka, or some other era current at their times.

Such a conclusion, however startling, would not be at first sight improbable. The record is inscribed by order of a private person, and he had perfect right in choosing the era in which he should date his grant, and as a Gupta era is known to have been current in India at one time, we may assume this to be the same. Skanda Gupta was a more renowned sovereign than S'ri Gupta, or Gupta, the founder of his house, and there is nothing improbable in his founding an era, or in the idea of that era being in currency for a hundred and forty-six years from the date of his accession to the throne of his ancestors, or of its being known as the Gupta-kála. The fact of its having got currency after the fall of six of the Gupta sovereigns would also in a loose way justify the statement of the Arabian traveller that it commenced after the fall of the Guptas.

The assumption on the strength of which all these inferences may be drawn cannot, however, be maintained. The manner in which the name of Skanda Gupta is introduced is quite inconsistent with such an idea. In all ancient and mediæval Indian inscriptions where kings are especially named to indicate their eras, the personal names appear simply, or with a single regal title, barely enough to point out their identity, and that at the end; whereas in the monument under notice we have it put prominently at the beginning with a large number of titles, and qualified with epithets in the present tense, such as would be appropriate for a reigning potentate, and exactly in the same way in which the names of kings occur in the two records of Hastin, noticed in the thirtieth volume of this Journal (pp. 6 and 10) and in the monuments of Eran.* I am therefore strongly disposed to believe that the name in the inscription now under examination has been used with the same object which was prevalent in the minds of the writers in the other records, *i. e.*, to indicate the reigning sovereign and as a mark of loyalty, and not to define the era. It would follow as a matter of course that the word *rájya* in the record should be *rájye*, *i. e.*, it is not in its crude form as forming a part of a compound term, but in the locative case.

This assumption of mine would be in perfect keeping with the Kuhlón pillar inscription in which Skanda Gupta is described as reigning in the month of Jyeshtha following the year 141 of an unnamed era, probably the same which in the records of king Hastin is described as included in the reign of the Guptas,† and which occurs without any specification in

* Ante VI., and XXX. p. 14.

† Ante XXX., pp. 6-10.

the Eran monuments of Budha Gupta,* and in the Udayagiri and Sanchi records of Chandra Gupta.† The argument on which I base my inference is very much the same which Mr. Fitz-Edward Hall once used in support of a similar conclusion with reference to Skanda Gupta as noticed in the Kuhlāon pillar. Adverting to Prinsep's translation of that monument he said: "There is then nothing here recorded concerning the death of Skanda Gupta, as Prinsep supposes. Being neither the first ruler of the Gupta dynasty, nor the last, nor of special note, it would be extraordinary indeed if time had been computed from his decease. Moreover, if he and his kingdom had so long passed away, it seems preposterous that they should be mentioned, and in so eulogistic a strain, especially as there is not, on this hypothesis, even a subordinate allusion to the reigning monarch. Indubitably Skanda was on the throne when this memorial was written. The term शाक्य, which is applied to his government, has, with other meanings, those of 'serene,' 'tranquil,' 'unperturbed,' 'flourishing.' In bearing these significations in addition to that of 'discontinued' or 'extinguished,' it may be compared with निर्वाण. Whatever be the era here followed, it appears to have been too well understood at the time to call for explicit specification."‡ Two years subsequently in another essay on the subject the writer had, however, occasion to recant this opinion, and to adopt a new one, which he thus developed:

"Now, the use, in close juxtaposition to the mention of the Gupta kingdom, of so equivocal a term as शाक्य, in one inscription, and of भुक्ति, in another, the later of Hastin's, was enough, as soon as observed, to arrest attention. The former word, to be sure, bears the import of 'quiescent,' 'serene,' 'tranquil,' 'unperturbed,' 'flourishing,' no less than of 'discontinued,' 'extinguished,' but the latter, if unqualified by a temporal particle, denotes possession, or fruition, only as a thing of the past. Ordinary meanings which it has—all of them metaphorical of 'eating'—are 'used,' 'worn,' 'consumed,' 'disbursed,' 'expended.' In the older of Hastin's grants the phrase is भुक्ति which, like भोग, may signify, 'tenure,' 'incumbency'; other customary senses of it being, at the same time, 'dissipation,' 'waste,' 'destruction.' In order to substantiate the counter-position to that which I take touching the acceptance of शाक्य, भुक्ति and भुक्त as chronologically bearing, in the phraseology of inscriptions, on the state of an empire, it must be made out that, in other writings of the same nature, these words imply duration to the period particularized.

"The partiality of the Hindus to euphemism is notorious; and it is therefore not surprising that where, as in the Kahaun inscription, reference

* Ibid, p. 18.

† Ante V., p. X.

‡ Journal, American Oriental Society, VI., p. 530.

is made to an era determined by the annihilation of a series of powerful princes that diction which is least dyslogistic should be studiously selected. Congruously with such avoidance of an invidious term as has been indicated, it is likewise not at all singular that a direct encomium should be bestowed on a potentate who, however truculently he may once have lorded it, having been dust and ashes nearly a century and a half, could be favourably commemorated without antagonism to the impulses of family pride and without hazard of irritating popular prejudice. Pending the emergence, as established historical entities, of dynastic successors to Skanda, it will, then, be perfectly safe to look upon him as the last of the Guptas. Even should it transpire that he was survived by descendants who were not entirely disendowed of power, yet in him, so far as we are informed, the lustre of his lineage underwent definitive and irremediable eclipse. On collation of the wording of Hastin's grants with that of the Kahaun pillar, we thus discover no trifling corroboration of the statement derived from the Arabian traveller: and his language, in passing, will endure no alternative construction."*

The immediate cause of this change of opinion was the discovery of a passage in Abú Raihán al-Birúní's work which, as quoted in Thomas' Prinsep's *Indian Antiquities*, runs thus:

و اما كويت كال فكان كما قيل قوما شوارا اقويا فلما انقرضوا ارخ بهم و كان
بلب كان اخيرهم فان اوله تاريخهم ايضا متاخر عن شكال ۴۴۱

Reinaud has thus rendered it into French: "Quant au Gupta-kâla (ère des Gouptas), on entend, par le mot Goupta, des gens qui, dit-on, étaient méchants et puissants; et l'ère qui porte leur nom est l'époque de leur extermination."† Had the text of which this passage is a rendering been unquestionably correct, the necessity for a reconsideration of the case would have certainly arisen; but M. Reinaud was particular in affixing to his translation this remark: "Déjà je me suis excusé sur l'imperfection de ce qui est dit ici, et j'ai averti que les résultats que je présente offraient quelque incertitude, vu les nombres qui excèdent celui de cent." In 1854, several years before Mr. Hall penned his first essay, General Cunningham had also shown that the original Arabic text was obscure, and that the words *فلما انقرضوا ارخ بهم* would be better and more correctly rendered by "and then became extinct along with their epoch" than by "et l'ère qui porte leur nom est l'époque de leur extermination,"‡ and the attempt to make the inscriptions confirm the authority of the Arabian

* Ante XXX., p. 3.

† Fragments Arabes et Persans inédits relatifs à l'Inde, pp. 138-143. Apud Thomas' Prinsep's *Antiquities*, I, p. 269.

‡ Bhilsa Topes, p. 139.

traveller was therefore thrown away. I have lately had the Arabic passage examined by Mr. Blochmann, than whom few can speak more authoritatively on the subject, and he has favoured me with the following note on the subject, and this I think may be accepted as quite decisive on the subject as to the weight to be attached to the remark of Abú Raihán in the form in which we now have it. He says,

"The whole passage is as corrupt as can be, and the word about which you are most doubtful contains in Cunningham's lines a misprint. The misprint is *ارج*, which should be *ارخ urrikha*; in the first line we have to read *شرارا* for *الشورار*. Besides, Cunningham has 'Ballabh-Kál,' instead of 'Ballabh kána,' 'Ballabh was.' The passage thus far corrected is—

فاما كويت كال فكان كما قيل قوما شرارا اقويا فلما انقرضوا أرخ بهم وكن بلب كان
اخيرهم اول تاريخهم ايضا متاخرون شكال ١٢٤

but still, the Arabic and the sentence itself are bad. Abú Raihán cannot thus have written it.

Translation.

"As regards the Guptakál, they were, as is related, a people wicked and powerful; and when they were cut off, it was dated in them (the era commenced?), and apparently Ballab was the last of them (or after them). The beginning of their era likewise comes after the Shakakál 241.

"As it is, I can see no fault in Reinaud's translation. I wonder what Dr. Sachau of Vienna has found in the MSS. which he has just now been collating."

To argue upon such a passage and to torture other documents to conform to it is by no means commendable. Had it been otherwise, still the argument that a love of euphemism, or a desire to avoid "the hazard of popular prejudice" had led to the use of *s'ánta* and *bhukta* in the inscriptions would appear futile at best. Instead of its not being "singular," it would be in the last degree singular "that a direct encomium should be bestowed on a potentate" who, "however truculently he may have once lorded it, had become dust and ashes for nearly a century and a half." As "to impulses of family pride" the family being extinct for so long a time, there was none to be guided by such impulses, and it would no doubt be a most extraordinary phenomenon in political history, if popular prejudice could be irritated by calling a king, however great or popular he might have been when living, dead a hundred and forty-one years after the extermination of his dynasty. To use Mr. Hall's language, "the idea would be preposterous."

The Arabic authority, however, apart, I am clearly of opinion that the translations hitherto published of the first stanza of the Kúháon pillar

inscription is wrong, and no argument therefore can be based on those erroneous renderings. Prinsep's pandit misled him by putting in the Nāgari transcript a visarga after *s'ānte*, whereby it was converted into the genitive singular of the noun *s'ānti*, 'peace' or 'extinction,' and it was accordingly interpreted as qualifying the noun Skanda Gupta, which was also in the genitive case. The visarga, however, does not occur in the facsimile published by Prinsep, and therefore it should be at once rejected. Had it existed in the original, it should still have been rejected, for *s'ānti* is itself a noun, and cannot possibly be used as an adjective for another noun. Mr. Hall was the first to notice this mistake, and he correctly pointed out that the word as used in the text was in "the seventh case of a past participle."* The late Dr. Bhau Dāji did the same a few years after, the former rendering it by "being quiescent," the latter "peaceful."† Both were, however, mistaken in accepting the word as qualifying the term *rājye*, as also in the meanings they assigned to it. Mr. Hall subsequently rejected his first version, and accepted the word to mean "being extinct," but he still insisted on applying it to *rājye*, and the result therefore continued as unsatisfactory as before. The word stands just before *varshe*, and by the ordinary rule of Sanskrit construction it should be interpreted along with that which is proximate to it, and not taken over to *rājye*, which is removed from it by the intervention of several other words in a different case. Doubtless the exigencies of metre often lead to the reversion of the natural order or connexion of words in a sentence, but where both a distant and a near connexion are possible, the most appropriate course is to adopt that which is most natural, unless the context shows this to be inadmissible. This is the course which Sanskrit exegesis usually follow, and I see no reason to depart from it in explaining the stanza under notice. In it the words *s'ānte*, *varshe*, *trins'addas'aikottara-s'atātame*, *jaishthya-māsi* and *prapanne* stand in regular succession, and I have no hesitation in taking them to be intimately connected in sense. The meaning they together yield is "the year one hundred and forty-one having been over, and the month of Jaishtya having arrived," or "on the close of the year one hundred and forty-one, the month of Jaishtya having arrived," and this instead of being opposed to the context offers a much more natural and consistent sense than the version given by Mr. Hall.

To Europeans it might appear strange that the passed year should be named in the record, and not the current one to which the month specified belonged. But there is no inconsistency in this. In Bengal the usual practice to this day is to write in horoscopes the past year, and not the current one: thus were a child to be born at this moment (ten

* Journal, American Oriental Society, VI., p. 530.

† Journal, Bombay As. Soc., VIII., p. 241.

minutes past eleven A. M. of the 3rd of February, 1875, assuming that the Christian era is used and the day begins with sunrise at 6 A. M.), his date would be given in these figures : 1874, 1, 2, 5, 9, 59, *i. e.* born on the lapse of fifty-nine seconds, nine minutes, five hours, two days, one month, and one thousand eight hundred and seventy-four years of the Christian era. Logically, this is the most precise way of putting the figures, and to leave no room for doubt, the figures are usually preceded by the words *s'aka nripateratitābdādayah*, "the S'aka king's past year, &c." That this principle has been adopted in the inscription is evident from the use of the two participles *s'ānte* and *prapanne* together. The word *rājye* in the inscription is in the locative case, showing the locale of the occurrence, whereas *s'ānte* and *prapanne* are in the locative case-absolute according to the rule of Pāṇini which says "that which through its own verb governs another takes the locative case." For determining the tense of such cases-absolute, the great logician Gadādhara lays down the following rule in his *Dvītiyādivyutpatti-vāda* : "The relation of a verb in the seventh declension with another implies the same or some other time : Thereof the present participle affix (*krit*) implies the same time [*i. e.* the action of the two verbs takes place simultaneously]. Where the participle affix is of the past tense, the time of the second verb is subsequent to that of the first ; thus : on your going to the earth to conquer it, he attacked this city, &c. In the case of future participles the time of the first verb succeeds that of the other."* Applying this rule to the two participles of the stanza under notice, we have *s'ānte* preceding *prapanne*, and the "extinction" or close of the "year" (*varshe*) must take place before the "arrival" (*prapanne*) "of the month of Jaishṭhya." If we take *s'ānte* to refer to *rājye* the meaning would be "the kingdom having become extinct and the month of Jaishṭhya arriving," leaving the *varshe* grammatically unconnected with the rest, or serving as a locative, which is absurd.

As the verse in question has proved a stumbling-block to many, and is of great importance in connexion with the history of the Guptas, I shall here reproduce Mr. Hall's reading and translation modified according to the above remarks.

यस्योपस्थानभूमिर्द्विपतिशतशिरः पातवातावधुता
गुप्तानां वंशजस्य प्रविष्टतयग्रसस्य सर्वोत्तमर्षे ।
राज्ये शक्रोपमस्य चित्तिप्रगतपतेः स्रन्दगुप्तस्य शान्ते
वर्षे चिन्तयैकोत्तरकशततमे ज्येष्ठमासि प्रपन्ने ॥

* सप्तम्याश्च समानकालीनत्वादिकं क्रियान्तरसम्बन्धः त एव वर्तमानार्थकतत्प्रत्ययस्य च समानकालीनत्वं सम्बन्धतया । अतीतार्थकतत्प्रत्ययसमन्विताच्चारस्योत्तरकालीनत्वमपि भौमं गते जेतुमुरोक्षीन् सपुरीमिभामित्यादौ । भविष्यार्थकतत्प्रत्ययसमन्विताच्चारस्योत्तरकालीनत्वं यथा दोम्ब्यासु गत इत्यादौ इत्यादिकं स्वयमवनीयं ॥

"In the empire of Skanda Gupta,—the floor of whose audience chamber is swept by gusts from the bowing of heads of kings by hundreds; who is sprung from the line of the Guptas; of wide extended fame; opulent beyond all others; comparable with Śakra; lord of hundreds of monarchs;—the year one hundred and forty-one having passed away, and the month of Jaishṭhya arriving," &c.

It might be said that as the words *bhukti* and *bhukta* in the two inscriptions of King Hastin* are connected with the word *rājya*, the same should be inferred in the case of the Kuháon record. But the circumstances under which the words occur are not the same, nor even similar. In the Kuháon monument the *s'ánte* stands as a participle distinct by itself, whereas in the Hastin records *bhukti* and *bhukta* are members of compound terms of which *rājya* forms only a subordinate member; and as participle adjectives they further qualify the word *samvatsara* the counterpart of the Kuháon *varsha* and not *rājya*, and therefore they rather support my inference than oppose it. *Gupta-nripa-rājya-bhuktau* and *Gupta-nripa-rājya-bhukte* simply mean "during the dominancy of the Gupta kings;" for according to the usually received interpretation *bhoga*, when referring to years, implies its currency. Hastin evidently was a vassal of the Guptas and he satisfied himself with the title of Mahárájá, whereas the Guptas always claimed to be Mahárájádhirája, and therefore there is no inconsistency in his avowing the supremacy. Mr. Fergusson may take exception to this, as in his scheme of Indian chronology he accepts the title Mahárájá to be synonymous with emperor, and those who bore it to have been independent sovereigns; but with scores of Mahárájás who bow to the supremacy of our gracious sovereign Queen Victoria, and many of whom are not better than mere zamíndárs, none who is familiar with the history of India and of the ultra regal titles of the innumerable potentates who owned allegiance to the Pándus, will be disposed to follow his lead.

Accepting the above arguments as correct, it is impossible to avoid the conclusion that Skanda Gupta was a reigning sovereign when the Kuháon monument was put up, i. e., in the month of Jaishṭhya following the year 141, or the second month of 142; and as he could not under any human probability extend his reign to one hundred and forty-six years, the conclusion becomes inevitable that the year of his reign refers to some, at the time, well-known era which needed no special specification. To say that the eras of the Kuháon and the Indor monuments are different, and that consequently the one hundred and forty-one years of the former was calculated from a

* Ante XXX, pp. 6 and 10. General Cunningham informs me that he has another inscription of king Hastin, and one of his son, in which the word *bhukti* occurs under identically the same circumstances, but I have not yet seen them.

different starting point to that of the latter, would be a mere assertion quite unsupported by proof, and opposed to every legitimate argument.

According to Abú Raihán the *Gupta-kála* reckons from the year 241 of the S'aka era = A. C. 319, and if this could be accepted as correct, and we could assume that the era of the inscription under notice was the Gupta-kála, its date would be A. C. 465; but as Abú Raihán's statement as preserved for us is hopelessly corrupt, and there is not a scintilla of proof to show that the Guptas used the so-called Gupta era, this assumption cannot be taken for granted. I am not disposed to reject altogether the statement of Abú Raihán, for however corrupt the passage, "the fact of the Gupta and the Ballabhi eras being the same may be correct. Seeing that the Gupta era was current only over a small area in the Western Presidency, and that during the supremacy of the Ballabhi kings, the idea strikes me that the Ballabhi kings, having expelled the Guptas from Gujarát, started an era to commemorate the event, just as S'akáditya had done two hundred and forty-one years before them after expelling the S'akas from northern India, and the era was optionally called Ballabhi or Gupta. And as Abú Raihán gathered his information in Western India, he was right in saying that the era dated from the extinction of the Guptas, meaning their expulsion from Gujarát, without implying their total annihilation. This theory affords a very plausible solution of the question; but I must leave it aside for further research; the more so as two such distinguished Indian archæologists as General Cunningham and Mr. Thomas are engaged in discussion on the subject, and it is quite unnecessary for me to join issue with either of the disputants. I need here only observe that my own conviction is that the era of the Chandra Gupta inscriptions of Sanchi, of the Skanda Gupta inscriptions of Jūnagarh, Kuhn, and Indor, of the Budha Gupta inscription of Eran, and of the Hastin inscriptions, are all dated in the S'aka era which being current and well known, needed no special specification, and is accordingly indicated by the word *Samvatsara*, which means "a year" and not an era, as it has been erroneously supposed by some. The aptote noun *samvat* also originally meant a year, but it has been so uniformly used in connexion with the era of Vikramáditya, that the secondary meaning must now be accepted as the right one. When the abbreviation ॐ occurs in an inscription, it may mean the *samvat* or *Samvatsara*, and therefore it would be unsafe to take it for *samvat* for certain. There are many unquestionable instances in which it has been used for other than the *Samvat*. Under this conviction I accept the record under notice to be sixteen hundred and fifty years old, or, in other words, to date from 224 of the Christian era, and that Skanda Gupta was then a reigning sovereign, whose sway extended from Gujarát to Anupshahar on the Ganges.

Transcript.

- १ सिद्धम् । यं विप्रा विधिवत्प्रबुद्धमनसो ध्यानेकताना क्लृप्तः यस्यान्तं चिदशासुरा न
विनिदुर्गोष्मं (ह्यं) न तिर्य-
- २ मतिः । यं लोको बहुरोगवेगनिवशः संश्रित्य चेतो लभः पादादः सजगत्पिशा(धा)न-
पुटभिद्रग्ना-
- ३ करो भास्करः ॥ परमभट्टारक-महाराजाधिराज-श्रीस्कन्दगुप्तस्याभिवर्द्धमान-विजय-
राज्यसंयत्तरश्ने षट् चला-
- ४ (रिं)शङ्कुतरतमे फाल्गुनमासे ****परिच्छीतस्य विषयपतिशब्दनागस्यान्तर्व्याभे-
गाभिष्टब्धे वर्ते-
- ५ माने वनापुरकपद्मा चातुर्वेद्यसम्मान्यब्राह्मणदेवविष्णुर्देवपुत्रो पारिन्दानपौत्रः उदिक-
प्रपौत्रः सतत्ताम्रिहो-
- ६ चक्रे गोरारण्यपटयो वर्षगणसंगोच इन्द्रापुरकबलेन्द्रां चनियाचक्षुर्वर्म-भृकुण्डसिद्धा-
भ्यामधिष्ठा-
- ७ नस्य प्रार्थं (थां) दिशीन्द्रपुराधिष्ठानमर्डास्थानलघ्नमेव प्रतिष्ठापितकभगवते सवित्रे
होपोपयोष्यमाह्वयशो-
- ८ भिष्टब्धे पुण्यं प्रयच्छति । इन्द्रपुरनिवासिन्याखैलिकत्रेष्ठा जीवन्तप्रवराया इतोधि-
ष्ठानादपक्रान्त-
- ९ स-सम्प्रवेशयथा स्थिरायाः सुजलिकं ग्रहपतेर्दिङ्गपुण्य दत्तमनया तुत्रेष्ठा यद-
भग्नयोगः-
- १० प्रत्यमाहे व्यच्छिन्नसंस्थं देयं तैलस्य तुल्येन पलद्वयं तु चन्द्रार्कसमकालीयं
- ११ यो व्यक्रमेदायमिमं निबद्धम् गोत्रो गुह्यो दिङ्घातकः सः । तैः पातकैः
- १२ पक्षभिरन्वितो यो म(ग)च्छेन्नरः सोप(य्य)तिपातकैश्चेति ॥

Translation.

Amen! May he, whom Brāhmanas, in obedience to law, bepraise with the harmony of meditation and the entire devotion of their minds;—may he, whose end and whose motions upwards and sideways neither the gods nor Anuras can divine;—may he, whom men overpowered by disease and despondency seek with the utmost earnestness,—may that fountain and Creator of light (Bhāsaka) who pierces the darksome envelope of the earth, be to your protection!

In the year one hundred and forty-six, in the month of Phālguna the—(१) of the thriving and invincible kingdom of his most noble majesty, the supreme sovereign of great kings, the auspicious Skanda Gupta, for the promotion of prosperity in the possession of the owner Sarvanāga in Antarvedi, (or the Doāb of the Ganges and Yamunā) * * * * * versed in the four Vedas, the highly respected Brāhmana Devavishnu, son of Deva, grandson of Pārindāna, and great grandson of Dodika, constant in the adoration of Fire, of the family (anvaya) of Gorā and the clan (gotra) of Varshagana, within the precincts of Indrapura, provides for the promotion

of the fame of his mother, the wherewithall for the maintenance of a lamp for the (image of the) lord Savitá (the sun), which is established to the east of the hermitage of the two Kshatriya saints Achalavarma and Bhumikanṭha and adjoining Indrapura and Mardasyána. It should be the duty of the guild of oilmen inhabiting Indrapura to maintain this grant, and, by supplying the oil to the Bráhmans of the temple, to make the merit of this gift reflect on them.

On every new moon they should give two palas of oil in addition to the daily allowance, and this (should be done) as long as the sun and the moon shall last. He will be a vile murderer of cattle, of spiritual instructors, and of Bráhmans, who will venture to set aside this ordinance; enveloped by the five heinous sins and all minor sins such a wretch will drop to the nether regions. Finished. *

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“It will flourish, if naturalists, chemists, antiquaries, philologists, and men of science in different parts of *Asia*, will commit their observations to writing, and send them to the Asiatic Society at Calcutta. It will languish, if such communications shall be long intermitted; and it will die away, if they shall entirely cease.”

SIR WM. JONES.

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ADDITIONS AND ERRATA.

Page 46, 17 lines from top of page, *after* words "*D. elongata*, Miq.," *add* words "Fl. Ind. Bat. I /2. 12;" and 21 lines from above, *for* "t. 9293," *read* "t. 92—93."

Page 57, 8 lines from top of page, *after* words "slopes of," *add* word "the;" and *after* "Pegu" *add* "Yomah."

Page 61, 4 lines from top of page, *transfer* the passage "2. C. INCANUS, (*Menispermum hirsutum* L. sp. pl. 1469 Roxb. Fl. Ind. III. 814; *Menispermum myosotoides*, L. l. c.; *Cocculus villosus*, DC. Syst. I. 525; Hf. and Th. Ind. Fl. I. 101).

HAB. Frequent in hedges, shrubberies, etc., around villages all over Pegu and Prome; also Ava. Fl. Jan. Febr.

3. C. INCANUS, Colehr. in Linn. Trans. XVII. 57; Scheff. Obs. Phyt. III. 76, t. 10. (*Pericampylus incanus*, Miers in Tuyl. Ann. ser. 2. VII. 40 and Contr. Bot. III. 118; Hf. and Th. Ind. Fl. I. 102; *Menispermum villosum* Roxb. Fl. Ind. III. 812).

HAB. Frequent in savannahs, mixed and other deciduous forests all over Burmah from Chittagong, Ava, Pegu, and Martaban down to Tenasserim, up to 3000 ft. elevation. Fl. March," *to the bottom of the following page.*

Page 63, 3 lines from the bottom of the page, *for* "edition," *read* "issue;" and 5 lines from the bottom, *after* "t. 940," *add* "Jenk. Pl. Ind. 20. t. 19."

Page 67, 18 lines from top of the page, *for* "Roxb.," *read* "Rehb."

Page 74, 17 lines from top of page, *erase* the marks ~~×~~ ~~×~~ and *substitute* ~~✱~~ ~~✱~~.

Page 76, 6 lines from bottom of page, *after* word "Seeds," *add* word "usually."

Page 85, 6 lines from top of page, *after* "257," *add* "(*C. biflorus*, Turcz. in Bull. Mox. 1863. 580)."

Page 103, 15 lines from top of page, *for* "*S. glutinosa*," *read* "*S. Mysurensis*."

Page 104, 4 lines from top of page, *restore* "*S. Mysurensis*, W. A.," and *reduce* "*S. GLUTINOSA*, Roxb. (non Cav.)" to a synonym; and 11 lines from top of page, *for* "ALBUTILON," *read* "ABUTILON."

Page 105, 3 lines from top of page, *for* "Capsules," *read* "Carpels."

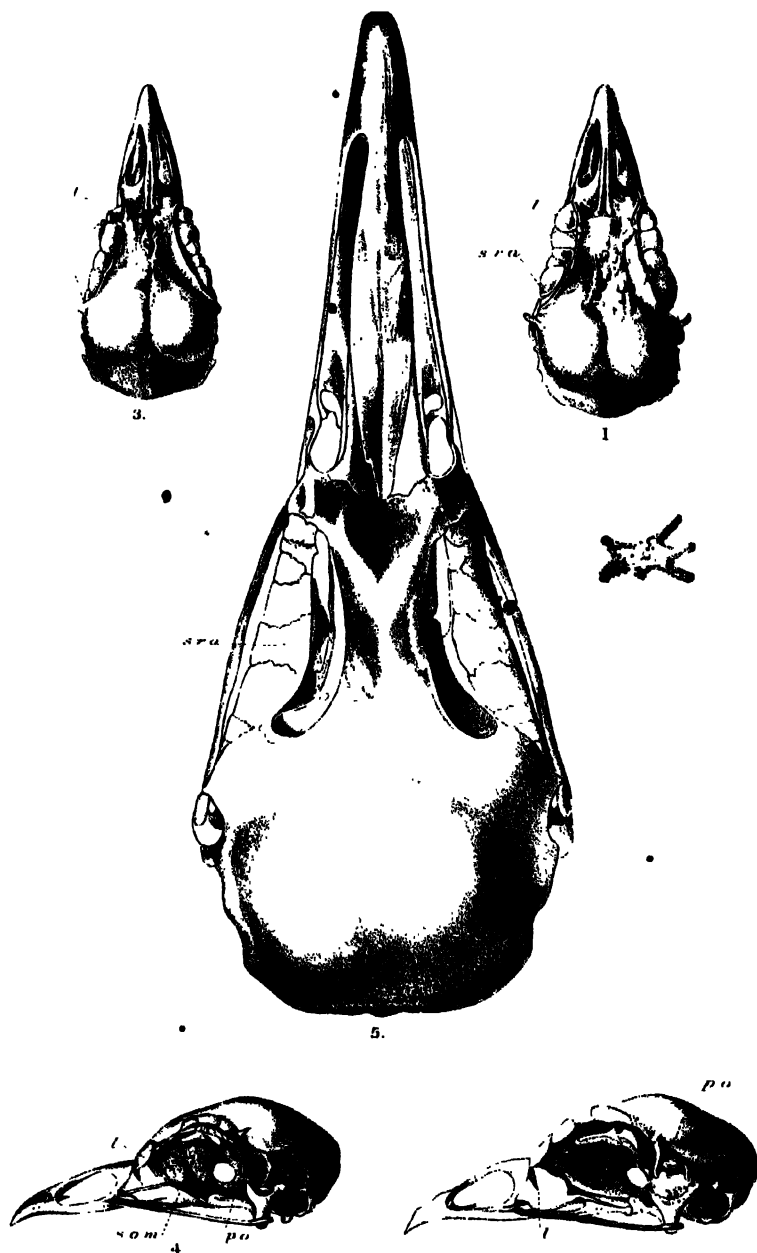
Page 121, 8 lines from bottom of page, *after* "374," *add* "*H. longiramea*, Turcz. in Bull. Mosc. 1863, 571."

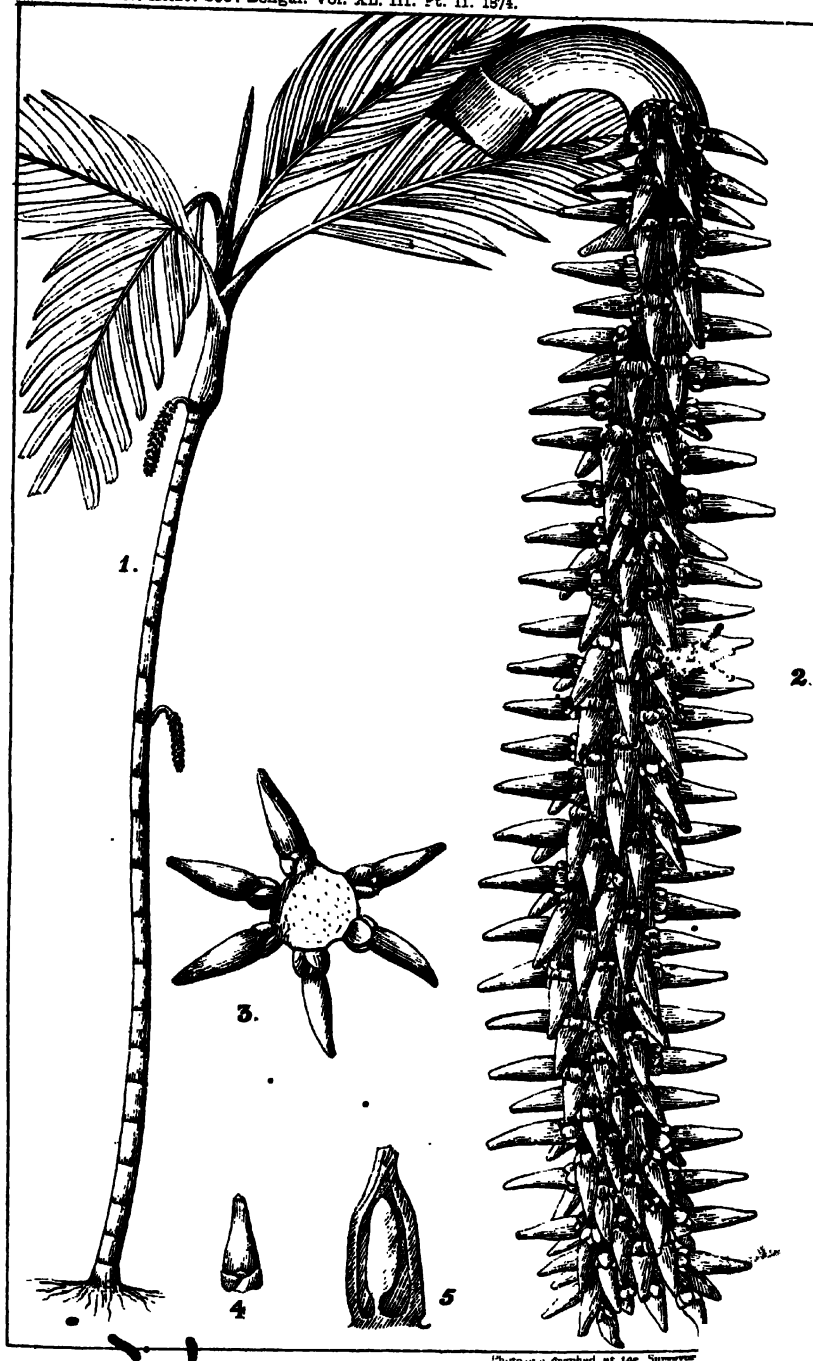
Page 125, 4 lines from top of page, *for* "✱," *read* "✱;" and 20 lines from the top, *for* "*G. scabrada*," *read* "*G. acuminata*."

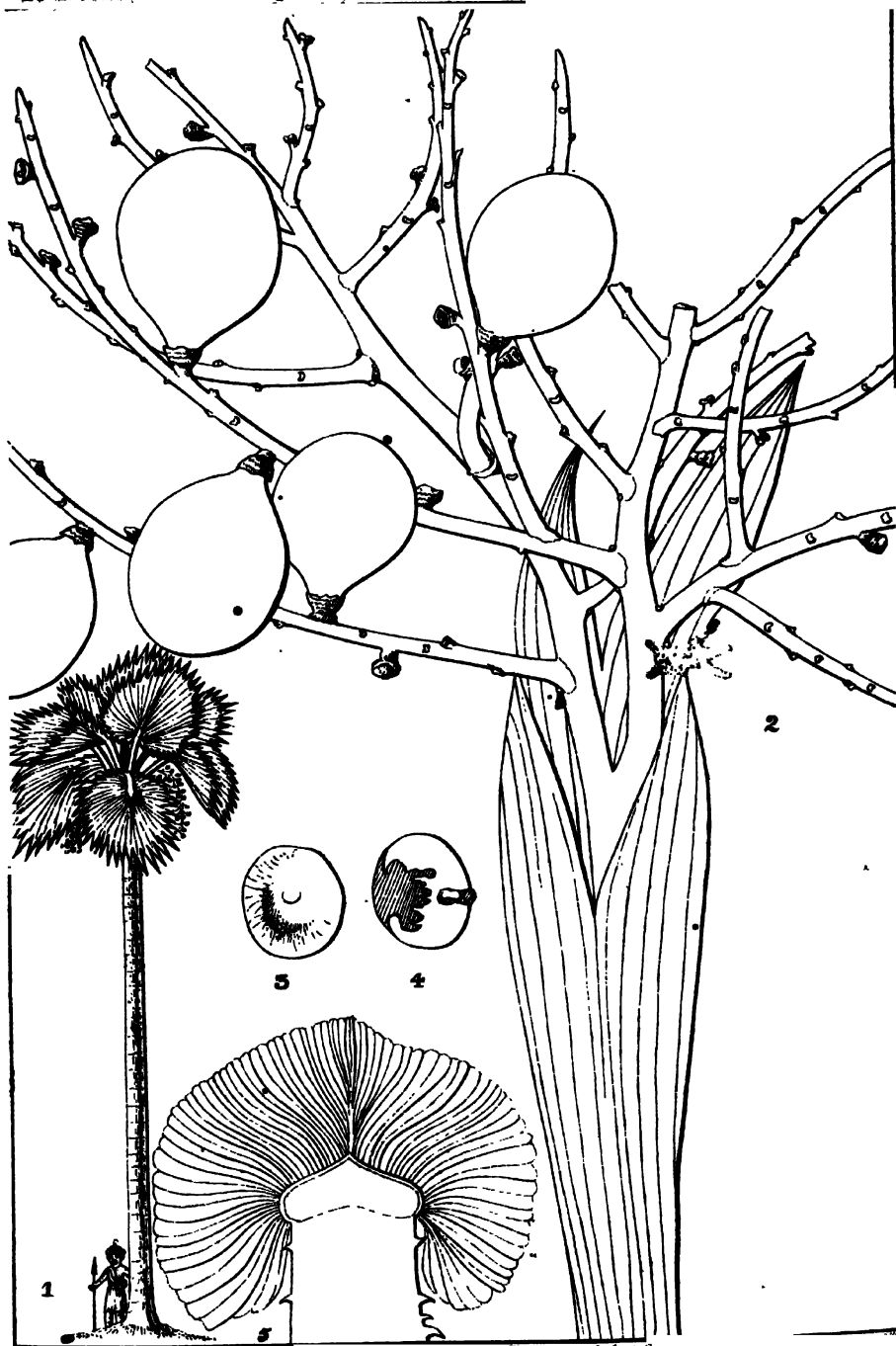
Page 126, 16 lines from top of page, *substitute* "*G. ACUMINATA*, TURZ. in Ann. Mus. IV. 91. t. 48," and *reduce* "*G. SCABRIDA*, Wall" to a synonym; and 5 lines from the bottom, *for* "IV," *read* "1111."

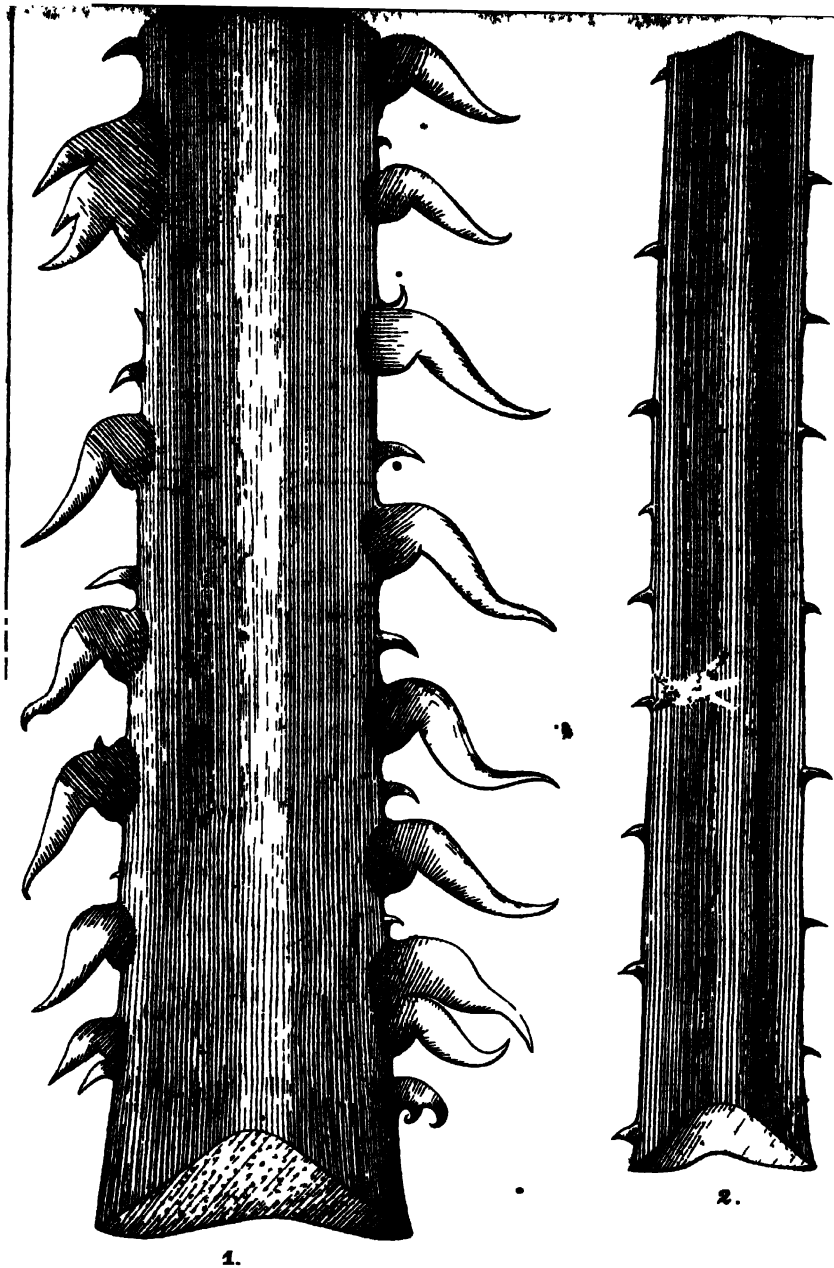
Page 187, 17 lines from top of page, *after* "1/2," *add* "poll."

Page 206, 10 lines from top of page, *add* the words "Mr. Homfray of Port Blair has since informed me that this palm makes a trunk 8-12 ft. high, and that the leaves are there proportionally smaller. It is found also in the vicinity of Port Mouat."



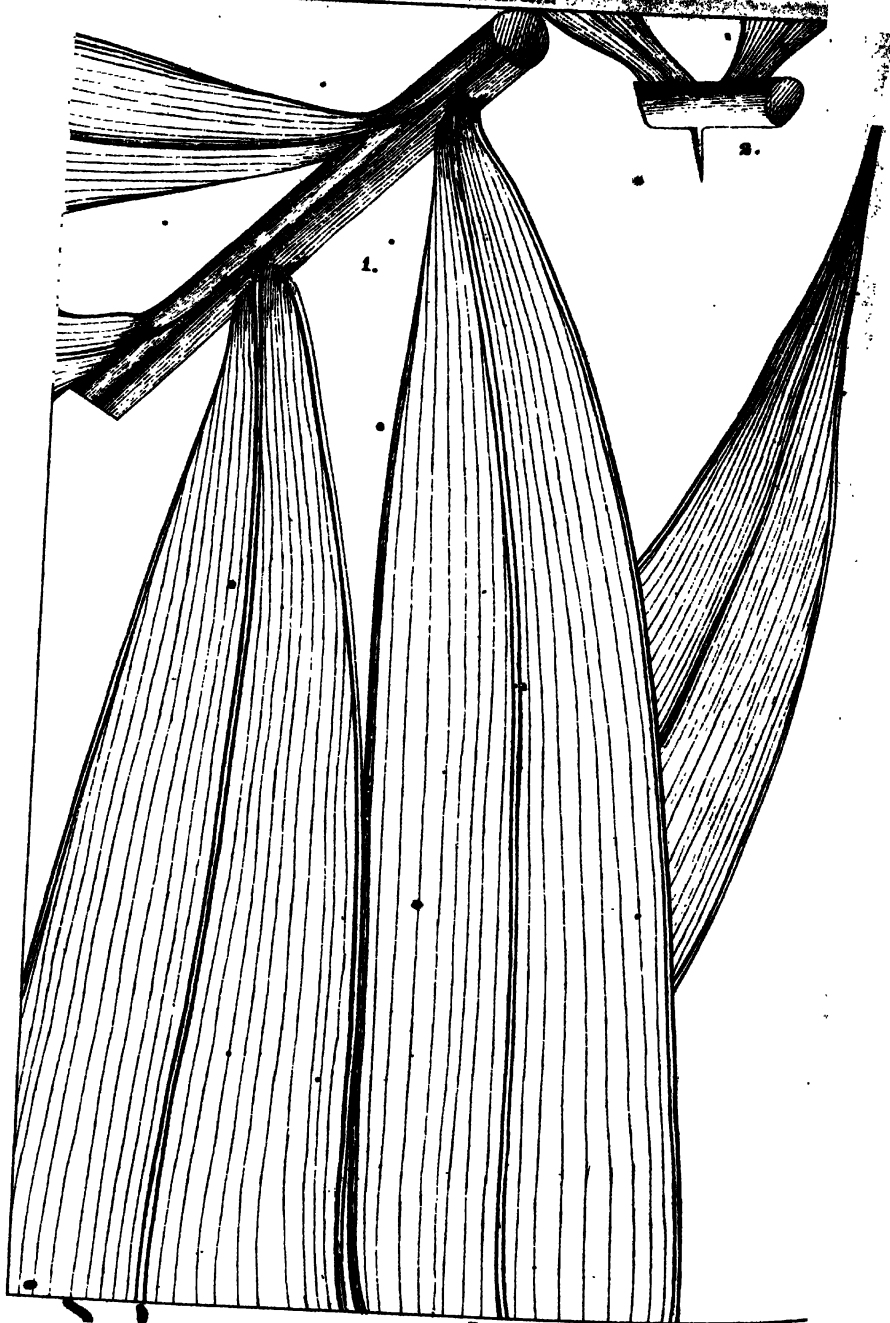


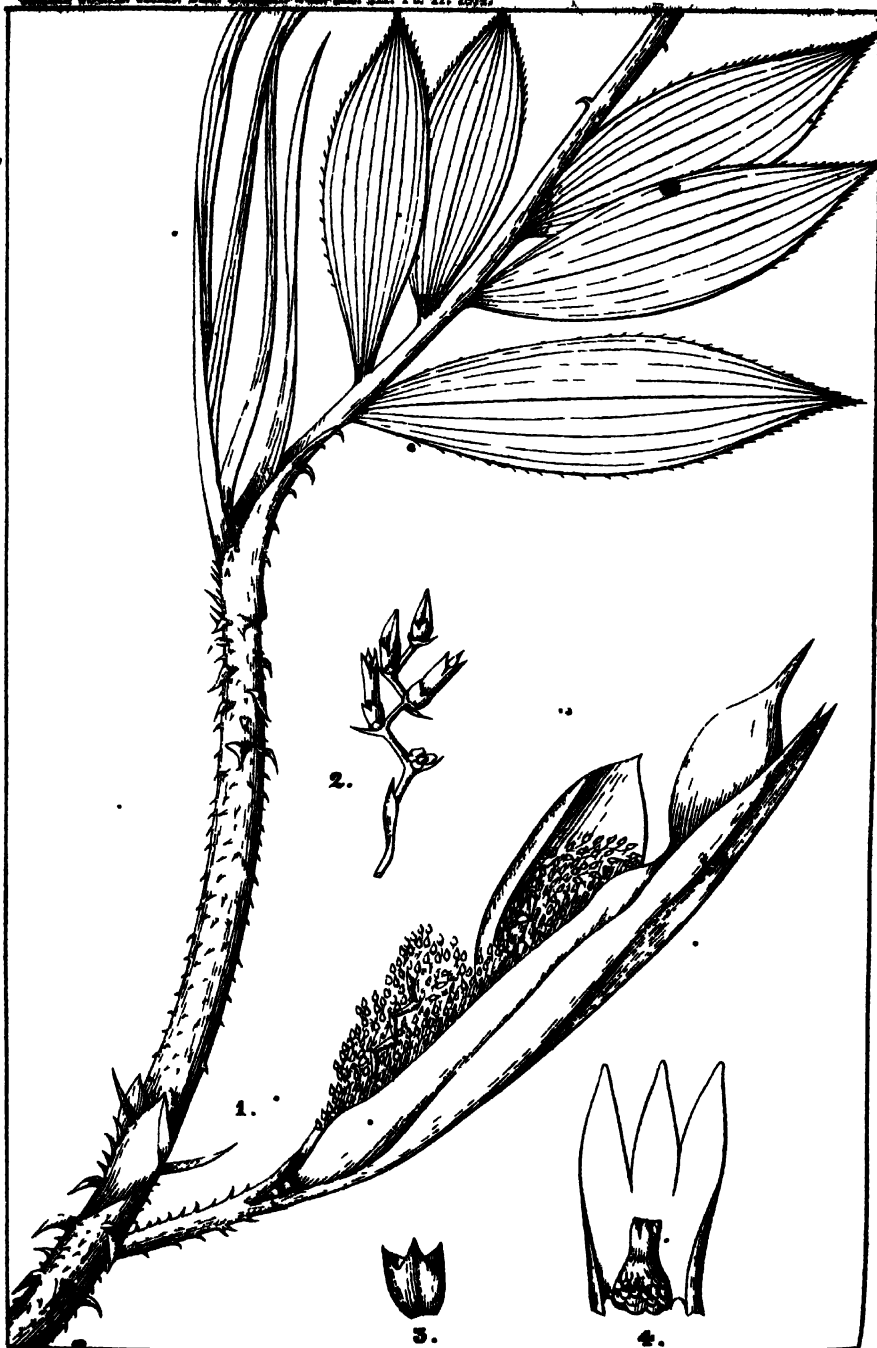


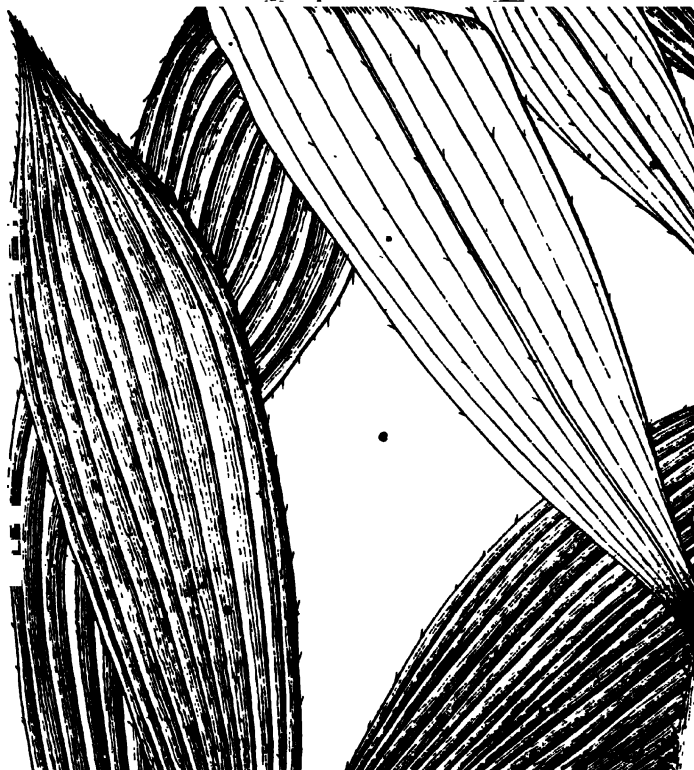


Photomicrograph at the University of Cambridge
LIVISTONA SPECIOSA







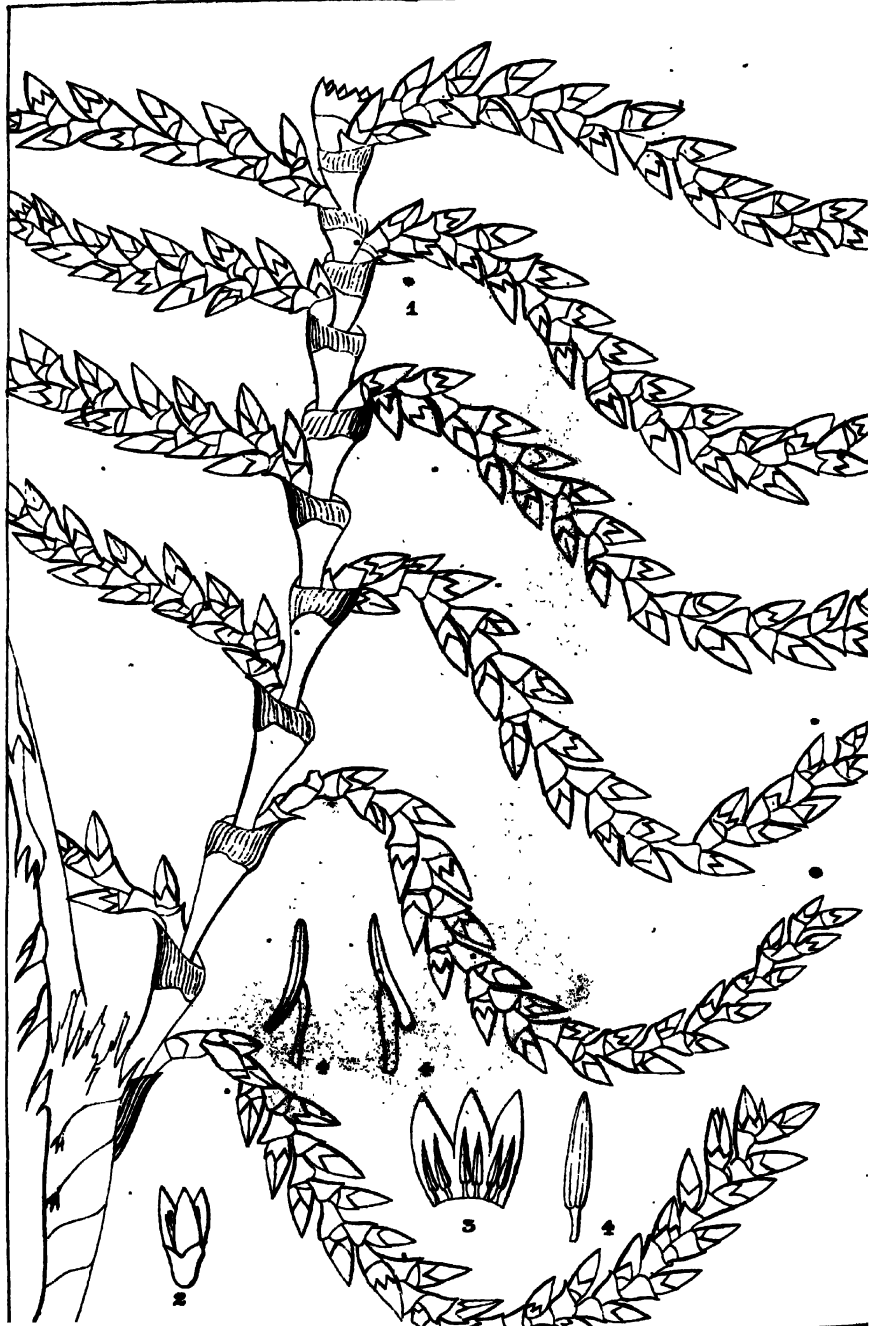






J. Schumacher, del.

CALAMUS ARBORESCENS.

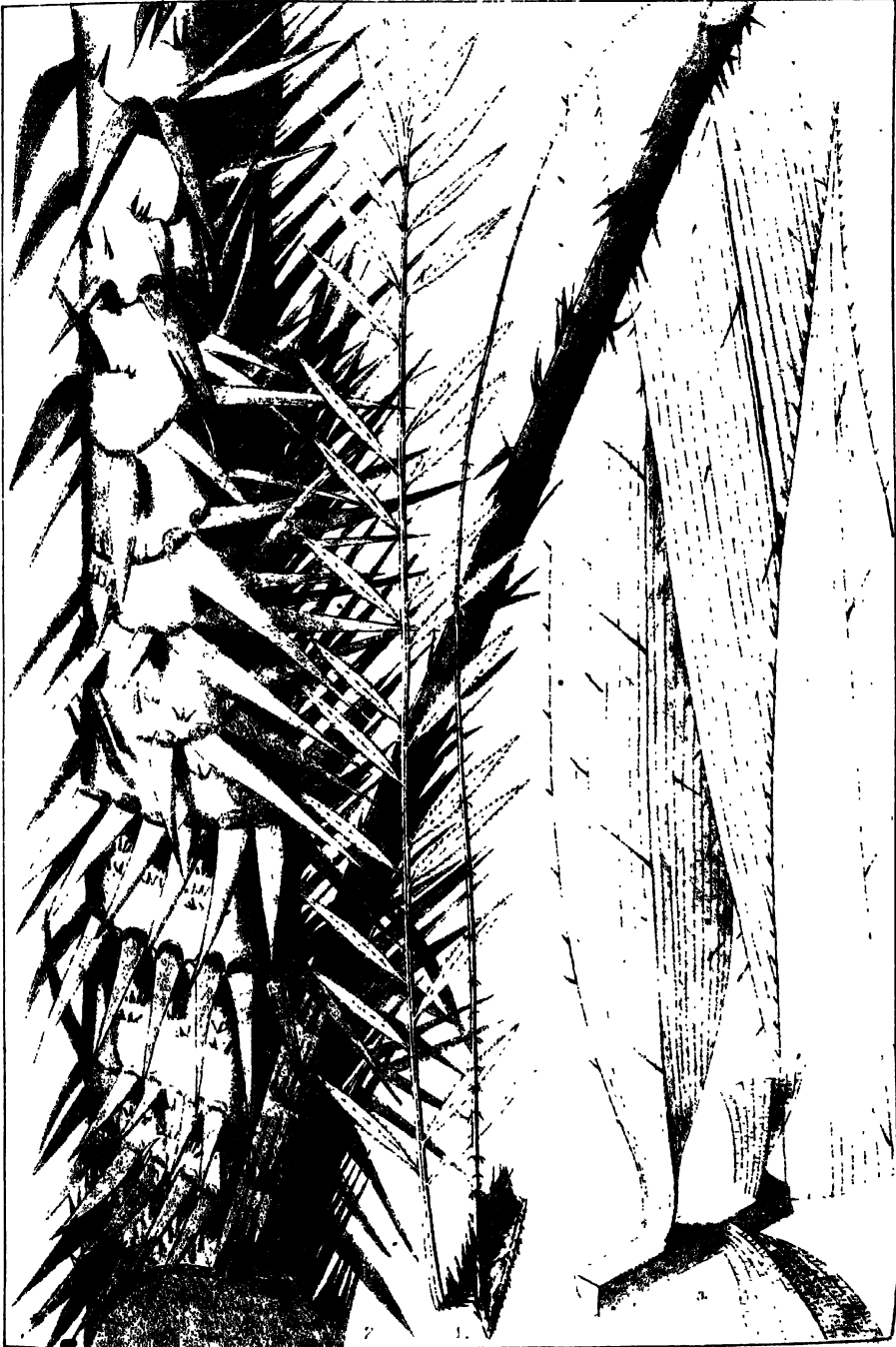


Photomicrographed at the Surveyor General's Office Calcutta.

CALAMUS ERECTUS



CALAMUS TIGRINUS.



J. Schumacher & Co. Lith.

CALAMUS TORRENSII.

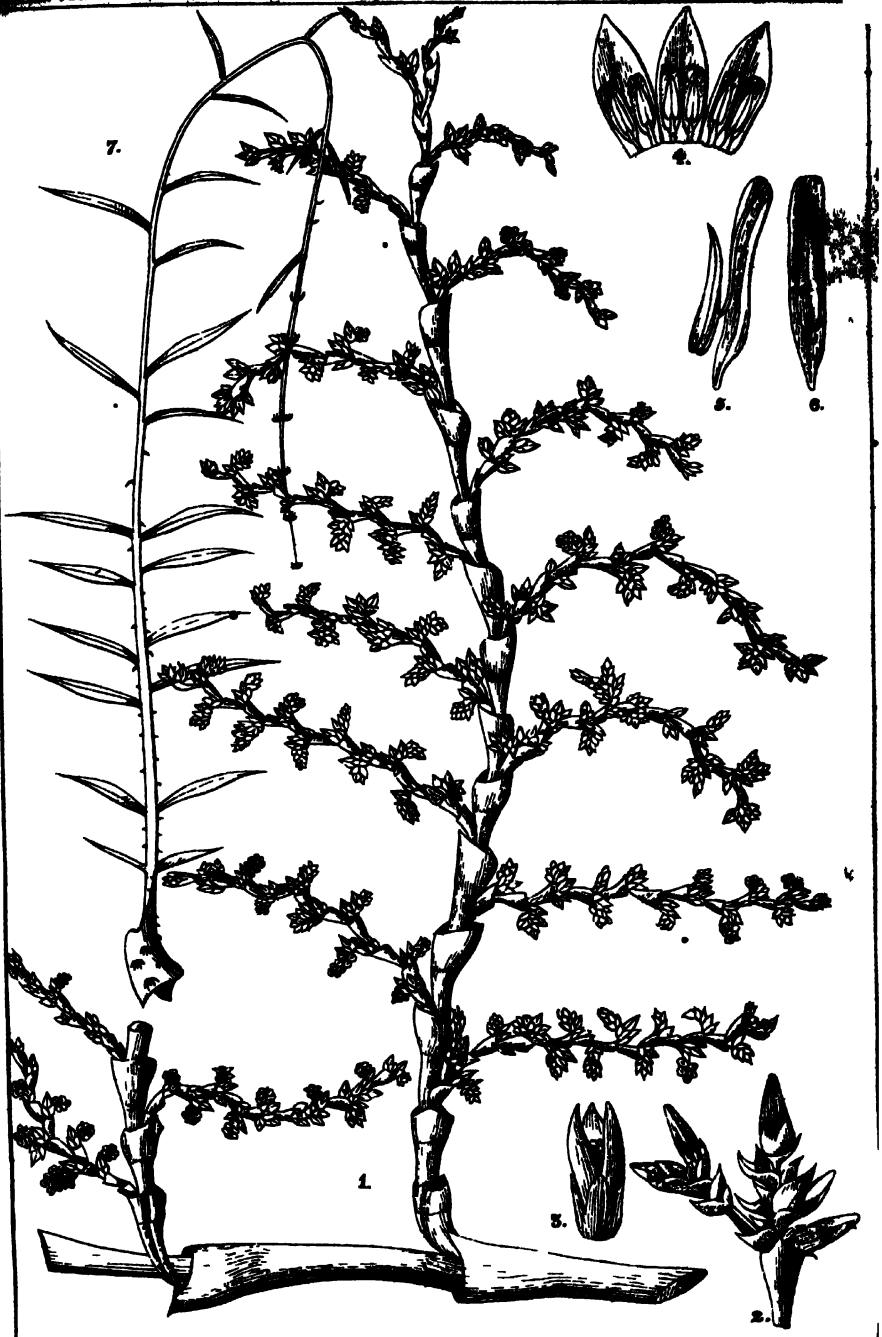
Calamus





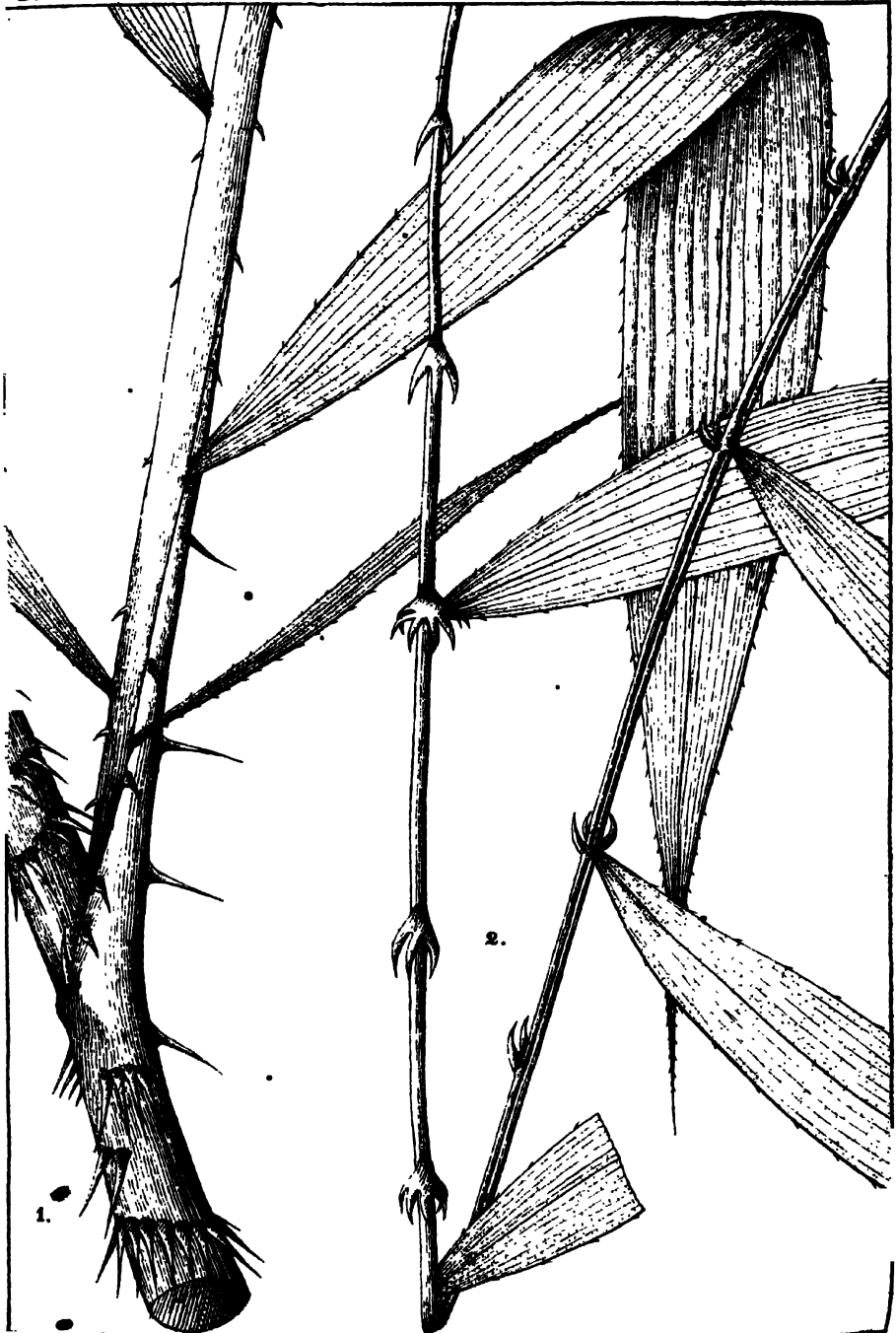
J. Schomburgk, Lith.

CALAMUS ANDAMANICUS, ♀.



Photocopy of the original drawing of Calamus paradoxus.

CALAMUS PARADOXUS.



JOURNAL

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Part II.—PHYSICAL SCIENCE.

No. I.—1874.

ON THE GENERAL THEORY OF DUPLEX TELEGRAPHY.
By LOUIS SCHWENDLER.

(Received December, 1873, read 4th February, 1874.)

INTRODUCTION.

The name of "Duplex Telegraphy" has been given to that mode of Electric Telegraphy which admits of the simultaneous transmission in opposite directions of signals between two stations through a single wire. That this name is far from happily chosen, is evident; but, as it is current and has already gained a recognized footing, it is not considered advisable to endeavour to replace it now by a more rational one, and it will therefore be adhered to throughout this paper.*

In the following investigation I shall endeavour to develop the mathematical theory of "Duplex Telegraphy" in its most general form, with the object of determining not only the best arrangement for any particular method, but also the relative values of different methods.

It is manifest that having from general considerations decided on the best method, and further determined the best arrangement for this method, the remaining difficulties, due to the nature of the problem itself, will be exhibited in a clearer light, and the means of overcoming them may then be more easily discerned.

* The German language possesses a peculiarly suitable word in "*Gegensprechen*" and the idea is fully rendered by "*Gleichzeitiges Gegensprechen*."

It is believed, however, that the sequel will shew, that if the best method be adopted, and for this method the best arrangement be selected, to suit the particular line on which the method is to be employed, the difficulties that stand in the way of Duplex Telegraphy will hardly be greater than those which are encountered every day in ordinary single Telegraphy.

IMPERFECT HISTORICAL SKETCH.

Having access to but scanty records in this country, I am not in a position to give an exhaustive history of this most important invention, and consequently the following sketch is necessarily incomplete, and must be taken as merely introductory, it being relegated to those better situated in this respect than myself to clear up the doubtful points of priority, and produce, what is much required, a complete history.

The idea of sending signals in opposite directions simultaneously through a single wire is by no means a new one. As early as 1849, Messrs. Siemens and Halske of Berlin took out a patent in England* for the simultaneous transmission of a plurality of messages by a suitable combination of wires, and, although this patent does not refer directly to Duplex Telegraphy as it was subsequently understood, it must notwithstanding be regarded as a forerunner of it. In point of fact Dr. Wr. Siemens's idea represents the general problem of which Duplex Telegraphy is only a particular case.

In 1854 Dr. Gintl of Vienna tried his "compensation" method of "duplex" working between that capital and Prague,† and on the 30th November of the same year read a paper before the Kaiserlich Königliche Academie of Science of Vienna‡ on the practical solution of the same problem by employing a Bain's electro-chemical Telegraph apparatus instead of a Morse's receiving instrument.

In the summer of 1854, after Dr. Gintl's experiments between Vienna and Prague had brought the subject prominently to notice, Messrs. Siemens and Halske of Berlin, and Hr. Frischen independently, invented the "differential" method.

In January 1855, Edlund§ made experiments on the line between Stockholm and Gothenburg. He employed a "differential" method, which he had invented in 1848 for the purpose of measuring accurately Faraday's "extra-currents."

In papers read at Paris on the 16th July and 6th August 1855||

* 23rd October, 1849. The actual wording of the English patent is unknown to me.

† Polyt. Central bl., 1853, p. 1475.

‡ Wien Akad. Sitzungsber., XIV.

§ Pogg. Ann., 1856, vol. 98, page 634.

|| Pogg. Ann., 1856, vol. 98, page 123.

before the Academy of Science by M. Zantedeschi, he claims the honour of having first suggested the idea of Duplex Telegraphy, for as early as 1829 he had proved the possibility of the simultaneous transmission of currents in opposite directions through a single conductor. Having never seen his original communication of 1829, it is impossible for me to say how far these early ideas of Zantedeschi bear on the problem; but it is certain that both he and Dr. Gintl took a great deal of trouble to prove an erroneous theory, *viz.*, that two distinct electrical currents can pass simultaneously in opposite directions through the same conductor without in any way interfering with each other. Such a supposition is in direct opposition to the electrical laws which were already known in 1829,* and besides is in no way required in order to explain the simple phenomenon of Duplex Telegraphy.†

None of the above methods, however, came to have extended, or indeed any, practical application. They appear to have been attempted doubtfully and without confidence, and, although the trials are generally reported to have been successful, yet the methods were rejected as impracticable, and came to be regarded as merely of scientific interest.‡

Only recently, after a torpid existence of almost twenty years, has Duplex Telegraphy been revived, and come to be the leading topic in Telegraphy, securing, after such a lapse of time, the amount of public interest it rightly deserves.

To Mr. Stearns, an American Telegraph Engineer, is due the honour of having appreciated the real value of Duplex Telegraphy, and of having (by giving the system, modified by improvements of his own, an extended application on the lines of the United States) proved its thorough practicability.

ENQUIRY INTO THE CAUSES WHICH HAVE DELAYED THE INTRODUCTION OF THE SYSTEM.

When Steinheil in 1837 announced his discovery of the feasibility of employing the earth to complete the electric circuit instead of a return wire, Telegraph Engineers immediately recognized its immense mercantile value, and did not delay to verify his results.

Now, in the career of Telegraphy, the invention of duplex working ranks second only in importance to Steinheil's discovery. The utilization of the earth reduced by one half the number of wires required to carry a given traffic: Duplex Telegraphy again almost halves this number. In

* Ohm published his classical work "Die galvanische Kette mathematisch bearbeitet" in the year 1828.

† Dr. W. Siemens, Pogg. Ann., vol. 98, page 123.

‡ For the light in which Duplex Telegraphy was regarded up till quite lately, see Schellen, Dub, Sabine, Blavier, Kuhn, &c.

the face of this fact it is not easy to understand why the one idea received immediate and universal application, while the other, of only about 10 years more recent date, has met until now with universal neglect; but on closer examination it will be found that there have been perfectly comprehensible, although not all rational, influences at work.

An enquiry into the circumstances, therefore, that have caused the discovery of a system, the introduction of which must mark the second great era in Telegraphy, to lie fallow for nearly twenty years is of the utmost interest and cannot fail to be instructive with regard to the prospects of future progress.

From an examination of the methods originally proposed for duplex working, it will be found that they do not in any way essentially differ from those which may now come into actual use. The causes therefore, which have prevented the introduction of the system, must be sought for external to the methods.

The first of these, we find, is that the invention was in advance of the requirements of the age. Telegraph lines had already been constructed, which were quite capable of carrying the given traffic and even more. Further, any increase in traffic could be easily met by an increase in the number of wires on the existing Telegraph posts, instead of by resorting to a system, which had a complex appearance, and after all might not answer.

However, although the above considerations explain the course of events in certain limited instances, and up to a certain time, they do nothing towards justifying the costly expedients that have been generally adopted until recently in preference to introducing Duplex Telegraphy. For instance, the reconstruction and multiplying of long overland lines, and especially the laying of a second submarine cable when the traffic became too great for one.

It is true that the successful application of any duplex method requires lines of a more constant electrical condition, receiving instruments of a larger range,* and Telegraph operators of a somewhat better professional education; but, surely, these three conditions have not all *at once* become fulfilled (since 1872) so as to make Duplex Telegraphy possible only just now? No—the causes, which have delayed its introduction so long, have been of a much less technical and more irrational nature.

The mere fact of the duplex methods appearing complex prevented Telegraph administrations from thinking seriously of introducing them.

* By the "range" of a telegraph instrument I understand the ratio of the largest to the smallest force by which the instrument in question can be worked without requiring a fresh mechanical adjustment. For instance, Siemens's beautiful relays can be easily adjusted to a range of 20, *i. e.*, they can be made to work with one cell through an external resistance equal to their own resistance, and with 10 cells through no external resistance, *without* giving the tongue a fresh adjustment.

The ingenious methods were never tried with that zeal and perseverance which is necessary to carry a new invention successfully through. They were indiscriminately rejected after a few trials made without method or consideration, and the real conditions of success or failure were never examined or pointed out. Thus naturally a prejudice was created against Duplex Telegraphy, and it was fostered by a host of school literature up to the latest time as pointed out before. Further, not a single physicist or electrician investigated the question with a view to ascertaining what quantitative effect the variable condition of lines has on duplex working as compared with single working.

If such an investigation had been made, it would have been found that the technical obstructions in the way were by no means so formidable as had been represented, and that the electrical condition of the lines, as well as the perfection of the instruments, and the professional education of the staff, would have fully admitted of the successful introduction of Duplex Telegraphy at least 10, if not 20, years ago.

It is true indeed that the suggestion of using condensers for balancing the charge and discharge of a line has only been made very lately, being one of Stearns' happy ideas; but this should have been no reason against introducing the system on short and overworked lines, where the charge and discharge is imperceptible. If only one Telegraph administration had shewn the perfect practicability of the system on a short line, the cloud of prejudice would have been dissipated, and suggestions for overcoming the charge and discharge on long overland lines and submarine cables would have been readily enough given, and thereby large capitals saved.

To sum up, therefore, we have the following causes which acted persistently against the introduction of Duplex Telegraphy.

Firstly, the invention was in advance of the age.

Secondly, the Telegraph profession, young as it is, is far more conservative than is good for the advance of Telegraphy, and on the whole Telegraph administrations and staffs have by no means that professional education which is required to conduct practical experiments with a clear understanding, and thence deduce rational conclusions. Thus prejudice was created, which was increased from year to year by authors of school literature writing most discouragingly of the subject.

Thirdly, unfortunately, during all that time no physicist found it worth his while to investigate the duplex methods with a view to ascertain quantitatively what can be expected of them, and how they actually compare, with respect to safety, with single working.

Fourthly, duplex working itself could not progress, because it was neither tried nor investigated, and hence no suggestions for overcoming the difficulty of charge and discharge were called for.

Great honour must therefore be given to Mr. Stearns who brought up the subject again so prominently, and who by his zeal succeeded in introducing it on a large scale, and so elevated the ingenious methods from the questionable position of "interesting scientific experiments."

I think far less of his idea of introducing condensers or Ruhmkorff's coils to balance the charge and discharge of lines, than of his having taken the neglected child up again, against the prejudice of his own profession, and shown that it could have a healthy existence even in the backwoods of America. I trust that these remarks will not be considered irrelevant in the present investigation, since they tend to shew how real progress in one of the youngest branches of applied science may be retarded for a considerable period by nothing but prejudice of the profession themselves, for whom progress should be the first essential; and administrations will see how much the advance of Telegraphy will always depend on their recognizing and encouraging by experiment inventions that are theoretically sound and tend in the right direction.

GENERAL CONSIDERATIONS.

Before entering on the solution of the problem for any particular duplex method, it will be advisable once for all to state definitely the nature of the general question before us. This will not only save time, but the subsequent special solutions can then also be made under a general guide, and thus being well linked together, the whole investigation will become far more lucid and concise than it otherwise would be.

While in ordinary (single) Telegraphy the signals are always produced in the same way, *i. e.*, by the signalling current arriving through the line from the distant station, the signals in Duplex Telegraphy may be produced in either of two ways, essentially different from each other. Namely, if the times of sending from the two stations fall together, *i. e.*, no current, or double current, or any difference of currents, is in the line, the signals, so long as this state of the line exists, are produced wholly or partly by the battery of the receiving station. Signals produced in this way we shall call "duplex signals," and these signals alone indicate the essential difference between duplex and ordinary Telegraphy.

If, however, the moments of sending from the two stations do not fall together, the signals are then produced as in ordinary telegraphy, and may be appropriately designated "single signals."

It will be clear then that when the two stations are at work at the same time "duplex signals" and "single signals" must necessarily follow each other in accidental succession. Nay, one and the same signal produced in either station may be partly a "duplex" and partly a "single" signal.

To secure, therefore, regularity of working, the signals produced in either way should be invariably of equal strength.

Further, as in Duplex Telegraphy the receiving instruments must be always permanently connected up with the line, it is one of the first requirements that the out-going or sent current from any station should in itself have no effect whatever on the receiving instrument of *that* station, in order that the instrument may be entirely free to receive signals from the distant station. Thus we invariably have two conditions to fulfil in duplex working, independent of the particular method adopted, namely:—

1. *The receiving instrument of each station should not be affected by its own sending.*

2. *The duplex signals and single signals must be of equal strength.*

If these two conditions, which are necessary and sufficient, could be always fulfilled, Duplex Telegraphy would be entirely on a par with single Telegraphy, for the sending would not only not interfere with the receiving—the more important condition of the two—but the received signals would also be constant in strength, and, therefore, frequent adjustment of the receiving instrument would be no more required than in single Telegraphy.

Theoretically of course every duplex method hitherto suggested fulfils these two conditions, otherwise the method would have to be rejected *a priori* and could not find any place in this paper.

Practically, however, the different methods may behave very differently with respect to the fulfilment of these two conditions, nay, even one and the same method is sure to give quite different results in this respect by only altering the magnitude of the resistances of which the arrangement consists. For in practice variations, especially in virtue of the line having by no means a constant electrical condition, are necessarily going on. These unavoidable variations it is clear may cause very different quantitative disturbances of the two conditions (1) and (2) either if we compare different methods, or the same method under different resistance arrangements.

To make the foregoing clear, we will designate:—

By *p* the force which acts on the receiving instrument on account of not being able to fulfil the first condition absolutely; .

By *P* the force which acts on the same instrument, when the distant station is sending *alone*, *i. e.*, “single signals;”

And by *Q* the force which acts on the same instrument, when both stations are sending *simultaneously*, *i. e.*, “duplex signals.”

Then the first condition (1) is expressed by:—

$$p = 0 \quad (I)$$

and the second (2) by

$$P - Q = 0 \quad (II)$$

Further if p cannot be always kept rigidly equal to zero (on account of unavoidable variations in the system) we should at least have :—

$$\frac{P}{P} = D \text{ as small as possible} \quad \dots\dots \text{ (III)}$$

and if P cannot be always kept rigidly equal to Q , we should at least have :—

$$P - Q = S \text{ as small as possible.} \quad \dots\dots \text{ (IV)}$$

p , P and Q being functions of the resistances and electro-motive forces of the system, which are known so soon as the particular duplex method has been selected.

The general problem which is to be solved for duplex Telegraphy may now be clearly stated as follows :—

D and S are two known functions which must be rigidly equal to zero when no variation in the system occurs ; and which for any given variation in the system must be as small as possible, and approximate rapidly towards zero as the variation in the system becomes smaller and smaller.

Thus the solution of the problem for any given duplex method will always be a question of the Minima and Maxima Calculus.

Having then ascertained the best arrangement for each duplex method, the methods can be compared *inter se*, and that method will be best and should be selected for use which for any given variation in the system gives the least absolute magnitude to the functions D and S .

If we suppose, however, that the particular duplex method is not given, the problem to be solved becomes more general, but would still be entirely within the limits of the Variation Calculus, furnishing no doubt a very interesting and important application of that most powerful mathematical instrument. The general solution would at once determine the best method possible, after which special solutions would give the best arrangement for that best method.

It is, however, not my intention to endeavour to solve here the duplex problem in this most general form. To be able to indicate so general and desirable a solution is by no means identical with being able to effect it. The task before me is far more simple, since, as already pointed out, I shall investigate each duplex method separately to determine its best quantitative arrangement, and ultimately compare the different methods to ascertain their relative values.

To do this, the question may be attacked in two different ways, depending on the purpose for which the solution is required.

Namely, either the solution is to be made when considering the line as a variable conductor only, but not acting perceptibly as a Leyden jar ; or the line is to be considered as constant in conduction and insulation, but

acting as a Leyden jar of large capacity. In the first case the solution would be directly applicable to short overland lines (not over 200 miles in length), and in the second case to submarine cables, which, if good, may always be considered sensibly constant in conduction and insulation.

Further, as a long overland line acts both as a variable conductor and as a Leyden jar of sufficiently large capacity, it would then be necessary to give a solution with respect to both these effects. To obtain, however, the same result without rendering the problem too intricate, it will be best to separate the two questions from the beginning, and afterwards combine their solutions judiciously for application to the case of overland lines.

1st PROBLEM. *What is the best arrangement of any given duplex method when the line is regarded as a variable conductor, but not as acting perceptibly as a Leyden jar?*

2nd PROBLEM. *What is the best arrangement of any given duplex method, when the line is regarded as a Leyden jar of large capacity, but not as a variable conductor.*

The second problem may be expressed more clearly as follows:—

2nd PROBLEM. *What must be the distribution of condensers along a given resistance, in order that the two essential conditions (I and II) may be least disturbed for a speed of signalling variable between two fixed limits?**

It is clear that the nature of these two problems is very different, because in the first we have to deal with forces constant with respect to time, while in the second the forces acting are functions of time, *i. e.*, of the

* A telegraph line always acts as a condenser with capacity and conduction resistance in each point of its entire length, while an artificial condenser, such as a Leyden jar, which we are able to produce sufficiently cheaply, has only capacity but no perceptible conduction resistance in each point. This is in fact the essential difference between a line and a condenser, and, therefore, in order to render their charges and discharges under the same circumstances as nearly as possible equal, as is required for duplex working, it will be necessary to find the law according to which to distribute a certain given system of condensers along a given resistance.

This law will clearly be a function of the signalling speed within its limits of variation. For instance, say the signalling speed is constant, or its range zero, then clearly one condenser connected to any point of the given resistance would suffice; only the magnitude of the capacity of this *one* condenser would be determined by its position with respect to the resistance, and in addition to this would of course be fixed by the signalling speed and the known capacity of the line.

Further, say the speed of signalling is variable between 0 and ∞ , or its range is infinite, then clearly only an infinite number of small condensers distributed along the given resistance in the very same manner as the capacity is distributed along the line would strictly answer the purpose: in fact, the condenser required in this imaginary case would be nothing more or less than a second Telegraph line, identical with the one used for signalling. In practice, however, the speed of signalling varies only between narrow limits, and therefore the number of condensers required to reproduce as nearly as possible the action of the line with respect to charge and discharge, will become few, especially if the best system of distribution has been determined. Until this law is known we can do nothing but find it approximately by experiment, however tedious it may be to do so.

signalling speed. (The forces in this case are proportioned to the *true currents*.) The latter problem being far the more intricate and for my special purpose only of secondary importance, I shall begin with the solution of the first.

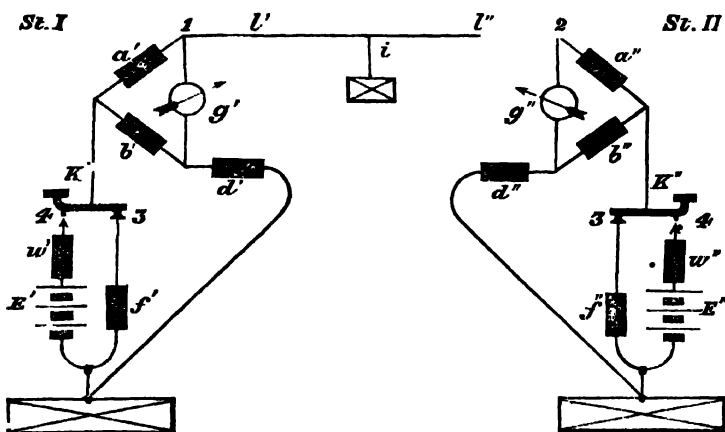
SOLUTION OF THE 1ST PROBLEM FOR ANY GIVEN DUPLEX METHOD.

What is the best arrangement of any given duplex method, when the line is regarded as a variable conductor, but not as acting perceptibly as a Leyden jar?

I. The Bridge Method.*

This arrangement for duplex working is based on the well known method of comparing electrical resistances "Wheatstone's Bridge," and Figure 1 gives the general diagram, when this method is applied for duplex working.

Fig I.



It has also been proposed to use Ruhmkorff's coils for balancing the effect of charge and discharge. This method, however, I believe must be always much inferior to the one of using condensers, inasmuch as the strength of a Voltaic induction current scarcely depends on the speed of signalling, while the charge and discharge of a line, it is well known, is not at all an inconsiderable function of the signalling speed.

Therefore, if the strength of the induction current had been adjusted to balance the charge and discharge of the line for a certain signalling speed, the balance would be considerably and at once disturbed if the speed varied even slightly; and since so long as hand signalling is used a certain variation in the speed of signalling will always exist, this method will prove a failure, or at all events will render fresh adjustments more frequently necessary than when condensers are used.

* Dr. W. Siemens mentions this method in *Pogg. Ann.* Vol 98, p. 122, 1856.

Explanation of Diagram.

\mathcal{E} , electromotive force of the signalling battery.

β , internal resistance of the signalling battery.

k , Telegraph key of peculiar construction to be described hereafter.

g , the receiving instrument connected up in that branch of the bridge which when measuring resistances would contain the galvanometer. The letter g represents also the resistance of the receiving instrument.*

a , b , and d are the branches of the bridge.

f , the resistance between the rest-contact of the key and earth.

w , an additional resistance to be inserted in the battery branch for reasons to be given further on.

i , the resistance of the resultant fault ("real absolute insulation" of the line) acting at a distance l' from station I and at a distance l'' from station II (both l' and l'' expressed in resistances so that $l' + l'' = l$ equal the "real conductor resistance" of the line).

Further:

L' the "measured conductor"† resistance of the line when measured from Station I,

$$\therefore L' = l' + \frac{i l''}{i + l''}$$

L'' the "measured conductor"* resistance of the line when measured from station II,

$$\therefore L'' = l'' + \frac{i l'}{i + l'}$$

ρ' the complex resistance of the duplex arrangement in station I, *i. e.*, the resistance between point 1 and earth.

ρ'' the complex resistance of the duplex arrangement in station II, *i. e.* the resistance between point 2 and earth.

To be quite general we must suppose that the Telegraph line, which connects the two stations I and II, has a different resistance when measured from station I than when measured from station II, and that therefore the best resistance arrangement of station I must be also different from that of station II with respect to magnitude of resistances.

The resistances which are similarly situated in both the stations will be designated by the same letters, and to indicate the station to which they belong, each letter will have *one* accent in station I and *two* accents in station II.

Mr. O. Heaviside Phil. Mag. Vol. XLV, 1873, states that Mr. Eden of Edinburgh claims to have suggested this method at about the same time as Mr. Stearns of Boston U. S. Am. took out a patent for it.

* Siemens's polarized relays are well adapted for this purpose on account of their great sensitiveness and wide range; d'Arincourt's relays would also answer well.

† Generally these measured values L' and L'' will be different from each other, especially for long overland lines. They can become equal only under two conditions, either if the resistance of the resultant fault (i) is so great that the total conductor resistance of the line ($l' + l'' = l$) can be neglected against it, or for any magnitude of i , if the latter has a position in the middle of the conductor, *i. e.* when $l' = l'' = \frac{l}{2}$.

Further, if a relation between the resistances of one station has to hold good between those of the other station also, the letters will be used without any accents.

The great practical advantage of the Bridge method, it will be clear at once, is that any kind of receiving instrument which has been used for single working may also be employed for Duplex Telegraphy. This fact must always be of great consideration for any administration that contemplates the general introduction of Duplex Telegraphy.

General expressions for the two functions "D" and "S."

To obtain the functions D and S , we have first to develop the general expressions for the forces p , P , and Q , say for station I.

By p' we understand the force which acts on the receiving instrument g' of station I when that station is sending alone. (Station II at rest.)

p' , in our particular case, is therefore proportional to the current which passes through the galvanometer in a Wheatstone's Bridge when balance is not rigidly established, thus

$$p' \propto E' \frac{\Delta'}{N'}$$

$$\text{where} \quad \Delta' = a' d' - b' (L' + p'') = a' d' - b' c'$$

$$N' = g' (b' + d') (a' + c') + f' \left\{ g' (a' + b' + c' + d') + (c' + d') (a' + b') \right. \\ \left. + a' c' (b' + d') + b' d' (a' + c') \right\}$$

Further, by P' is understood the force which acts on the receiving instrument in station I, when station II is sending alone: *Single Signals*.

This force in our particular case is proportional to the current which passes through the receiving instrument of station I when station II is sending alone, and we have consequently

$$P' \propto C'' \mu' \psi'$$

where C'' is the current which enters the line at point 2, when station II alone is sending; $C'' \mu'$ the part of this current C'' which arrives actually at point 1 (on account of leakage between points 2 and 1, a part of C'' is lost), and $C'' \mu' \psi'$ that part of the current $C'' \mu'$ which ultimately produces the signal (*single signal*) in station I. The current $C'' \mu'$ arriving at point 1 branches off in two, one part goes through a' and the other through g' to earth.

$$\text{Further} \quad C'' = E'' \frac{m}{N''}$$

$$\therefore P' \propto E'' \frac{m}{N''} \mu' \psi'$$

$$\text{where} \quad m = g'' (b'' + d'') + d'' (a'' + b'')$$

$$\mu' = \frac{1}{i + l' + \rho'}$$

$$\psi' = \frac{f'(a' + b') + a'(b' + d')}{(f' + d')(a' + b' + g') + b'(a' + g')}$$

and N'' an expression identical in form with N' .

Further by Q' we understand the force which acts on the receiving instrument of station I, when both stations are sending simultaneously : *Duplex Signals*.

This force is again proportional to the current which under these circumstances passes through the receiving instrument g' of station I.

This current can be expressed by

$$E' \frac{b'}{n'} - \sigma' \phi'$$

and therefore :

$$Q' \propto E' \frac{b}{n'} - \sigma' \phi'$$

σ' being the current actually in the line at point 1 when both stations are sending simultaneously ; and this current, being the algebraical sum of two currents may be either +, 0, or —. We will suppose that σ' contains the sign itself.

Further we have

$$\sigma' = \frac{E' m'}{N'} - \frac{E'' m''}{N''} \mu'$$

$$n' = (b' + d' + f')(a' + g') + b'(f' + d')$$

and ϕ' is a function which becomes identical with ψ' if we put

$$w' + \beta' = f'.$$

Therefore the two functions D and S are for the Bridge method (station I) most generally expressed as follows :

$$D' = \frac{E'}{E''} \frac{N''}{N'} \cdot \frac{1}{\mu'} \frac{\Delta'}{m' \psi'} \dots\dots\dots (III')$$

$$\text{and } S' = E' \frac{m''}{N''} \mu' \psi' - \frac{E' b'}{n'} + \sigma' \phi' \dots\dots\dots (IV')$$

and similar expressions will be obtained for station II, namely

$$D'' = \frac{E''}{E'} \frac{N'}{N''} \cdot \frac{1}{\mu''} \frac{\Delta''}{m'' \psi''} \dots\dots\dots (III'')$$

$$\text{and } S'' = E'' \frac{m'}{N'} \mu'' \psi'' - \frac{E'' b''}{n''} + \sigma'' \phi'' \dots\dots\dots (IV'')$$

Rigid fulfilment of the first condition, i. e., $D = 0$.

For station I, we have $D' = 0$

which equation can only be satisfied by $\Delta' = 0$

since the other factor of D' cannot become zero for quantities larger than 0 or smaller than ∞ . Then substituting for Δ' its value, we have

$$a'd' - b'(L' + \rho'') = 0 \quad \dots\dots\dots (V')$$

or balance in station I, when that station is sending and station II is at rest, must be rigidly established.

Therefore, if balance in station I is disturbed, say by L' varying or by any other cause* external to L' , we must have means of conveniently re-establishing balance without delay. This of course could always be done by altering either all the branches, a' , b' , and d' , or any two of them, or only one of them; but it is clear that so long as the variation of L' which disturbs the balance does not exceed certain limits, balance may be regained by altering only *one* of the three branches available, and as this will also be more convenient in practice than altering two of the branches, or all three simultaneously, we shall make the supposition that:—

'Balance is re-established by an appropriate re-adjustment of one of the three available branches.'†

The question therefore is, which of the three branches, a , b , or d , is the best adapted for the purpose?

To decide this we must remember that for station II, in accordance with the first condition ($D = 0$), a similar equation has to be fulfilled, namely

$$a''d'' - b''(L'' + \rho') = 0 \quad \dots\dots\dots (V'')$$

Now ρ' the complex resistance of the arrangement in station I, is a function of all the resistances in station I, and similarly ρ'' the complex resistance of the arrangement in station II, is a function of all the resistances in station II. Therefore, generally, if in order to obtain balance, say in station I, any of the three branches a' , b' , d' were adjusted, ρ' would alter in consequence of this re-adjustment, and thereby the balance in station II (equation V'') would be disturbed, and vice versâ. In other words the re-adjusting in one station would interfere with the balance in the other station,

* Causes of disturbance to balance external to L' are inappreciable in practice and therefore may be neglected from the beginning.

† Finally, when the best resistance arrangement has been found, the resistance of the different branches will be expressed in terms of L , and therefore to keep the best arrangement when L varies between any two given limits will involve necessarily a simultaneous alteration of the resistance of all the branches.

If, however, the variation of L is small in comparison with L itself, an alteration of one branch for the purpose of re-establishing balance is justified, and would be absolutely correct if the variation of L were infinitesimal.

and therefore rigid balance could be only attained after a series of successive adjustments in both the stations, and then only, from a theoretical point of view, approximately, introducing practical difficulties almost insurmountable.

However, examining the positions* of the three branches, it will be seen at once that b acts as the galvanometer branch of a bridge for any current arriving through the line. Thus if we were to fulfil the condition,

$$a d - f g = 0 \quad \text{..... (VI)}$$

for both stations, the value of ρ would become at once independent of b ,* and consequently any adjustment of b' to re-establish balance in station I would not affect in the slightest degree the balance in station II, and *vice versa*.

Thus, presupposing the fulfilment of this condition (equation VI) for both the stations, the branch b would evidently be the best suited for adjustment.† Under these circumstances it would then be clear that balance in either station can be obtained by a *single* adjustment of b , and therefore we may call equation VI "*the immediate balance condition*," and the fulfilment of this condition, being of the greatest practical importance to ensure the success of duplex working, we are justified, nay even compelled, to use this relation (equation VI) as the basis for all subsequent investigations.

We will therefore suppose henceforth, that

$$a d - f g = 0 \quad \text{..... (VI)}$$

is rigidly fulfilled for both the stations.

But, as the value of f depends on the position of the key, which during signalling moves from contact 3 to contact 4 and back, the rigid fulfilment of equation (VI) necessitates at once that

$$w + \beta = f \quad \text{..... (VII)}$$

not only for both the contacts 3 and 4, but also for all the intermediate positions of the key. Thus supposing that $w + \beta = f$, *i. e.* the resistance from contact 4 through battery to earth equal to the resistance from contact 3 to earth, a key constructed in such a way that contact 4 is not broken before contact 3 is made, and that contact 3 is not broken before contact 4 is made, would fulfil the required condition entirely. Keys of this kind can be easily enough constructed. It is true that in any such key, there will be always a moment when the contacts 3 and 4 are simultaneous, and when therefore the resistance to earth is not f , as it ought to be, but only

$$* \rho = \frac{(g + d)(a + f)}{a + d + f + g} - \frac{(ad - fg)^2}{F(b)}$$

Therefore if $ad - fg$ is very near zero, ρ becomes most rapidly independent of b .

† Further, it must be remarked that, even if the condition $ad - fg = 0$ be not rigidly fulfilled, still by adjusting in the branch b we have "*accelerated*" balance, whereas by adjusting in a or d we should on the contrary have "*retarded*" balance.

$\frac{f}{2}$. If it is, however, considered that the time during which this error lasts is very small compared with the time it takes to make a signal, its disturbing effect will never be appreciable in practice, *i. e.* ρ will remain sensibly constant during the time the key is moved to produce a signal.

There will be no practical difficulties connected with the fulfilment of equation (VII), and therefore also none with the fulfilment of equation (VI); for β the internal resistance of the signalling battery is the only quantity which of itself can alter in time. However, this variation of β for any efficient form of signalling battery being invariably steady and small, it will be always possible to neutralize its action in time by a simple re-adjustment of w .

If Leclanché's cells are used, or well prepared Minotti's, a weekly adjustment of w should be sufficient. The measuring of β will always be an easy matter.*

Rigid fulfilment of the 2nd Condition, i. e., $S = 0$.

The general expression for S' was

$$S' = \frac{E'' m''}{N''} \mu' \psi' - \frac{E' b'}{n'} + \sigma' \phi' \dots\dots\dots (IV')$$

Remembering that by equation (VII)

$$w' + \beta' = f'$$

we know that $\psi' = \phi'$, and substituting further for σ' its value, the general expression for S' becomes:—

$$S' = \frac{E'' m''}{N''} \mu' \psi' - \frac{E' b'}{n'} + \left\{ \frac{E' m'}{N'} - \frac{E'' m''}{N''} \mu' \right\} \psi' \quad (IV')$$

and this form of S shews at once that it is perfectly immaterial for duplex working by the Bridge method whether the same or opposite poles of the two signalling batteries be put to line,† for in both cases equation (IV') becomes:

$$S' = \frac{E' m'}{N'} \psi' - \frac{E' b'}{n'} \dots\dots\dots (IV')$$

Further, it will be seen that the right hand member of equation (IV')

* My friend Mr. R. S. Brough suggested the following very simple method for keeping
 $w + \beta = f \dots\dots\dots (VII)$

Insert a small galvanoscope in the branch b , for which balance is established with respect to the received current, *i. e.*

$$ad - fg = 0 \dots\dots\dots (VI)$$

Now note the deflection on the galvanoscope when both stations are sending simultaneously, and again when the station for which β is to be measured is sending *alone*. Then clearly if these two deflections are equal, $w + \beta$ must be equal to f . If the two deflections are not equal then alter w until they become equal. After the determination is made, the galvanoscope is short circuited.

† In practice however I prefer to put the same, namely, the positive poles to the line, as then defective insulation will not be felt so much.

can be transformed* into $E' \frac{\Delta'}{N}$, which is equal to p' , or we have generally

$$S = p$$

i. e. the difference of forces by which duplex and single signals in the same station are produced is equal in magnitude and sign to the force by which balance in that station is disturbed.

Consequently the rigid fulfilment of the first condition ($D = 0$) will entail the rigid fulfilment of the second condition ($S = 0$) and this it will be clear is only due to the fact that the complex resistance ρ is independent of b , and that the key during signalling does not alter ρ ; whence it follows that the perfection of the key in this respect is of the greatest importance. There are, however, no practical difficulties connected with the construction of a key which fulfils condition (VII) perfectly.

By the aid of the relations given in equations (VI) and (VII) we have therefore gained the great practical advantage, that Duplex Telegraphy will be entirely on a par with single Telegraphy, if the means of attaining rigid balance are sufficiently accurate, convenient and rapid.

But, even supposing that we are unable to keep that balance rigidly for any length of time (on account of L varying), we can nevertheless bring the regularity of duplex working as near as possible to that of single working by making D and S as small as possible for any given variation of L .

Rapid approximation of the two functions D and S towards zero.

For station I we had

$$S' = p' \propto \frac{E' m'}{N'} \psi' - \frac{E' b'}{n'} \dots \dots \dots (IV')$$

which we may also write

$$S' = p' \propto \frac{E' b'}{n'} \left\{ \frac{1}{1 - \frac{\Delta'}{m' \psi'}} - 1 \right\} \dots \dots \dots (IV'')$$

* We have

$$\begin{aligned} \psi &= \frac{k}{n} \\ N &= \frac{mk - \Delta n}{b} \\ \therefore S &= \frac{E b \Delta}{mk - \Delta n} \\ &= \frac{E b \Delta}{b N} \\ &= \frac{E \Delta}{N} = p \end{aligned}$$

since
$$\frac{m'}{N'} = \frac{b'}{k' - \Delta' \frac{n'}{m'}}$$

and
$$\psi' = \frac{k'}{n'}$$

Further if we call b' the value of b which in station I establishes rigid balance for any given values, a' , d' and L' , we have

$$\Delta' = b' \delta L'$$

where $\delta L'$ is the variation of L' which throws the balance out, and which variation may be either positive, zero or negative ($\delta L'$ shall contain the sign in itself).

Further substituting

$$\frac{m' \psi'}{b'} = y'$$

and

$$\frac{E' b'}{n'} = G'$$

The expression for S' may be written as follows:—

$$S' = y' \propto G' \left\{ \frac{F'}{1 - \frac{\delta L'}{y'}} - 1 \right\} = G' F'$$

which is the best form of S' for our purpose.

The function S' consists of two factors, namely, of G' which, at or near balance, is proportional to the current by which duplex and single signals in Station I are produced; and of F' which at balance = 0.

Therefore to make S' as small as possible when balance is disturbed, we can only do so by making F' as small as possible, which is evidently the case for $y' = \frac{m' \psi'}{b'}$ a maximum. Further

$$D' = \frac{p'}{P'} = \frac{S'}{P'}$$

$$S' = G' F'$$

and since at or near balance

$$P' \propto G'$$

it follows that

$$D' = F'$$

i. e. the 1st condition is also fulfilled by

$$y' = \frac{m' \psi'}{b'} \text{ a maximum.}$$

Our problem for station I would therefore be most generally solved if we make the function y' a maximum, remembering that the variables con-

tained in y' have to fulfil two condition equations, namely the *immediate balance* (equation VI) and the *balance* (equation V).

Substituting for m' its value, and remembering that

$$\psi' = \frac{a'}{a' + g'}$$

on account of the *immediate balance* condition (equation VI), we get

$$y' = \frac{a' (g' + d')}{a' + g'} + \frac{a' d'}{b'}$$

But

$$\frac{a' (g' + d')}{a' + g'} = \rho'$$

the complex resistance of station I (the expression for ρ has become thus simple on account of the immediate balance condition VI).

Further

$$\frac{a' d'}{b'} = L' + \rho''$$

(on account of balance in station I, being established, equation V).

Thus we have

$$y' = \rho' + \rho'' + L'$$

for station I.

And similarly

$$y'' = \rho' + \rho'' + L''$$

for station II.

Therefore the rapid approximation of both the functions D and S towards zero in both stations is obtained, if we make the complex resistances ρ' and ρ'' maxima.

Now the form of ρ shews at once that it has a maximum for

$$(a + i) = (g + d)$$

which, in consequence of equation (VI), gives at last

$$a = g = d = f \dots\dots\dots \text{(VIII)}$$

From the development of this result it will be clear that the relation expressed by equation (VIII) must hold for either station independent of L .

All that now remains is to determine b , and further to fix the absolute magnitude of any one of the branches. Before doing this it is however necessary to enquire what the other factor of S , namely G , becomes in consequence of fulfilling the regularity condition as expressed by equation (VIII).

The current which passes through the receiving instrument to produce "single" as well as "duplex" signals is at balance expressed by

$$G = E. \frac{a g}{(a + g) \left\{ L (a + g) + 2 a (g + d) \right\}} \times \text{const.}$$

which expression has a maximum for either a or g .

The maximum of G , with respect to a , it will be seen, contradicts the regularity condition; since $a = g = d$ could only satisfy

$$\frac{dG}{da} = 0$$

if d were negative, a physical impossibility.

However, the maximum of G with respect to g , gives

$$\frac{dG}{dg} = L(a^2 - g^2) + 2ag(d - g) = 0$$

which is satisfied by

$$a = g = d$$

This is a fortunate coincidence and speaks well for the Bridge method.

Now substituting for a and d their value g in the expression for the current G , we get

$$G = \frac{E}{4} \frac{1}{L + 2g} \times \text{const.}$$

and this expression multiplied by \sqrt{g} gives the magnetic effect of the receiving instrument, namely :

$$M = \frac{E}{4} \frac{\sqrt{g}}{L + 2g} \times \text{const.}$$

which has an absolute maximum with respect to g for

$$g = \frac{L}{2}$$

Further substituting in the balance equation (V)

$$a = d = g = \frac{L}{2}$$

we get $b = \frac{L}{6}$ (IX)

We have therefore the following two equations by which the problem is generally solved

$$a = g = d = f = \frac{L}{2} \text{ (VIII)}$$

$$b = \frac{a}{3} = \frac{L}{6} \text{ (IX)}$$

by L being understood the measured conductor resistance of the line from that station for which the best resistance arrangement is to be calculated.

General Results.

1. The branches of the bridge with the exception of the one lying opposite the line must be equal to each other and severally equal to half the measured conductor resistance of the line.

2. The branch lying opposite the line should be equal to the 6th part of the measured conductor resistance of the line, and in this, the smallest of all the branches, readjustment of balance should be made only.

Nos. 1 and 2 necessitate the alteration of all the branches if L , the measured conductor resistance, alters within wide limits. A determination of L will therefore be required from time to time.

From the development of these general results it will be evident that they fulfil the following conditions :

I. The irregularity of signals in the one station is entirely independent of the irregularity of signals in the other station.

II. The irregularity of signals in each station is due only to balance not being rigidly established.

III. If balance in either station is disturbed, a single adjustment in the branch b will re-establish that balance.

IV. Any disturbance of balance will have the least possible effect on the received signals.

V. Maximum current at balance.

VI. Maximum magnetic effect of the maximum current on the receiving instrument.

(To be continued.)

DESCRIPTIONS OF NEW MARINE MOLLUSCA FROM THE INDIAN OCEAN,
by MESSRS. G. AND H. NEVILL.

[Received and read 4th March, 1874.]

[With Plate I.]

The present paper is a continuation of two which were published in Vol. XXXVIII for 1869 of the Society's Journal, at pp. 65 and 175. The types of all the species now described are in the extensive collection belonging to the Trustees of the Indian Museum, to whom also we are indebted for the use of the drawings from which the accompanying plate has been executed. A considerable number of the more interesting forms were obtained by Mr. Wood-Mason, who in 1872 spent two months dredging at the Andaman Islands; in the large and fine collection of shells made on this occasion, particularly interesting owing to the careful manner in which the specimens were preserved, their exact habitat recorded, &c., very many interesting novelties still remain to be described. We regret that figures of the three new species of *Marginella* have been accidentally omitted from the plate, we hope, however, to figure them before long with our next paper.

CONUS (CHELYCONUS) PRETIOSUS, n. sp.

A single specimen of this lovely shell was dredged alive by Mr. Wood-Mason at about 45 fms.; it most resembles *C. subulatus*, K., from which it can be distinguished by its more pyriform, elegantly produced shape, by its being nearly perfectly smooth (on the under side only, on $\frac{2}{3}$ rds of the last whorl, are unusually distant, impressed grooves to be traced, and even these are almost obsolete); in colour it is like Fig. 457 of the Thesaurus (*C. spectrum*) being white, throughout closely dashed with wavy, brown, slightly pinkish splashes, these markings are somewhat larger and more distinct on the spire, and also form two irregular bands on the body whorl; apex very sharp, spire much produced, composed of 14 whorls, acutely angled in the middle (as in *C. Malaccanus*), above this angle spirally striated, striæ numerous, near the apex very slightly granular; interior of the aperture a beautiful pink, white near the margin; epidermis thin, smoothish, compact.

Long. 60 Mil., Diam. 25 Mil., Long. Apert. 48 Mil.

Andamans.

CONUS (CHELYCONUS) MASONI, n. sp.

This shell may prove to be the true *C. muscosus* of Lamarek, it certainly resembles most closely the shell figured by Reeve, Pl. XXIX, Fig. 167c, as the young of the West Indian *C. characteristicus*, Ch. and identified by him as the variety named *muscosus* by Lamarek; Mr. Wood-Mason dredged at the Andamans, at a depth of 15 fms., ten living specimens of this interesting species; its affinity to the true West Indian *C. characteristicus* is remarkable, but, besides its much smaller size and different habitat, it can be distinguished by being more contracted at the base, by the apex being very sharp and pointed instead of obtuse, by the two spiral grooves being undulated, especially strongly near the apex, giving the shell almost a coronated appearance; the coloration, as remarked by Reeve, is of a different pattern from that of typical *C. characteristicus*, being composed of much broader flames, interspersed with more numerous and finer zig-zag lines, and the spire, instead of being ornamented with rather numerous and somewhat narrow brown markings, possesses few but very broad flames of that colour; there is also a very marked difference in the striæ near the base: in *C. characteristicus* these are more raised and rounded, as well as regularly, though somewhat distantly, reticulated with brown and white, in our East Indian species this reticulation does not exist, and these striæ, especially the upper ones, instead of being raised are pricked in; the epidermis is thin, close and compact.

Long. 25 Mil., Diam. $14\frac{1}{2}$ Mil., Long. Apert. $21\frac{1}{2}$ Mil.

CONUS (RHIZOCONUS) SEYCHELLENSIS, n. sp.

Shell like *C. Ermineus*, Born, but constricted in the middle of the body

whorl, more attenuated at the base, with the whorls of the spire more convex; colour a uniform brilliant orange, here and there of a lighter shade, faintly stained with light-brown at the extreme base.

Long. 39 Mil., Diam. 19 Mil.

Seychelle Islands. Rare.

MARGINELLA (*GLABELLA*) *PICTURATA*, n. sp.

Shell small, rather thick, resembling a miniature *M. gemma*, A. Ad. (? = *festiva*, Rv. var.) whorls six, spire conically exerted; rufous-brown, throughout indistinctly mottled, round the centre a rather broad white band and row of distant, regular, square, dark-brown spots, a second less distinctly marked band near the base of the last whorl; columella regularly four-plaited, aperture straight, very narrow, outer lip much thickened and reflexed, marked with three brown spots.

Long. 3½ Mil., Diam. 1¾ Mil., Long. Apert. 1¾ Mil.

Mauritius. (Coll. Dr. Stoliczka and Indian Museum).

MARGINELLA (*VOLVARINA*) *INCONSPICUA*, n. sp.

This small species belongs to the same group as the succeeding, both being allied to *M. neptelea*, Sow.; shell white, shining, smooth, whorls three to four, the last one contracted at the base, swollen above; margin of the outer lip slightly flexuous, two upper plaits on the columella small and transverse, the two lower ones large and nearly perpendicular.

Long. 3½ Mil., Diam. 1¾ Mil., Long. Apert. 2 Mil.

Mauritius (Coll. Dr. Stoliczka and Indian Museum).

MARGINELLA (*VOLVARINA*) *DEFORMIS*, n. sp.

This small shell resembles no species of the genus known to us, except *M. suavis*, Souv., Journ. de Conchil., 1858, p. 376; the present species, however, differs in not having its last whorl as regularly cylindrical, but abruptly inclined to one side, making the aperture shorter and more contracted, and giving the shell a somewhat deformed appearance; the two lower plaits on the columella are of a different character, instead of being nearly transverse, as are the two upper ones, they are almost perpendicular; on the last whorl instead of three, there are only two pink bands, both very broad, the band on the upper whorl is also just above the suture, not beneath it.

Long. 4½ Mil., Diam. 2¼ Mil., Long. Apert. 2 Mil.

Ceylon. Rare.

CITHARA *AMABILIS*, n. sp., Pl. I. Fig. 11.

Shell small, oblong, fusiformly ovate, spire short; whorls seven, longitudinally strongly ribbed, ribs rather distant, on the last whorl unusually convex, these ribs, on the last three whorls, are formed of swollen, almost spherical granules, on the two apical whorls they are very small, colourless and without sculpture, on the other two the ribs are also colourless, but with

the interstices transversely, rather distantly and very regularly ridged; white, with a double row of bright brown granules on the 5th and 6th whorls, with three of the same double rows on the last whorl; outer lip thickened, very regularly ridged, columellar margin reflected and ridged, aperture very straight, with a very small notch at the top.

Long. 7 Mil., Diam. 3 Mil.

Mauritius.

MITRA (PUSIA) CERNICA, n. sp., Pl. I. Fig. 9.

Shell small, stout, glabrous; whorls eight, obtusely rounded, apex de-collated, longitudinally, somewhat indistinctly plicately ribbed, ribs smooth, wide, close together, in the interstices transversely minutely striated, sculpture altogether obsolete on the back of the last whorl; colour rich chesnut-brown, with a moderately broad white band round the middle of the last whorl, ornamented in its centre with a row of square, distant, regular brown spots, this white band can be traced indistinctly near the suture of the upper whorls; interior of the aperture prominently ridged, columella five-plaited.

Seven or eight specimens of this pretty species have come under our notice, its nearest ally seems to be *M. pardalis*, Küst.,

Long. $12\frac{1}{2}$ Mil., Diam. $5\frac{1}{2}$ Mil.

Mauritius.

NASSA (HIMA) SISTROIDEA, n. sp., Pl. I. Fig. 6.

Shell fusiformly ovate, thick, yellowish-brown, with a narrow black belt just above the suture, and a second broader one in the centre of the last whorl; whorls five to six, depressed into a sort of groove next the suture, obliquely rather closely longitudinally ribbed, entire surface spirally ridged with white, forming small, somewhat indistinct, white granules where the ridges cross the longitudinal ribs; inner lip with the callus defined, of a deep mauve colour, with three plaits at the base: outer lip simple, strongly varicose, interior a deep mauve colour, irregularly ridged with white near the margin and with a single white zone near the centre; operculum typical. Totally unlike both in form and colour the other species of the genus in these seas, it has some analogy with certain species of *Sistrum*.

Long. 17 Mil., Diam. 11 Mil.

Andamans. (Coll. Rev. J. Warneford, Dr. Stoliczka and Indian Museum).

NASSA (TELASCO) STOLICZKANA, n. sp., Pl. I. Fig. 8.

There is only one species of the genus that at all resembles this interesting form, viz., *N. semiplicata*, A. Ad. (China, Benson) numerous specimens of which we have seen in all stages of growth from Madagascar, Mauritius, Ceylon, and Arakan; the shell here described is considerably smaller, more regularly and closely longitudinally ribbed, the interior more richly stained with brown, the last whorl sculptured with incised, transverse lines

over $\frac{1}{2}$ of its length, whereas in *N. semiplicata* there are merely a few almost obsolete striæ at the base; in *N. Stoliczkana* there is also a very distinct second sutural row of well-developed granules, not existing in *N. semiplicata*.

Long. 10 Mil., Diam. $5\frac{1}{2}$ Mil.

Calicut. (Coll. Dr. Stoliczka and Indian Museum).

NASSA [*ABECULARIA*] *CALLOSPIRA*, A. Ad. [? juv. ? n. sp.] Pl. I. Fig. 5.

We have long hesitated whether to regard the shell here figured as a new species, or merely as a not fully developed form of *N. callospira* in which the characteristic callosity does not extend to the apex; in this latter typical stage, the Indian Museum possesses a single specimen also from the Andamans, the sculpture appears to be perfectly identical, the ash-coloured bands are somewhat more apparent in the form figured; the interior of the typical specimen is a light yellow, especially vivid within the canal, but in the form here described, the interior, in the seven or eight specimens seen, is a pure white.

Long. $10\frac{1}{2}$ Mil., Diam. 7 Mil.

Andamans. (Coll. Rev. J. Warneford, Dr. Stoliczka, and Indian Museum).

NASSA [*NTOTHA*] *SINUSIGERA*, A. Ad. var. *Cernica*, Pl. I. Fig. 7.

At first we thought this Mauritian form might be separated as a distinct species, none of the eight or nine specimens seen are filleted with brown in the manner figured and described by Reeve in his monograph of the genus, the variety here named and figured being merely stained with that colour at the sutures and at the base of the last whorl, especially vividly round the basal canal; the present variety, moreover, can scarcely be described as "granulated at the sutures," though indeed there is a slight trace of something of the sort; in other respects it agrees with the figure and description of the typical form.

Long. $11\frac{1}{2}$ Mil., Diam. 7 Mil.

Mauritius. (Coll. Dr. Stoliczka and Indian Museum).

RISSOINA MINUTA, n. sp., Pl. I. Fig. 15.

Shell very small, shining, white, somewhat resembling *R. obeliscus*, Recl.; whorls eight, angularly turreted, the first three thin, embryonal, without sculpture, sometimes decollated in the adult, the others ornamented with longitudinal, thick, slightly oblique, and somewhat irregular ribs, interstices smooth; last whorl with a single spiral row of prominent granules near the base, at the termination of the ribs; outer lip thickened, smooth.

Long. $2\frac{1}{2}$ Mil., Diam. 1 Mil.

Andamans. (Coll. Indian Museum and Rev. J. Warneford).

RISSOINA EVANIDA, n. sp., Pl. I. Fig. 14.

Shell very small, white; whorls six, convex, the first two embryonal,

shining and smooth, the rest longitudinally sculptured with oblique, somewhat indistinct and distant undulations, disappearing altogether on the latter half of the last whorls, spirally striated throughout, striae close and somewhat scabrous, causing the outer lip to be minutely but regularly denticulated; columella abruptly twisted backwards, making a sharp angle at the base of the aperture. This species resembles *R. nivea*, A. Ad. from Australia, but is a smaller shell, composed of fewer whorls, spirally striated throughout, instead of only on the basal portion of the last whorl, the ribs also are not so strongly developed and are more oblique, the peculiar formation of the aperture and its canal are, however, exactly similar.

Long. $2\frac{1}{2}$ Mil., Diam. 1 Mil.

Andamans.

Rissoina percreassa, n. sp., Pl. I. Fig. 13.

Shell large, very thick, white; whorls seven, angularly turreted, the last equal in size to the other six, the first five sculptured with very massive, longitudinal ribs, on the last two whorls the sculpture is obsolete, traces only can be seen near the columella, the last whorl has a transverse, rather indistinct furrow beneath the suture and a very broad, rounded and callous rib, extending from the top of the aperture to the margin of the outer lip, becoming somewhat indistinct near its termination; columella thickened and reflected, outer lip very thick and callous, angled near the centre at the point where the previously mentioned rib joins it. The furrow below the suture and the broad rib near the base of the last whorl are characteristics not known in any other species of the genus; it is also a more callous shell.

Long. 8 Mil., Diam. 3 Mil.

Mauritius. Rare.

Arcuella, n. sub-gen.

Differing from typical species of *Eulima* by regular spiral striation and by the columella being twisted back, so as to form an acute angle at the base of the aperture.

Eulima [*Arcuella*] *mirifica*, n. sp., Pl. I. Fig. 10.

Shell slender, aciculate, white and shining; whorls fifteen, very narrow and tortuous, regularly and closely but very minutely spirally striated throughout, a somewhat superficial groove is apparent, a little below the centre, on all except the last and first five or six whorls; columella thickened, twisted and bent backwards, forming a sharp angle at its junction with the outer lip; interior of the aperture striated; varices certainly exist on the whorls, but they are too indistinct to be traced satisfactorily; in shape this shell somewhat resembles *Eulima tortuosa*, Ad. and Rv.

Long. 8 Mil., Diam. $1\frac{1}{4}$ Mil.

Ceylon. A single specimen only has been found.

TROCHUS [SOLARIELLA] CASTUS, n. sp., Pl. I. Fig. 4.

Shell conoidal, glabrous; white, ornamented with brown, sometimes in distant broad flames, sometimes in minute close reticulations, base white, on the outer half only, streaked or marbled with brown; whorls five to six, angular, spirally keeled, keels prominent, four to five; outer half of the base with five, distant, impressed spiral lines; round, and entering into, the open, deep umbilicus some six spiral rows of close oblique granules, the outer row of which is the largest.

Alt. $7\frac{1}{2}$ Mil., Diam. 9 Mil.

Ceylon. (Coll. H. Nevill and Indian Museum.)

TROCHUS [CLANCULUS] TONNERREI, n. sp., Pl. I. Fig. 3.

Shell small, turbinated, similar in shape to our *C. Ceylonicus*, J. A. S. for 1869, p. 157, (*P* = *depictus*, A. Ad.); white, above marked with broad flames of chesnut-brown, on the base closely mottled with the same colour; whorls five, convex, with four rows of spiral, coarsely granulated keels on each whorl, last whorl at the periphery almost rounded, with two rows of the spiral keels more strongly developed than the rest; interior of the aperture striated, forming a slight denticulation at the outer margin; base slightly convex, with nine rows of granulated keels, margin of the umbilicus thickened and rather indistinctly twisted or denticulated, somewhat as in *C. scabrosus*, Phil., in this respect differing essentially from *C. Ceylonicus* and most others of the sub-genus; it is somewhat allied to *C. Kraussii*, Phil. I have named this shell in honour of Dr. Fabre Tonnerre, who some years ago presented to the Asiatic Society of Bengal a valuable collection of birds, shells, &c.

Alt. 6 Mil., Diam. 7 Mil.

Aden.

TROCHUS [MONILEA] WARNEFORDI, n. sp., Pl. I. Fig. 2.

Shell flatly conoidal; whorls six, angular, spirally ribbed with rather distant, slightly undulating costulations, keeled at the periphery; on the angle of the last whorl, a row of slightly raised transverse undulations, giving the shell a coronated appearance; brown, irregularly and minutely reticulated with white; base smooth, glabrous, closely ribbed, ribs somewhat superficial, flat, with a smooth thickened callosity round the umbilicus, forming a tooth on the margin of the columella; interior of the aperture barely striated. The only species at all resembling this fine shell are *Monilea rigata*, Phil., *M. callifera*, Lam. (also found in our Indian Seas) and our *M. Masoni*; it can, however, be easily distinguished from all of them by the above characters.

Alt. $9\frac{1}{2}$ Mil., Diam. $13\frac{1}{2}$ Mil.

Andamans. Rare.

TROCHUS [MONILEA] MASONI, n. sp., Pl. I. Fig. 1.

Shell in form resembling *M. callifera*, Lam. but more depressed ; whorls six, closely and acutely spirally keeled, alternate keels larger, very closely, obliquely decussated, both on the ridges and in the interstices, whereas in *M. callifera* the ridges only are decussated ; flesh-coloured or white, above radiately striped at wide intervals with reddish-brown, partially continued on the base, throughout irregularly and closely mottled with brown ; base closely ribbed, ribs scabrously decussated, a broad and raised callosity round the open umbilicus, this callous rib being very closely and regularly convexly striated ; columellar margin very thick and callous, much contorted, interior of the aperture barely striated, nacre very thick and brilliant.

Alt. 11 Mil., Diam. 16 Mil.

Andamans. (Coll. Rev. J. Warneford, Dr. Stoliczka, and Indian Museum).

SCUTUS [?] ABNORMIS, n. sp., Pl. I. Fig. 12.

Shell colourless, thin, oblong, slightly arched ; apex nearly central, broad anteriorly and squarely truncated, posteriorly abruptly and peculiarly compressed, forming in the centre, from the apex to the margin, a deeply excavated trough, with a corresponding raised, acute projection in the interior ; concentrically and continuously striated, striæ anteriorly abruptly angled. This remarkable shell is unlike that of any mollusc hitherto described, and should probably form the type of a new genus ; unfortunately neither Dr. Stoliczka nor ourselves have as yet been successful in obtaining it alive, it therefore seems best to class it temporarily as a species of *Scutus*, although it differs from all the known species of that genus in being posteriorly, not anteriorly, acuminate and compressed ; the internal, acute ridge is also peculiar.

Long. 31 Mil., Diam. 19 Mil.

Penang (Dr. Stoliczka). Chandpur, Bay of Bengal.

LIMOPSIS COMPRESSA, n. sp., Pl. I. Fig. 17.

Shell resembling *L. Japonica*, A. Ad. but more compressed and the umbones more prominent, it is much less inequilateral than *L. cancellata*, Rv. ; the interior is of a distinct green hue, irregularly and somewhat indistinctly longitudinally striated ; there are about fourteen teeth, slightly and irregularly tinged with chesnut-brown, on each side of the hinge ; externally it is sculptured with rather crowded longitudinal striæ, scabrously decussated and with the alternate striæ larger ; umbones prominent and acute ; epidermis very long, thick, and silky.

Long. 20 Mil., Diam. 20 Mil., Alt. 5 Mil.

Andamans. Dredged alive at 8-13 fths. (J. Wood-Mason).

[Coll. H. Adams, Esq., Dr. Stoliczka, Rev. J. Warneford, Indian Museum.]

PECTUNCULUS PLANATUS, n. sp., Pl. I. Fig. 16. *

Shell flat, orbicular, umbonal margin perfectly straight and much produced; white, mottled and variegated with roddish-brown, longitudinally ribbed, ribs about 24, each one divided by a deep groove in the centre, throughout closely, almost fimbriately, decussated with crowded transverse striæ; margin deeply incised; teeth 14 on the posterior and 11 on the anterior side; interior mottled with brown, distantly grooved. I know of no species at all like this interesting Pecten-like species, perhaps it most resembles *Pect. vitreus*, Lam.

Long. 14 Mil., Diam. $14\frac{1}{2}$ Mil., Alt. 4 Mil.

Andamans.

TRITON [GUTTURNIUM] ORIENTALIS, n. sp.

This beautiful species is well figured by Reeve, Pl. XI, species 38, though it seems almost incredible that he could have confused it with the South American *Triton gibbosus*, Brod., correctly figured later on in the Iconography, Pl. XIV, species 38 b. and c. The outer lip and four varices are very broadly and flatly expanded, the canal is more produced than in the true *T. gibbosus* and slightly umbilicated, as in *T. labiosus*, Wood; the columellar margin and interior of the aperture are white, the sculpture and epidermis are similar to those of *T. gemmatus*, Rv.; operculum normal.

Long. 33 Mil., Diam. 20 Mil.

Four living specimens were dredged by Mr. Wood-Mason at the Andamans.

We take this opportunity to point out that the shell described by Sowerby in the Thesaurus, Pl. 328, Figs. 537-8, from the Red Sea, as *Cypraea Macandrei*, is a mere variety of *C. Beckii*, Gaskoin from the same locality.

Pease having described, Journ. American Conch. for 1867, a *Mitra* (*Nebularia*) *assimilis* (very doubtfully distinct from *Nebularia caeligena*, Rv.), we propose to change to *Mitra* (*Turricula*) *Garrettii*, the shell described as *Mitra assimilis* by Garrett, Proc. Zool. Soc. for 1872.

The shell described by Lienard as *Leptoconchus Robilliardi*, Journ. de Conchil. for 1870, p. 305, and figured by ourselves in the Society's Journal for 1871, Pl. I, fig. 1, is *Ocoralliobia fimbriatus*, A. Ad.; we are indebted to Mr. Henry Adams for pointing out the probability of the above identification and for giving us an opportunity of examining a typical specimen.

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REMARKS ON SOME INDIAN FISHES,—by Surgeon Major FRANCIS DAY.

(Received March 25th ; read April 1st, 1874.)

Amongst a small collection of Burmese fishes presented last year by Mr. Theobald, of the Geological Survey of India, to the Indian Museum, I found a species of Goby of the genus *Sicydium* which appears to be undescribed. The exact locality in which it was captured has not been recorded, but I believe it to be identical with a specimen in my collection from Pegu, which, being in Europe, is not available for comparison.

SICYDIUM FASCIATUM, sp. nov.B. iv, D. 61 $\frac{1}{10}$, V. 6, A. 11, C. 13, L. v. 70, L. tr. 15.

Length of head, of caudal fin and height of body each $\frac{1}{5}$ of the total length. *Eyes*, diameter $\frac{2}{9}$ of length of head, nearly $1\frac{1}{2}$ diameters from the end of snout and $1\frac{1}{2}$ apart. Body subcylindrical: head rather flattened superiorly and broader than high, its breadth being equal to its length excluding the snout. Cleft of mouth horizontal extending to below the middle of the orbit; lips rather thick: snout overhanging the mouth. *Teeth*, in the upper jaw small and implanted in the gums in a single row: those in the lower jaw large, conical, recurved, some distance apart, the anterior ones being the largest and the posterior one likewise somewhat larger than the lateral ones. *Fins*, dorsal spines rather filiform and projecting beyond the membrane, being $\frac{3}{4}$ as high as the body beneath: pectorals nearly as long as the head: ventrals short forming a complete disk. *Scales* somewhat irregularly arranged, extending forwards nearly to the eyes, those anterior to the dorsal fin and also in front of the anal much smaller than the others. *Colours* reddish-brown, with about six vertical darker bands on the body wider than the ground colour, some dark spots likewise present: under surface of the body dirty yellowish-brown. Fins nearly black with a light, nearly white, edge.

Habitat—Burma to $2\frac{1}{2}$ inches in length.

SEMILOTUS MCCLELLANDI, Bleeker.

A fine specimen of this fish in excellent condition also existed in the same collection, this being the first time that it has been found so far to the eastward. During my recent tour in Assam, I ascertained that its distribution is much more extensive than had been hitherto recorded. Under the native name of *Lah-bo-ee*, it is common in the upper portions of the Boreli river near Tezpur. I also obtained it near Goalpara, and from all the affluents of the Brahmaputra that I visited in Upper Assam, but it is generally known as the *Sun-de-o-ree* or *Rajah mas*. Fishermen assert that it was termed Rajah's fish, because all that were caught had to be

taken to the native Rajahs for their special eating. As food it does not appear to possess any very excellent flavour, whilst it seems too common to render it necessary to issue any strict orders regulating its consumption. I did not find it in the main stream of the Brahmaputra, and it is said only nominally to reside in the clear side rivers.

Labeo dyocheilus, McClelland.

Goreah or *Heel goreah*, Assam.

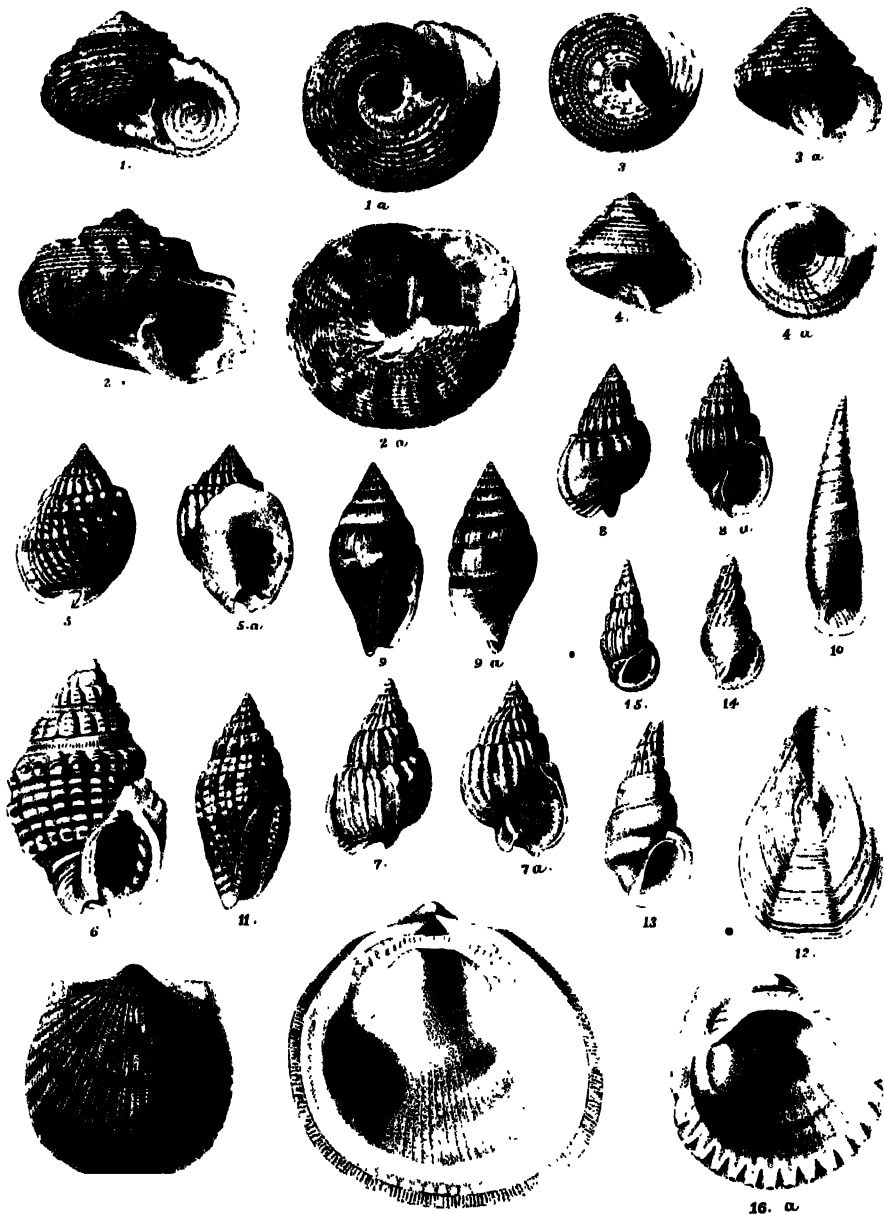
B. III, D. 3/10, P. 18, V. 9, A. 8, C. 19, L. 1. 43, L. tr. 8/8.

Length of head $1/5$, of caudal $2/9$, height of body $1/4$ of the total length. *Eyes*, diameter $2/11$ of length of head, 3 diameters from end of snout. Snout with pores and a lateral lobe, the lower labial fold interrupted. *Fins*, the dorsal commences nearer the snout than the base of the caudal, whilst it is somewhat in advance of the ventrals. *Scales*, $6\frac{1}{2}$ rows between the lateral line and the base of the ventral fin. *Colours*, bluish slate colour becoming lighter on the abdomen: fins black.

Habitat—Throughout Assam.

This species is a distinct *Labeo* and not a *Cirrhitina*; it attains a large size.

Barbus hexagonolepis, McClelland, or *Bokar* of the Assamese, is entirely distinct from *Barbus hexastichus*, McClelland, or *Lobura* of the Assamese, with which it has been identified. The mouth of the latter has a considerable resemblance to that of *Barbus tor*, but the shape of the opercular bones at once distinguishes it from that species.



1. *Trochus Mason*
2. *T. Warrfordi*.
3. *T. Tonnera*
4. *T. Costa*.

5. *Nassa callosipira*
6. *N. siroideus*
7. *N. sinuigera*.
8. *N. Stolionhara*.

17. *Lamopsis compressa*.
9. *Mitra Cornica*.
10. *Bulma murifica*.
11. *Althara amabilis*.
12. *Scutus abnormis*

13. *Rissoina porocassa*.
14. *R. ovata*.
15. *R. minuta*
16. *Pactunculus planatus*.

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Part II.—PHYSICAL SCIENCE.

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RECORD OF THE KHAIRPUR METEORITE OF 23RD SEPT. 1873.—*By* H. B. MEDLICOTT, Esq., *Officialing Superintendent of the Geological Survey of India.*

[Received July 1st, 1874]

At the meeting of January of this year several fine specimens were exhibited of a meteorite that had fallen on the 23rd September, 1873, partly in the State of Bhawalpur and partly in the Multan district, on either side of the Sutlej. The largest pieces and the greatest number fell close about the village of Khairpur, $72^{\circ} 12'$ E. long., $29^{\circ} 56'$ N. lat., 36 miles east-north-east of Bhawalpur. It has hence been called the Khairpur Meteorite, though the name seems to be a very common one throughout this region of the Punjab. As we are not likely to obtain any more information on the subject, what has been received may be recorded. It is not as exact as could be desired, but as much so as can usually be attained without special inquiry on the spot.

The position of the known falls have been recorded on maps, received from Major Minchin, Political Agent for Bhawalpur, and from Captain Lang, Deputy Commissioner for the Multan district. The number of stones that fell about Khairpur is not mentioned. Five are accounted for, but from the terms of the forwarding letters it may be inferred that others were procured. On the Multan side, Captain Lang mentions the finding of 7 pieces, 4 at different spots near Gogewala well, close to E. S. E. of Mahomed Moorut; two at Khurampur on right bank of the Sutlej, and one at Araoli two miles to N. W. of Khurampur. Of these one only is in known hands.

It was received from Col. Ralph Young, R. E., Commissioner of Multan, as having fallen near Mylsi, which is 12 miles from the nearest of the above named places; but the stone is probably one of those seven. The range thus covered by the fall has a marked lineal direction, bearing 35° S. of E., N. of W., with a length of sixteen miles and a breadth of about three.

List of Specimens.

		lbs.	oz.	gr.
A	Lahore Museum, weight,	10	12	126
B	Indian Museum,	9	11	219
C	" "	7	14	236
D	Geological Museum,	1	2	412
E	" "		3	79
F	" "		6	70
Total ..		30	2	266

The five first fell at Khairpur. In the letters forwarding B and C, and D and E, separately, it is said "These stones were taken from several pieces that fell in the neighbourhood of Khairpur:" and that they were "found imbedded in the earth at a depth of about $1\frac{1}{2}$ feet at various places, about a mile and a half from Khairpur to the eastward, and about a mile apart." F is the one from the Mylsi Pergunnah.

All are very irregular in shape, and more or less broken. Some of these fractures are evidently done by hand, others probably at the moment of falling; while several seem to have occurred during the fall, the glazing being partially renewed. In two of the latter cases, the fracture forms a nearly plain surface.

Nothing exceptional is apparent in the composition of this Meteorite; it is a stone of the usual steel gray colour, and dense crypto-crystalline texture.

The specific gravity of F is 3.66.

Several accounts of the appearance of the fall are appended:

Note by the REV. G. YEATES, Church Missionary Society, Multan, received through MAJOR MINCHIN.

1. "On the morning of the 23rd of September, 1873, at 5.10 A. M., a meteor was observed from a spot about 12 miles south of Multan, in the Punjab (Lat $29^{\circ} 20'$ East, Long. $71^{\circ} 40'$ or nearly so).

"The observer was on the ground in the middle of a wide plain with nothing to obstruct the view. The morning was remarkably fine and clear, the sky unclouded, there was a faint glow of light in the East, but the sun was still about 45 minutes below the horizon.

2. "It is difficult to estimate the size of the meteor, as it was more a cluster of meteors, each one far exceeding the size and brightness of a star of the first magnitude, than a 'fireball.' The breadth of the train left behind them must have been from 3° to 5° . Venus was at the time about 25° above the horizon and very bright, but she was thrown quite in the shade when compared with the brightness of the meteor.

"Its first appearance in the west, towards which the observer's face happened to be turned, was so like a rocket which had reached its height and was just bursting, that the first impression was that some one in a distant village was amusing himself, at that early hour, with one that had remained over from a last night's display: but this idea was speedily dispelled, as, instead of dying out, it rapidly increased in brightness and continued to move on towards the observer, leaving a tail or train behind it. Its motion was not very rapid but steady, and by the time it had reached about 10° of the meridian, which it passed south of zenith, it assumed an exceedingly brilliant appearance, the larger fragments glowing with an intense white light with perhaps a shade of green, taking the lead in a cluster, surrounded and followed by a great number of smaller ones, each drawing a train after it, which blending together formed a broad belt brilliant fiery red. At this time it lit up the whole country, casting deep shadows and having the effect produced by the electric light. In this way it proceeded until it reached a point nearly due east, paling again a little as it drew near the horizon, when, about 20° above it, it appeared to go out, rather than to fall.

"The train it left continued very bright for some time and was distinctly traceable for more than three quarters of an hour afterwards; at first changing to a dull red, then, as the morning broke, to a line of silvery gray clouds which ~~broke up~~ into separate portions and floated away on the wind.

3. "From the rough diagram attached, it will be noticed that the course of the meteor was unusually long, extending through very nearly 180° , its first appearance, as sketched, was as near as possible in a spot close to the star Algenib, which was just faintly visible, about 15° above the horizon in the west. It then passed close under Orion, the lowest star of which (Rigel) was very near if not on the meridian, and disappeared on the other, east side, about the same height from the horizon as it was noticed at, in the beginning of its course.

"For some time after the meteor had disappeared, but while the train still continued to attract notice, there was perfect stillness which was interrupted by a loud report followed by a long reverberation which gradually died away like the roll of distant thunder.

"The report seemed to come from the south, in which direction there was a top of Popul, about quarter of a mile off, but one man, who was a

witness of it, said it seemed to him to come from the north, as he said the artillery were practising in Multan. The time that elapsed between the bursting of the meteor, when first noticed, and the report was about four minutes."

Mr. Yeates describes the meteor in the meridian as attaining an altitude of 50° from his point of view, which seems to be about 30-40 miles from the projected path of the meteor, and about 50 miles from Khairpur in the direction of the major axis of the area covered by the fall.

The following observations are extracted from a letter of Major Minchin's.

"I was in camp at a place about 6 miles from Ooch and 50 miles from Bhawalpur at the time, and was roused from sleep by a brilliant light followed by a loud thunderclap. The next day we heard from Bhawalpur that the explosion of the meteorite was so violent as to shake the house and slam all the doors; and in the course of a few days the Tuhsildar of Khairpur sent me in 3 meteoric stones, 2 of which were forwarded to you and one to the museum at Lahore, which he reported had fallen at places about a mile apart and about a mile beyond Khairpur, which is 36 miles east of Bhawalpur.

"One of the meteorites fell close to a man who had gone out into the jungle for the purpose of nature, and frightened him so much, that he hardly knew what occurred and was under the impression that the stone pursued him for two hours; but he shewed the spot where it fell which was the first piece found. I have had the spot marked approximately in the map you sent, and which is herewith returned, some portions fell in the Mylsi district on the right bank of the Sutlej.

"At Bhawalpur in this State, 80 miles from Khairpur, the meteor was seen but no explosion was heard; and I have been informed that it was seen at Bunnoo and Kohat on the frontier and also from the Terar hills above Peshawur.

"A correspondent in the *Pioneer* mentioned having seen it at Jodhpur, and Mr. W. Beckett saw it near Moradabad on his way from Nynsee Tal. Stating it roughly, the meteorite would appear to have been visible within a radius of 300 miles of Khairpur."

The following observations are taken from the *Pioneer* newspaper, of the 30th September.

"*Multan, 24th Sept.*

"Sir,—The appearance of an extraordinary meteor, of which I daresay you will have notice from other quarters, may justify my venturing to describe it as seen from the neighbourhood of Multan, and under very favourable circumstances,

"Duty called me to be on the Shujabad road, about 18 miles south of Multan, on the morning of the 23rd instant. I had stopped for the night in one of the rest-houses, and rose early to continue my journey southward. While my man was getting the dog-cart ready, I walked on enjoying the fresh breeze which was from the south, and after a long and wearisome hot season was most grateful and reviving. I had gone on about half a mile and the cart had just come up to me when, as I turned my face full to the west, crossing over the road from the east, a brilliant star made its appearance right opposite me, about 15 degrees above the horizon. It moved on slantingly upwards and towards us, bursting almost immediately as a rocket, but without scattering to any extent, all the fragments or stars keeping close together, and marching on its way steadily but slowly across the whole heavens, crossing the meridian about 60° from the horizon close under the constellation Orion which was close to the meridian at the time, and proceeding on to a point in the east nearly exactly opposite to that at which it first appeared.

"From its first appearance it increased rapidly in brightness, and long before it had got half way, lit up the whole country with a greenish light, not unlike the effect of the electric light. The different fragments into which it broke up were distinctly visible, more than twenty of them I should say, all of a brilliant palish green, moving in parallel courses, two or three of the larger ones taking the lead in the centre, and each of them leaving a tail of red light behind it; these tails blending into one formed a huge band of light from one end of the heaven to the other.

"From the moment it shone out brilliantly we all stood, spell-bound, in perfect silence, the more marked in the dead stillness of the morning, and as it died out we stood watching the wonderful path it had trod. The effect was most thrilling, when silence was first broken by the *Ya Allah* of one of the servants. We still remained motionless, expecting nothing further, when a loud report, as of a number of cannon in the distance, shook the very ground under us, reverberation rolling on for a considerable time and dying away at length like distant thunder. Unfortunately, I had no watch about me at the time, nor indeed, had I, should I have thought of looking at it, to count the minutes between the explosion and the time its sound reached us, as I did not anticipate hearing it, but I should say, from experience in such things, that about three and half minutes must have elapsed. This, counting 1,100 feet per second, which is, I believe, the rate at which sound travels, would give about 45 miles as its distance at the time of its disruption. Its explosion must have taken place almost immediately after entering our atmosphere, through the denser part of which it must have passed. It had all the appearance of being very close: indeed for a moment the feeling was that it was coming unpleasantly so,

and contrasted remarkably with the dark background of the sky, which it did not illuminate.

"The train left behind remained very bright for some time and gradually faded. It was evidently affected by the wind, as it first broke up into a heavy irregular line, then into small detached clouds, which remained visible for upwards of an hour afterwards, and only disappeared when the brightness of the sun rendered them indistinct.

"This month has been very prolific in small meteors. I have noticed them in greater numbers than usual, but this one exceeds anything I have ever witnessed. On getting to Shujabad, 12 miles distant, I found that the noise had aroused many; some saw it, but it was difficult to judge from the description given whether it appeared more over-head or not. What I have heard of it here too, since my return, is too vague to form any opinion from. Perhaps other accounts of it may throw light on its extent, &c."

G.

"Bhawulpore State, 24th September.

"Sir,—On the morning of 23rd September, at 5 A. M., the following phenomenon was observed on the Chenab left bank, some sixty miles south-west of Bhawulpcrc. A luminous globe suddenly appeared under a clear sky, which lighted up the earth, in the full blaze of sun-light. The electric globe shot across towards the north-east over about sixty degrees of space, and seemingly was not more than a few hundred yards above the earth, when it disappeared in a shower of shooting stars. But six or seven minutes must have elapsed before the sound of its explosion was heard, which was a double detonation like the discharge of two heavy pieces of artillery close together, followed by loud and prolonged reverberation. Then all was still. The sun rose and the morning was fresh and the breeze cooler than usual at this time of year, giving the idea to the observers who were bound for the "Happy Hunting Grounds," that the blazing phenomenon had cleared the atmosphere in a remarkable manner. According to the lapse of time above noted, between the disappearance of the fire globe and the sound of its explosion, its fragments may have struck the earth from 77 to 91 miles off, somewhere between the Chenab and Sutlej rivers.

SHIKAREE."

These few and superficial data are recorded for the information of experts in the phenomena of meteorites. This fall seems specially remarkable for the very oblique direction of its course to the earth's surface.

CONTRIBUTIONS TOWARDS A KNOWLEDGE OF THE BURMESE FLORA.—

Part I.—By S. KURZ.

[Received May 25th, read August 5th, 1874.]

In the present paper I purpose giving an abridged enumeration of Burmese plants, phanerogamic and cryptogamic, as far as they have come to my knowledge. The Burmese Empire is as yet too incompletely explored for the present communication to be looked upon otherwise than in the light of an attempt at collating the scattered material either published or deposited in Herbaria. An exploration of Ava, the Arracan Yomah and the Chittagong hills, will furnish large additions of Khasya hill plants, while the Tenasserim and Martaban hills abound in Malayan forms.

A bare list would have been of little use to the Indian botanist and still less so to the resident in Burma; I have, therefore, given short outlines of the distinctive characters of the genera as well as of the species. Such conspectuses are not always based upon sound characters, which in many cases can only be ascertained by a close examination of all the species composing the several genera; but still they will be found serviceable for handy identification of the plants of the better explored provinces of Burma. In the framing of the generic tables, I have chiefly followed the authors of the 'Genera Plantarum.' Of citations I have given only a selection, giving preference to illustrations. The remaining synonyms or references to synonyms may be found in Hooker's Flora of British India so far as that work has been published.

I have avoided as much as possible critical discussions, and have taken in hand only essential matters: to have done otherwise would only have increased the bulk of my contributions without materially assisting in the encouragement of the exploration of the Burmese Flora; for which purpose this enumeration is written.

I have also given further particulars about the habitats of the species and notices about frequency. Such are necessarily understood to refer only to provinces wherein I have myself travelled (Andamans, Pegu, Prome, Martaban and partially Arracan and Chittagong): information regarding the rest had to be compiled from herbarium-material. Flowering and fruiting time are given, but cannot always be relied upon, for the reason that contradictory dates are sometimes given by collectors.

I wished to have introduced here the soil question from an Indian point of view, but defer doing so until my experiences in this direction are more matured and have been verified by future explorations. In Burma my attention was directed more towards the woody vegetation, and the necessary information as regards this will be given elsewhere. Herbaceous

growth is for the greater part more regulated by physical and climatal factors, which in connection with moisture, the most powerful element in nature, bring about the greatest changes in vegetation. But still not an inconsiderable number of herbs are found in Burma and elsewhere in India which belong to Unger's class of '*soil-steady*' (bodenstaetig): such are especially many limestone and laterite plants, and, everywhere, the saline ones. The indication of the forests, etc., in which they grow will, however, at once give a more or less reliable key to the soil-requirements; the forests being more dependent upon the substratum than the herbaceous growth.

I have purposely selected for the different varieties of Burmese forests general denominations instead of naming them after characteristic trees, as is usually done. The sorts of forests or combinations of forest trees as distinguished by me are, so to say, the exponents of a complex of climatal physical and partially chemical influences which produce everywhere habitually and generically identical or representative equivalents. Thus we have sal-forests in India and eng-forests in Burma; dry forests in Behar and Northern Hindostan and again in the Prome district; mixed forests in the low Terai lands of the Himalaya and savannah forests in the Bengal Gangetic alluvium as well as in Burma; and so it is with the tidal forests, hill-forests, etc.

The distinction between *evergreen* and *deciduous* forests must always be the leading one in tropical countries, and such forests differ always most conspicuously in their vegetative components.

The former are divided into the littoral forests (tidal and mangrove), the result of saline influence; further into swamp-forests, the product of superabundance of fresh-water and heavy inundations during rains. Then come the tropical forests, which are more regulated by moisture and amount of shade than by substratum, although great differences (and so much habitually as specifically) are observable in those that grow on permeable or on half-permeable strata, on silicious sandstones or on metamorphic or permeable laterites, the latter rich in purely Malayan types, the former poorest of all (with those growing on limestone in Tenasserim I am not acquainted). The last sort of evergreen forests are the hill-forests, rather confusedly huddled together by me, but sufficiently distinguished for present requirements. The lower damper ones of these are a modification of the tropical forests below them, while the drier ones consist chiefly of pines, oaks, *Eri-cineæ*, etc., and pass soon into the temperate forests, which contain a great number of winter-deciduous trees but are not represented in Burma except on a few peaks above 6500-7000 feet elevation. Here the slope and resultant amount of light and moisture, and not so much the quality of rock, are the principal regulators, at least so it is on the metamorphic and older formation, while limestone, etc., will form exceptions. Higher up the in-

fluence of elevation modifies and changes vegetation according to well-known laws.

The leaf-shedding or deciduous forests form the other large class of Indian forests, and cover in these regions a greater area than the former. These grow either on impermeable strata, such as compact calcareous sandstones, and form then the "dry forests," where catechu trees and several Hindustani trees and arboreal *Euphorbias* find their home, while higher up on the crests of the Yomah they become formed almost exclusively of an arboreal *Hiptage*, often accompanied by several rather temperate forms like *Heracleum*, *Vaccinium*, *Hymenopogon*, etc. On laterite and gravelly strata, and also on very stiff plastic clay, grows another variety of forest, called by me the open forests. Those growing on the first named strata are especially interesting and are generally known to the Burmans as the eng or ein-forests, so named after the prevailing tree, *Dipterocarpus tuberculatus*; here the botanical rarities of Burma are scattered, and catch the eye the more readily that the surrounding forest is open and the soil-clothing rather scanty; higher up in the hill-eng forests, (which grow on laterite formed by decomposition of older rocks or on debris of them) the eng-tree is often replaced by other kinds of wood-oil trees (chiefly *Dipterocarpus costatus* and *obtusifolius*); while those open forests that occupy the stiff clay at the base of the hills are characterized by the absence of eng.

The last variety of deciduous forests are the mixed forests (as they are called by the forster), in which teak is chiefly found almost always accompanied by pyenkadu (*Xylia*). The upper ones grow either on permeable siliceous argillaceous sandstone, as is the case on the Pegu Yomah, and the trees are then usually very lofty, or on metamorphic and other older strata in Martaban, and in this case they are richer in species but lower in growth, often accompanied by ~~trees~~ which are very rare in the Yomah, such as *Pterocarpus*, *Ternstroemiaceae*, etc. The lower mixed forests occupy the alluvial lands of the greater rivers and gradually pass into the savannah-forests and the true savannahs. Along the larger choungs in the hills where alluvial deposits spread out to a larger extent, similar savannah-forests recur on a smaller scale, but much better grown, and, especially by favourable exposure, much mixed up with trees that are missed in the plains, such as *Erythrina lithosperma*, *Bischofia Javanica*, etc.

Such is a bird's-eye view of the Burmese forests, of which I have given a more detailed description in my report on the Pegu-forests, and I hope that these cursory notes may in the mean time aid in the understanding of the habitats of the species given in the following pages.

The area comprised by me under the general denomination of Burma is not the political one but includes Ava, Chittagong as far as the Fenny

river, Arracan, Pegu, Martaban (all the country between the Sittang and Salween is thus named by me), Tenasserim and the Andaman islands.

The collections which were at my disposal when working up the Burmese plants are as follows :

1. The large collections of Dr. Wallich and Dr. Brandis. Many of Wallich's Numbers are not contained in the Herbarium of the Botanical Gardens Calcutta, of others only fragments. The latter often proved very useful in the identification of plants collected by myself or others, but were only too often unfit for description in the absence of corresponding specimens collected by others. I experienced therefore much difficulty in dealing with such, especially as the greater part of Wallich's plants are not included in the earlier parts of DeCandolle's *Prodromus*, etc.

2. Drs. Griffith's and Helfer's sets of Burmese plants sent out from Kew. Of the former's collection a set retained by Dr. McClelland to aid in the editing of Griffith's posthumous papers, is still in the Herbarium here and served partially to supplement the incompleteness of the material.

3. Dr. Falconer's Tenasserim collections in the Calcutta herbarium.

4. Mr. Robert Scott's, the Rev. C. Parish's and Rev. Dr. F. Mason's plants, in the Calcutta herbarium, which, especially those of the latter two gentlemen, abound in novelties.

5. Drs. Hooker's and Thomson's Chittagong plants, and also a few plants of the same regions collected by Mr. C. B. Clarke. Only a small collection was made by myself during a very brief stay in 1869.

6. Dr. John Anderson's collections. Of these only the Burmese plants and those collected in the Kakhyen Hills are included here.

7. The collections I myself made in 1867-68, and again in 1870-71, all over Pegu, Prome and part of Martaban.

8. Arracan-plants, chiefly collected by myself and Dr. Schlich. A small collection by Captain Margrave from the same province is contained in the Calcutta herbarium.

9. Dr. Stoliczka and Mr. Theobald, of the Geological Survey of India, both presented to me small collections of Tenasserim plants, containing several new or interesting forms. To this must be added a collection of grasses and other plants, collected in the Prome district by Mr. Eug. Oates, C. E., and a few plants which Mrs. Mason brought home from the Red Karen country.

10. Smaller collections and single plants from various parts of Burma are contained in the Calcutta herbarium, collected by Mrs. Burney, Col. Eyre, Th. Lobb, Dr. McClelland, Belanger, Reynoud, Dr. Cleghorn, O'Biley, Th. Phillippi and others.

11. Dr. Roxburgh's *Flora* contains numerous contributions to the

Burmese Flora and some of them are still under cultivation in the Botanical garden here.

12. The collections made by myself in 1866 on the Andamans. Dr. Helfer's collections from the same islands were unfortunately mixed up with his Tenasserim plants. In order to avoid as much as possible the introduction of such doubtful stations, I have preferred to look upon such plants invariably as derived from Tenasserim or from the Andamans respectively, in all cases where specimens of the one or other regions already existed in the herbarium here.

13. A collection of plants made by the garden-collectors on various islands of the Andaman and Nicobar islands during Mr. A. O. Hume's ornithological cruise in 1873.

I. DICOTYLEDONS.

RANUNCULACEÆ.

Conspectus of genera.

I. *CLEMATIDÆ*. Sepals valvate. Carpels indehiscent, with a solitary ovule or seed in each. Leaves opposite. Usually woody climbers.

1. *CLEMATIS*. No petals, or if any, these gradually pass into stamens. Leaves without tendrils.

2. *NARAYELIA*. Petals terete, abruptly divided from the stamens. Leaves 2-foliate.

II. *RANUNCULÆ*. Sepals imbricate. Carpels with a solitary ascending ovule or seed in each. Achens indehiscent. Herbs or perennials.

3. *RANUNCULUS*. Sepals deciduous. Petals 3 or more.

III. *HELLEBOREÆ*. Sepals imbricate. Petals small, deformed, or sometimes none. Carpels many-seeded, dehiscent. Usually herbs.

4. *NIGELLA*. Petals small, or clawed, never spurred. Carpels more or less connate.

Clematis, L.

Conspectus of species.

Sect. 1 Viticella: Achens simply beaked, without plumose tails. ... *C. bracteata*.

Sect. 2. Flammula: Achens terminating in a plumose tail.

Leaves simple, *C. smilacifolia*.

Leaves divided.

Anthers terminating in a subulate appendage, *C. hedysarifolia*.

Anthers blunt, retuse or acute.

× Filaments glabrous.

Leaflets serrate, glabrous, shining; flowers small, *C. Gouriana*.

Leaflets entire, tomentose; flowers small, *C. subumbellata*.

× × Filaments hairy (at least towards the base).

Leaflets shining, glabrous; flowers small, *C. acuminata*.

Leaflets tomentose or pubescent; flowers large, *C. Buchananiana*.

1. *C. BRACTEATA* (*Thalictrum bracteatum*, Roxb., Fl. Ind., II, 671; *C. Cadmia*, Ham. ap. Hf. Fl. Ind. I, 5.)

HAB. Ava, Bhamo. Fl. Jan.

2. *C. SMILACIFOLIA*, Wall. in Asiat. Res., XIII, 414; Hf. Ind. Fl. I. 3; Bot. Mag. t. 4259.—(*C. subpeltata*, Wall. Pl. Asiat. rar. t. 20; *C. Munroana*, Wight Ill. t. 1; *C. inversa*, Griff. Not. Dicot. 700 t. 645, f. 7?)

HAB. Ava, on Taong-dong; Tenasserim, Mergui.

3. *C. HEDYSARIFOLIA*, DC. Syst. I, 148; Hf. Ind. Fl. I. 4.

HAB. Pegu (Hore).

4. *C. GOURLIANA*, Roxb. Fl. Ind. II. 670; Wight Ic. t. 933 and 934; Hf. Ind. Fl. I. 4.

HAB. Ava, on Taong-dong. (Wall.); Tenasserim, (C. Parish).

5. *C. SUBUMBELLATA*, Kurz in Journ. As. Soc. Bengal, XXXIX, 61.—(*C. floribunda*, Kurz in Seem. Journ. Bot. V. 540, non Pl. et Triau).

HAB. Martaban, Karen hills (O'Riley).

6. *C. ACUMINATA*, DC. Syst. I. 148; Hf. Ind. Fl. I. 5.

HAB. Martaban, in the damp hill-forests E. of Toungoo, at 3000 to 4000 ft. elevation. Fr. March.

7. *C. BUCHANANIANA*, DC. Syst. I. 140; Hf. Ind. Fl. I. 6. var. *rugosa*, Hf. and Th. l. c.

HAB. Martaban, Karen hills (Rev. F. Mason, O'Riley).

Doubtful species.

1. *C. GROSSA*, Wall. Cat. 4671; Hf. and Th. Fl. Ind. I. 12.—Ava. Tong-dong (Wall.)

Naravelia, DC.

Conspectus of species.

Leaflets tomentose or pubescent beneath, *N. Zeylanica*.
Leaflets quite glabrous, *N. laurifolia*.

1. *N. ZEYLANICA*, DC. Syst. I. 167; Hf. Ind. Fl. I. 7.—(*Atragene Zeylanica*, L. Amoen, I. 405; Roxb. Corom. Pl. II. t. 188, and Fl. Ind. II. 670; *N. dasyoneura*, Korth, in Ned. Kruidk. Arch. I. 208; Miq. Fl. Ind. I/2. 2).

HAB. Frequent in the mixed and dry forests all over Pegu and Prome; also in Ava. Fl. H. S. Fr. C. S,

2. *N. LAURIFOLIA*, Wall. Cat. 4685; Hf. Ind. Fl. I. 7.

HAB. Not unfrequent in the tropical forests of Martaban; also Tenasserim, Mergui (Griff.) Fl. Fr. Febr. March.

Ranunculus, L.

Conspectus of species.

A spreading creeping pubescent perennial, *R. diffusus*.
An erect glabrous somewhat succulent annual, *R. sceleratus*.

1. *R. DIFFUSUS*, DC. Prod. I. 38 ; Hf. Ind. Fl. I. 19. (*R. subpinatus* W. A. ; Wight Jc. t. 49 ; *R. vestitus*, Wall. Cat. 4707).

HAB. Ava, Taong dong (Wall.), Khakyen hills, E. of Bhamo (J. Anderson). Fl. Fr. March.

2. *R. SCLELERATUS*, L. sp. pl. 776 ; Engl. Bot. t. 681 ; Hf. Ind. Fl. I. 19. (*R. Indicus*, Roxb. Fl. Ind. II. 671).

HAB. On moist mud-banks of the Irrawaddi from Prome District down to Pegu (at Henzadah.) Fl. Fr. Febr.-Apr.

Nigella, L.

* *NIGELLA SATIVA*, L. sp. pl. 753 ; DC. Prod. I. 49 ; Walp. Rep. II. 742. var. *INDICA*, DC. l. c. (*N. Indica*, Roxb. Fl. Ind. II. 646).

HAB. Burmah, cult. according to Dr. Mason (never seen by me).

DILLENIACEÆ.

Conspectus of genera.

I. *DELIMEÆ*. Filaments more or less dilated at apex ; anthers short, the cells diverging, or rarely parallel. Woody climbers.

1. *DELIMA*. Carpels solitary : ovules 2-3, basilar.

2. *TETRACERA*. Carpels 3-5, ovules many, in 2 series.

II. *DILLENIEÆ*. Filaments equal ; anther-cells parallel. Trees or herbs.

3. *DILLENIA*. Carpels 5-20. Seeds without arillus. Trees.

4. *ACROTREMA*. Carpels 3. Stemless herbs with radical leaves.

Delima, L.

1. *D. SARMENTOSA*. L. sp. pl. 736 ; Bot. Mag. t. 3058 ; Hf. Ind. Fl. I. 31.—(*Tetracera sarmentosa*, Vahl Symb. III. 70, Roxb. Fl. Ind. II. 645). Var. *HEBECARPA*, Hf. and Th. Fl. Ind. I. 61.

HAB. Not unfrequent in the mixed forests all over Burma, from Chittagong and Ava down to Aracan and the Andamans.

Tetracera, L.

1. *T. ASSA*, DC. Syst. I. 402 ; Hf. Ind. Fl. I. 31. (*T. trigyna*, Roxb. Fl. Ind. II. 645).

HAB. Chittagong (Hf. and Th.).

Another species with large leaves of a thin texture, when fullgrown quite glabrous, is not unfrequent in the swamp-forests of the Irrawaddi alluvium in Pegu. It is no doubt a new species but, unfortunately, I could obtain neither flowers nor fruits.

Acrotrema, Jack.

1. *A. COSTATUM*, Jack in Mal. Misc. ex Hook. Bot. Misc. II. 82 ; Hf. Ind. Fl. I. 82. (*A. Wightianum*, WA ; Wight Jc. t. 9).

HAB. Tenasserim, Moulmein.

Dillenia, L.**Conspectus of species.**

Sect. 1. *Eudillenia*. Petals white. Seeds with hairy borders, flowers very large, *D. Indica*.

Sect. 2. *Colbertia*. Seeds smooth. Flowers yellow.

* Calyx tomentose or pubescent.

O Flowers very large (petals about 2 in. long).

Peduncles $1\frac{1}{2}$ to 2 in. long, straight; styles 12; petioles about 1 in. long, *D. pulcherrima*.

Peduncles 4-8 lin. long, thick and nodding; styles 10; petioles up to $\frac{1}{4}$ in. long, *D. aurea*.

Peduncles very long and slender; styles 6; petioles only 2 to 1 lin. long, *D. pilosa*.

O O Flowers small (petals less than an in. long).

Peduncles 1 or 2-bracted, like the calyx densely tomentose; styles 5-7, ... *D. parviflora*.

** Calyx and peduncles perfectly smooth or pruinous. Flowers small.

Peduncles bracted, *D. scabrella*.

Peduncles without bracts, *D. pentagyna*.

1. *D. INDICA*, L. sp. pl. 745; Hf. Ind. Fl. I. 200. (*D. speciosa*, Thbg. in Linn. Trans. I. 200; Wight Jc. t. 823; Roxb. Fl. Ind. II. 650; Bot. Mag. t. 5016; *D. elongata*, Miq. Suppl. Fl. Sumatr ...)

HAB. Not unfrequent along choungs in moister upper mixed forests of the Pegu Yomah on sandstone; also in Martaban, Tenasserim and Chittagong, on metamorphic rocks. Fl. Fr. Febr. March.

2. *D. AUREA*, Sm. Exot. Bot. II t. 92 93?; Ham. in Linn. Trans. xv. 101. *D. ornata*, Wall Pl. As. rar. I, 20, t. 23; *D. speciosa*, Griff. Not. Dicot. 708, t. 649, f. 3.).

HAB. Frequent in the drier hill-forests of Martaban and entering the pine-forests up to 4000' ft. elevation; also in tropical forests of Tenasserim, up to 3000 ft. elevation. Fl. March, Apr.

3. *D. PULCHERRIMA*, Kurz in Journ. As. Soc. Bengal, 1871, 46; Hf. Ind. Fl. I. 87.

HAB. Common in the open forests, chiefly in the ~~Tag~~-forests of Pegu and Martaban. Fl. H. S.; Fr. Begin of R. S.

4. *D. PARVIFLORA*, Griff. Not. Diot. 70; Hf. Ind. Fl. I. 88.

HAB. Frequent in the mixed forests of Pegu, Martaban and Tenasserim Fl. H. S.; Fr. Begin of R. S.

5. *D. PILOSA*, Roxb. Fl. Ind. II. 652, non Ham.; Kurz in Journ. As. Soc. Bengal 1872, 292.

HAB. Frequent in the upper mixed forests of the Andamans. Fl. H. S.; Fr. Begin of R. S.

6. *D. SCABRELLA*, Roxb. Fl. Ind. II. 643; Wall. Pl. as. rar. I. 20, t. 22; Hf. Ind. Fl. I. 88.

HAB. Chittagong (Roxb.). Fl. H. S., Fr. Begin of R. S.

7. *D. PENTAGYNA*, Roxb. Corom. Pl. I, t. 20, and Fl. Ind. II. 652; Hf. Ind. Fl. I. 88. Var. β . *AUGUSTA* (*D. augusta*, Roxb. Fl. Ind. II. 652; *D. floribunda*, Hf. and Th. Fl. Ind. I. 71).

HAB. Frequent in the mixed forests, especially the upper ones of Pegu and Martaban down to Tenasserim. Fl. H. S. ; Fr. Begin of R. S.

The smaller leaved and longer petioled var. *a.*, frequent in India, seems not to occur in Burmah.

MAGNOLIACEÆ.

Conspectus of genera.

- I. *WINTEREEÆ*. Stipules none. Perianth double. Carpels in a single whorl.
1. *ILICIAM*. Only genus. Trees or shrubs.
- II. *MAGNOLIEÆ*. Stipules conspicuous, convolute and sheathing the young foliage, deciduous.
- * Ovary sessile.
2. *TALAUMA*. Carpels of fruit indehiscent, deciduous.
3. *MAGNOLIA*. Carpels of fruit dorsally dehiscent. Ovules 2.
4. *MANGLIETIA*. Carpels of fruit dorsally dehiscent. Ovules 6 or more.
- ** Ovary stalked.
5. *MICHELIA*. Only genus.

Illicium, L.

1. *J. MAJUS*, Hf et Th. Ind. Fl. I. 40.

HAB Tenasserim, Thoungyeen range, at 5500 ft. elevation (Lobb).

Talauma, Juss.

Conspectus of species.

Leaves glabrous; fruits 4-6 in. long, *T. lilifera*.
 Leaves usually pilose or downy beneath; fruits 2 in. long, *T. Candollei*.

1. *T. LILIFERA*, (*Liriodendron liliflora*, Roxb. Fl. Ind. II. 654; *T. Rabaniana*, Hf. and Th. Fl. Ind. I. 75, and Ind. Fl. I. 40).

HAB. Tenasserim, Mergui (Griff.). (According to Hf. and Th. first ed. of Fl. Ind.)

2. *T. CANDOLLEI*, Bl. Verh. Bat. Genotsch. I. 147; Miq. Fl. Ind. Bat. I/2 14. *T. mutabilis*, Bl. Fl. Jav. Magnol. 35, t. 10-12 B.; Hf. Ind. Fl. I. 40).

HAB. Tenasserim, Moulmein (Lobb).

Magnolia, L.

1. *M. SPHENOCARPA*, Roxb. Corom. Pl. III. t. 266; Hf. Ind. Fl. I. 41. (*Liriodendron grandiflorum*, Roxb. Fl. Ind. II. 65).

HAB. Chittagong, Pegu (Brandis).

Manglietia, Bl.

1. *M. INSIGNIS*, Bl. Fl. Jav. Magnol. 28; Hf. Ind. Fl. I. 42. (*Magnolia insignis*, Wall. Tent. Fl. Nap. t. 1, and Pl. as. rar. II. t. 182).

HAB. Pegu (Brandis).

Michelia, L.

1. *M. CHAMPACA*, L. sp. pl. 756; Roxb. Fl. Ind. II. 656; Bl. Fl. Jav. Magn. 9, t. 1; Griff. Not. Dicot. 715; Hf. Ind. Fl. I, 42. (*Michelia aurantiaca*, Wall. Pl. as. rar. II. t. 147).

HAB. Rather rare in the tropical forests of Martaban and Tenasserim also Pegu, above Rangoon (or laterite); Ava, Bhamo; Prome hills (Wall.). Fl. Fr. R. S.

ANONACEÆ.*Conspectus of genera.*

I. *UVARIEÆ*. Petals in 2 rows, one or both rows imbricate in the bud. Stamens many, closely packed.

1. *BOCAGEA*. Sepals small, imbricated in the bud. Torus flat. Carpels 3 to 6.

2. *UVARIA*. Sepals valvate. Flowers bisexual; ovules 1 or 2 or many; torus almost flat. Climbers.

II. *UNONIEÆ*. Petals valvate in the bud, more or less spreading, somewhat unequal, or those of the inner row small or wanting, not or little narrowed at base.

* Petals spreading from the base.

× Ovules many, ventral

3. *ALPHONSEA*. Petals nearly equal. Stamens 6 or more, loosely imbricated, with dorsal anthers.

4. *CANANGA*. Petals open, elongate. Stamens indefinite, closely packed, ovate-acute at the top. Ovules in 2 rows.

5. *CYATHOSTEMMA*. Petals broad-ovate. Stamens indefinite, the connective obliquely incurved. Ovules many, in 2 rows.

6. *UNONA*. Petals open, usually elongated. Stamens indefinite closely packed, capitate or truncate at the top. Ovules in a single row. Ripe carpels usually moniliform.

× × Ovules 1 or 2, erect.

7. *POLYALTHIA*. Petals opened, rather thick. Berries indehiscent.

8. *ANAXAGOREA*. Petals opened, rather thick. Carpels ~~Michelia~~-like, dehiscent.

** Petals enclosing the sexual organs with a concave or connivent base, free towards the summit.

9. *CYATHOCALYX*. Calyx 3-toothed. Petals connivent at base. Carpels solitary. Ovules many.

III. *XYLOPIEÆ*. Petals valvate, connivent or hardly open, those of the outer row usually thick, not narrowed at base, and enclosing the 3 inner, smaller or minute ones, or the latter wanting.

* Ovules solitary.

10. *ANONA*. Outer petals concave, often broad. Berries united into a many-celled syncarp.

** Ovules 2 or more.

11. *XYLOPIA*. Petals triquetrous, connivent, narrowed. Anthers truncate. Torus hollow. Stigmas elongate.

12. *ARETABOTRYX*. Petals terete, triquetrous or flat, concave at the base and enclosing the sexual organs, the tips spreading. Anthers truncate. Torus hollow. Peduncles usually hooked.

TriB. IV. MITREPHOREÆ. Petals valvate, the outer ones open, the inner ones erect, connivent or connate at their tips and often claw-like narrowed at the base.

* Petals of the inner row shorter or equally long

× Petals not narrowed at the base, or the claw-like base broad.

13. **OXYMITRA** Inner petals connivent, not or almost not narrowed at base. Ovules 2, erect. Seeds not angular.

14. **GONIOFHALAMUS.** Inner petals connivent, narrowed in a broad claw. Ovules 2, erect.

15. **MELODORUM.** Petals thick coriaceous, the inner ones shorter, triquetrous at summit and hollowed at base on the inner side.

× × Petals narrowed into curved not angular free slender claws, the laminae cohering in a sort of mitre.

16. **MITRIPHORA.** Stamens numerous. Ovules many, in 2 rows. Flowers usually rather conspicuous, sometimes dioecious.

17. **OROPHILA.** Stamens definite, 6, 9, or 12. Ovules 2-1. Flowers usually very small.

** Sepals and the 3 outer petals usually conform or nearly so, minute, resembling a calyx. Inner petals large, erect-connivent, often saccate or concave at base.

18. **PHÆANTHUS.** Inner petals flat, rather thick. Ovules 1 or 2. Anther-cells concealed by the overlapping connectives.

19. **MILIUSA.** Inner petals flat. Ovules 2 or more. Anther-cells not concealed.

Bocagea, St. Hil.

1. **B. ELLIPTICA**, Hf. and Th. in Ind. Fl. I. 92.

HAB. Tenasserim, Tavoy (Wall.).

Uvaria, L

Conspectus of species.

Subg. 1. Ellipseia Ovules solitary or by pairs. Usually erect shrubs.

A little erect shrub, berries elliptical or nearly so, very small, glabrous, sessile, *U. ferruginea*.

Subg. 2. Eu-uvaria. Ovules usually numerous, rarely few. Climbing shrubs.

§ Flowers large or middling sized, the connective terminating in a large almost leafy appendage.

O Carpels on long stalks.

Flowers solitary; carpels and all other parts shortly tomentose, *U. purpurea*.

All parts hirsute; usually solitary; carpels tomentose, *U. hirsuta*.

Flowers by 2 or 3 on a peduncle; carpels tubercled and stellately hispid-tomentose; all parts puberulous, *U. ptychocalyx*.

O O Carpels sessile or very shortly stalked.

Peduncles 3-to 6-flowered; carpels glabrous, *U. macrophylla*.

Peduncles 1-to 2-flowered; carpels tomentose, *U. bracteata*.

§ § Flowers minute. Stamens truncate, the connective hardly produced beyond the anther-cells.

Berries on long slender stalks, glabrous, *U. micrantha*.

1. **U. FERRUGINEA**, Ham. sp. Hf. and Th. Fl. Ind. I. 96. (*Ellipseia ferruginea*, Hf. and Th. Ind. Fl. I, 52.)

HAB. Not uncommon in the Eng forests of Prome and Pegu, on laterite; also Tenasserim, Thoungyeen (Dr. Brandis). Fl. Apr.; Fr. Jan. Febr.

In this species the ovules vary in number (1 or 2). Hooker gives *Uv. dulcis*, Dun., as a Burmese plant, but I suspect it is referable to this species.

2. *U. PURPUREA*, Bl. Bydr. 11 and Fl. Jav. Anon. 13, t. 1 and 18 f. A; Hf. Ind. Fl. I. 47. (*Uvaria grandiflora* Roxb. Fl. Ind. II. 665, Wall. Pl. As. rar. III. t. 121).

HAB. Not uncommon in the tropical forests of Martaban; also Tenasserim.

3. *U. HIRSUTA*, Jack Mal. Misc; Bl. Fl. Jav. Anon. 22, t. 5; Hf. Ind. Fl. I. 48. (*U. pilosa*, Roxb. Fl. Ind. II. 665; *U. trichomalla*, Bl. l. c. 42, t. 18).

HAB. Rare in the tropical forests of the E. slopes of the Pegu Yoma (Khaboung, Choungmenah valley).

I have only leaf-branches, but I can hardly be mistaken in identifying my specimens with Jack's Malayan species.

4. *U. PSYCHOCALYX*, Miq Ann Mus. Lugd. Bat. II. 4; Hf. Ind. Fl. I. 49.

HAB. Not uncommon in tropical forests of the southern slopes of the Pegu Yoma; Tenasserim, Moulmein (Theobald). Fr. Dec. Jan.

5. *U. YACROPHYLLA*, Roxb. Fl. Ind. II. 663; Wall. Pl. As. rar. II. t. 122; Hf. Ind. Fl. I. 49 pp., Bedd. Icon. Pl. Ind. or. t. 81.

HAB. Frequent in the mixed forests all over Burma from Chittagong and Ava down to Tenasserim. Fl. R. S.; Fr. Nov. Dec.

6. *U. BRACTEATA*, Roxb. Fl. Ind. II. 660; Hf. Ind. Fl. I. 49.

HAB. Tenasserim (Wall.) Fl. May; Fr. Sept.

7. *U. MICRANTHA*, Hf and Th. Fl. Ind. I. 103 and Ind. Fl. I. 51. (*U. Sumatrana*, Kurz And. Rep. App. B. 1; Hf. Ind. Fl. I. 51).

HAB. Rather frequent in tropical forests of the Andamans; also Pegu (Brandis) and Upper-Tenasserim (Falconer). Fl. June.

• *Alphonsea*, Hf. and Th.

Conspectus of species.

The stalk nearly as long as the carpel, ..	...	...	... <i>A. ventricosa</i> .
The stalk of the carpels very short, ...	...	...	... <i>A. lutea</i> .

1. *A. VENTRICOSA*, Hf. and Th. Fl. Ind. I. 152 and Ind. Fl. I. 89. (*Uvaria ventricosa*, Roxb. Fl. Ind. II. 658).

HAB. In the forests of Chittagong; Andamans.

A. LUTEA, Hf. and Th. Fl. Ind. I. 153, and Ind. Fl. I. 89 Bedd.

Jc. Fl. Ind. or. t. 91. (*Uvaria lutea*, Roxb. Corom. Pl. I. t. 86 and Fl. Ind. II. 666).

HAB. Ava, Segain (Wall.) ; Pegu (teste Hf. and Th.).

Cananga, Rumph.

1. *C. ODORATA*, Hf. and Th. Fl. Ind. I. 130 and Ind. Fl. I. 56. (*Uvaria odorata*, Lam. Ill. t. 495, f. 1 ; Roxb. Fl. Ind. II. 661 ; Griff. Not. Dicot. 712 ; *Uvaria axillaris*, Roxb. l. c. 667).

HAB. Ava (Wall. cult. ?) ; Tenasserim, apparently frequent.

Cyathostemma, Griff.

1. *C. VIRIDIFLORUM*, Griff. Not. Dicot. 707, Ic. t. 650 ; Hf. Ind. Fl. I. 57.

HAB. South Andaman, in the tropical forests north of Port Mouat.

This species is inserted here on the authority of Hf. and Th.

Unona, L.

Conspectus of species.

Sect. 1. Desmos. Petals 6. Berries necklace-like constricted between the seeds.

✕ Petals glabrous.

Leaves glabrous, pale coloured beneath ; peduncles only $\frac{1}{2}$ to $1\frac{1}{2}$ in. long, axillary and occasionally terminal, ... *U. Dunali.*

✕ ✕ Petals appressed pubescent or puberulous.

Leaves glabrous beneath, peduncle 1-2 in. long, petals 2 in by 1 in. ... *U. discolor.*

Leaves glaucous and usually pubescent beneath ; peduncle 4-8 in. long ; petals $2\frac{1}{2}$ by 1 in., ... *U. desmos.*

Leaves while young greyish tomentose ; peduncle 4 to 8 lin long ; petals 1- $1\frac{1}{2}$ in long, oblong, ... *U. latifolia.*

Leaves pale coloured and pubescent beneath along the nerves ; peduncle $\frac{1}{2}$ - $\frac{1}{2}$ in. long ; petals 2 to 3 in. long, very narrow linear, ... *U. stenopetala.*

Sect. 2. Dasymanchalon. Outer petals 3, large, the 3 inner ones quite suppressed.

Petioles rather long ; petals 4 to 6 in long, ... *U. longiflora.*

Leaves almost sessile, cordate at base ; petals nearly 3 in. long, ... *U. dasymanchala.*

1. *U. DUNALII*, Wall. ap. Hf. and Th. Fl. Ind. I. 131, and Ind. Fl. I. 53.

HAB. Forests of Chittagong on the Seetakoond hill (Hf. and Th.).

2. *U. DISCOLOR*, Vahl. Symb. II. 63, t. 86 ; Roxb. Fl. Ind. II. 669 ; Hf. Ind. Fl. I. 59 ; Bedd. Icon. Pl. Ind. or. t. 51.

Var. α . *PUBIFLORA*, Hf. and Th. l. c.

Var. β . *PUBESCENS*, Hf. and Th. l. c.

Var. γ . *LATIFOLIA*, Hf. and Th. l. c.

HAB. Tropical forests and moister upper mixed forests from Chittagong and Ava down to Tenasserim. Fr. Jan.

3. *U. DESMOS*, Dun. Anon. 112 ; Hf. Ind. Fl. I. 52.

HAB. Frequent in tropical and low forests all over Pegu and Martaban ; also Tenasserim. Fl. June ; Fr. October.

It is difficult to distinguish some states of this species from the former, for the peduncles vary very much in length, as do also the petals with regard to size and shape.

4. U. LATIFOLIA, Hf. and Th. Ind. Fl. I. 60.

HAB. Martaban, in dry hill-forests on limestone rocks along the Nga-choung of the Salween (Brandis). Fl. May.

5. U. STENOPEPALA, Hf. and Th. Fl. Ind. I. 163, and Ind. Fl. I. 60.

HAB. Tenasserim, Moulmein (Lobb).

6. U. LONGIFLORA, Roxb. Fl. Ind. II. 668 ; Hf. Ind. Fl. I. 61.

HAB. Chittagong.

7. U. DASYMACHALA, Bl. Fl. Jav. Avon. 55. t. 27 ; Hf. and Th. Fl. Ind. I. 135, and Ind. Fl. I. 61. (*Pellicalyx argentea*, Griff. Not. Dicot. 706 ?).

Var. α . BLUMEI, Hf. and Th. l. c.

Var. β . WALLICHII, Hf. and Th. l. c. (*U. coclophloea*, Scheff. Obs. phyt. 6 ?).

HAB. Frequent in the tropical forests of Martaban and Tenasserim to the Andamans ; also Ava. Fl. Febr. to May.

Polyalthia, Bl.

Conspectus of species.

Sect. 1. Monoon, Miq. Fl. hermaphrodite. Petals flat. Ovules solitary, erect.

§ Flowers usually rather large ; carpels oblong or elongate and cylindrical.

× Petals linear to linear-lanceolate or spatulate-linear.

Leaves glabrous, one-coloured, apiculate or shortly acuminate ; carpels obversely ovoid,

... *P. lateriflora*.

Leaves glabrous, glaucous or whitish beneath, shortly acuminate,

... *P. Sumatrana*.

× × Petals ovate to ovate-lanceolate and elliptical.

Carpels almost globular, glabrous ?, leaves glabrous, ..

... *P. nitida*.

Carpels velvety ; leaves along the nerves beneath puberulous,

... *P. membranacea*.

Carpels elongate-oblong, glabrous ; leaves along the nerves pubescent,

... *P. Jenkinsii*.

§ § Flowers small, on slender pedicels ; carpels globular, pea-shaped.

Leaves along the nerves beneath pubescent, blunt or nearly so ...

... *P. suberosa*.

Leaves pubescent beneath, acuminate, ...

... *P. cerasoides*.

Sect. 2. Eupolyalthia. Flowers hermaphrodite. Petals flat. Ovules 2, superposed, ascending.

Flowers small, sessile or nearly so, sometimes clustered,

... *P. dubia*.

1. *P. LATERIFLORA*, (*Guatteria lateriflora*, Bl. Bydr. 20 and Fl. Jav. Anon. 100, t. 50 and 52 D. ; *Guatteria spatulata*, T. et B. in Tydschr. Nat. Ver. Ned. Ind. XXIV, petalis latioribus ; *P. simiarum*, Bth. and Hf. Ind. Fl. I. 63.)

HAB. Not uncommon in the tropical forests of the eastern slopes of the Pegu Yomah and Martaban; also Tenasserim. Fr. May, June.

2. *P. SUMATRANA* (*Guatteria Sumatrana*, Miq. Suppl. Fl. Sumatr. 380; *Monoon Sumatranum*, Miq. in Ann. Mus. Lugd. Bat II. 19).

HAB. Tenasserim (or Andaman?) (Helf.).

3. *P. NITIDA*, Bth. and Hf. Ind. Fl. I. 64. (*Guatteria nitida*, A. DC. Mem. Anon. 41.

HAB. Tenasserim, Tavoy (Wall).

Guatteria membranacea, A. DC. Mem. Anon. 41. Hf. Ind. Fl. I. 68. is hardly different from the above.

4. *P. JENKINSII*, Bth. and Hf. Ind. Fl. I. 64. (*Guatteria Jenkinsii*, Hf. and Th. Fl. Ind. I. 141; *P. Andamanica*, Kurz and And. Rep. 2 ed. 29).

HAB. Frequent in the tropical forests of South Andaman and the adjacent islands. Fl. begin of R. S.

5. *P. SUBEROSA*, Bth and Hf. Ind. Fl. I. 65; Bedd. Icon. Pl. Ind. or. t. 56. (*Uvaria suberosa*, Roxb. Corom. Pl. I. t. 34 and Fl. Ind. II. 667).

HAB. Tenasserim. Fr. Febr.

6. *P. CERASOIDES*, Bth. and Hf. Ind. Fl. I. 63. (*Uvaria cerasoides* Roxb. Corom. Pl. I. t. 33, and Fl. Ind. II. 666; *Guatteria cerasoides*, Dun. Mem. Anon. 28; *P. bifaria*, Bth. and Hf. Ind. Fl. I. 62).

HAB. Prome (Wall) Fr. Sept. Oct.

Wallich's specimens in HBC. are in fruit, and, therefore, it is very improbable that the flowers (which appear during H. S.) should belong to the same specimens in Kew Herb. referred to *P. bifaria*.

7. *P. ? DUBIA*, Kurz in And. Rep. 2nd ed. 29 (*P. macrophylla*, Hf. and Th. Ind. Fl. I. 66, excl. syn.) var. α GLABRISCULA, petals broader, leaves and branchlets glabrescent, var. β . FALCONERI, branchlets and leaves beneath pubescent, petals less imbricate in bud.

HAB. Var. α . Frequent in the tropical forests on the Andamans; var. β . Moulmein (Falc. 545). Fl. May, June.

I have only male flowers, and the imbrication of the petals (especially in the Andaman plant) indicates a different genus. Hf. and Th. identify the plant with Blume's *Guatteria macrophylla* (= *Trivalvaria macrophylla*, Miq., *Guatteria brevipetala*, Miq.) which resembles especially the Andaman plant so much that I confounded it with it in my Andaman Report. This has, however, the inner petals thick and fleshy, narrowed at base and the broad triangular blades (see Bl. Fl. Jav. Anon. t. 52. B. f. 2,) connivent somewhat after the fashion of *Mitrephora*.

Doubtful species.

1. *P. COSTATA*, Hf and Th. Ind. Fl. I. 67.

HAB. Tenasserim, along the Attaran river (Wall.)

Hf. and Th. refer this to the genus *Trivalvaria*, Miq.

Andagorea, St. Hil.

1. *A. LUZONENSIS*, A. Gray in Bot. U. S. Expl. Exp. 27; Hf. Ind. Fl. I. 68. (*A. Zeylanica*, Hf. and Th. Fl. Ind. I. 144; Bedd. Icon. Pl. Ind. or. t. 46)

HAB. Not unfrequent in the tropical forests of Martaban and the southern slopes of the Pegu Yomah, also on the Andamans. Fl. May, June; Fr. Aug.

Popowia, Endl.

1. *P. HELFERI*, Hf. and Th. Ind. Fl. I. 69.

HAB. Tenasserim, King's island (Helfer).

Cyathocalyx, Champ.

1. *C. MARTABANICUS*, Hf. and Th. Ind. Fl. I. 58,

HAB. Not uncommon in the tropical forests of Martaban down to Tenasserim, rare in those of the eastern and southern slopes of the Pegu Yomah. Fr. March, Apr.

Anona, L**Conspectus of species.**

* Fruits areolate.

Leaves usually blunt; inner petals minute or almost none; fruit with prominent convex areoles, *A. squamosa*.

Leaves acuminate, larger, areoles of fruit not or hardly projecting, .. *A. reticulata*.

* * Fruits very large, muricate.

All parts glabrous *A. muricata*.

1. *A. SQUAMOSA*, L. sp. pl. 757; Roxb. Fl. Ind. II. 657; Bot. Mag. t. 8095; Bl. Fl. Jav. Anon. 107. t. 53 B., Hf. Ind. Fl. I. 78

HAB. Cultivated all over Burmah, more especially and on a large scale in the Prome district. Fl. March

2. *A. RETICULATA*, L. sp. pl. 757; Roxb. Fl. Ind. II. 657; Bot. Mag. t. 2911; Hf. Ind. Fl. I. 78.

HAB. Not much cultivated in Burmese gardens.

3. *A. MURICATA*, L. sp. pl. 756; Miq. Fl. Ind. Bat. I-2. '34.

HAB. Cultivated in gardens of Tenasserim, especially the southern parts.

Artabotrys, B. Br.**Conspectus of species.**

§ Blade of petals flattened.

× Petals oblong-lanceolate, usually narrowed at base, with the borders reflexed.

○ Flowers arising from hooked peduncles.

Young parts rusty tomentose; leaves firmly coriaceous, glabrous; petals densely tawny tomentose *A. crassifolius*

Quite glabrous; leaves thin coriaceous; petals glabrous or puberulous... *A. odoratissimus*.

O O Flowers arising directly from the lateral branchlets, peduncle reduced or only indicated.

Small erect shrub, adult parts all glabrous. *A. Kurzii*.

X X Petals narrow, linear, elongate, *A. speciosus*.

§ § Petal-blade terete or triquetrous, fleshy, subulate or linear. *

Petals triquetrous; branchlets and leaves beneath pubescent *A. Burmanicus*.

Petals terete; all parts glabrous *A. suaveolens*.

1. *A. CRASSIFOLIUS*, Hf. and Th. Ind. Fl. I. 54.

HAB. Martaban (Dr. Brandis).

2. *A. ODORATISSIMUS*, R. Br. in Bot. Reg. t. 423; Hf. Ind. Fl. I. 54. (*A. hamatus*, Bl. Fl. Jav. Anon. 60, t. 29 and 31, C; *Uvaria odoratissima* et *U. uncata*, Roxb. Fl. Ind. II. 666; *A. Blumei*, Hf. and Th. Fl. Ind. I. 128; *A. intermedius*, Hassk. Pl. Jav. rar. 173).

HAB. Tenasserim, banks of rivers, along the Attaran etc.; Ava, near Mandalay, probably cultivated. (Dr. J. Anderson.)

3. *A. KURZII*, Hf. and Th. Ind. Fl. I. 54.

HAB. Not unfrequent in the Eng forests of Pegu and Martaban, on laterite. Fl. Apr.

4. *A. SPECIOSUS*, Kurz in And. Rep. 1 ed. App. B. 1; Hf. Ind. Fl. I. 55.

HAB. In the tropical forests along Middle Straits, South Andaman. Fl. May.

5. *A. BURMANICUS*, A. DC. Mem. Anon. 36; Hf. Ind. Fl. I. 55. (*Rhopalopetalum unyflorum*, Griff. Not. Dicot. 717).

HAB. Not unfrequent in tropical forests of the eastern slopes of the Pegu Yomah; Tenasserim from Moulmein to Mergui; also Ava, on Taong dong (Wall) Fl. Nov.; Fr. Febr.

6. *A. SUAVEOLENS*, Bl. Fl. Jav. Anon. 62, t. 30 and 31, D.; Hf. Ind. Fl. I. 55. (*Rhopalopetalum sp.* Griff. Not. Dicot. 716).

HAB. Chittagong (Hf. and Th.), Tenasserim, Mergui (Griff).

Oxymitra, Bl.

Conspectus of species.

* Sepals short, coriaceous, 2 to 3 lin. long.

Petals from a broad base narrowly linear, nearly 2 in. long, slightly pubescent *O. stenopetala*.

Petals oblong-lanceolate, blunt, very thick, tawny puberulous, .. *O. Maccllellandii*.

Incompletely known. *O. unonafolia*.

** Sepals as in *Goniothalamus*, membranous and nerved, large about 7 to 8 lin. long.

Petals oblong-lanceolate, about 1½ in. long, acute, tawny pubescent, ... *O. fornicata*.

1. *O. STENOPETALA*, Hf. and Th. Ind. Fl. I. 71.

HAB. Tenasserim, Moulmein and Thoungyeen (Falc., Brandis). Fl. Apr.

2. *O. MACCLELLANDII*, Hf. and Th. Ind. Fl. I. 70.

* HAB. Not unfrequent in the tropical and low forest of the southern slopes of the Pegu Yomah, chiefly on permeable laterite. Fl. May to June.

3. O. FORNICATA, Hf. and Th. Fl. Ind. I. 146 and Ind. Fl. I. 71. (*Uvaria fornicata*, Roxb. Fl. Ind. II. 662).

HAB. Not unfrequent in the tropical forests of South Andaman; Tenasserim, Mergui (Griff.). Fl. May.

Doubtful species.

1. O. UNONÆFOLIA, Hf. and Th. Fl. Ind. I. 146 and Ind. Fl. I. 71.

HAB. Tenasserim, Tavoy (Wallich).

Goniothalamus, Bl.

Conspectus of species.

Flowers about 9 lin. long. *G. sesquipedalis*.
Flowers about 2 in. long. *G. Griffithii*.

1. G. SESQUIPEDALIS, Hf and Th. Fl. Ind. I. 108 and Ind. Fl. I. 73. (*Guatteria sesquipedalis*, Wall. Pl. As. rar. III. t. 266).

HAB. Tenasserim (teste Hf. and Th).

2. G. GRIFFITHII, Hf. and Th. Fl. Ind. I. 110 and Ind. Fl. I. 73.

HAB. Rather rare in the tropical forests of the eastern slopes of the Pegu Yomah (headwaters of Swachoung); Martaban (Brandis); Tenasserim, Mergui (Griff.).

Melodorum, Dun.

Conspectus of species.

Sect. 1. Pyramidanthe, Miq. Calyx cyathiform, 3-lobed Flowers large, 2-5 in. long.
Flowers 4-5 in. long, white; leaves membranous, quite glabrous, ... *M. macranthum*.
Flowers 2-3 in. long, yellow; leaves beneath densely puberulous, glabrescent coriaceous, *M. prismaticum*.

Sect. 2. Eu-Melodorum. Calyx deeply 3-cleft; flowers small, 1 in. or less long.
Flowers about an in. long or a little longer; carpels simply tomentose, ... *M. rubiginosum*.
Flowers about $\frac{1}{2}$ in. long, *M. Griffithii*.
Flowers nearly $\frac{1}{2}$ in. long; carpels densely verrucosose, pubescent, ... *M. verrucosum*.
Flowers $\frac{1}{2}$ in. long; carpels almost glabrous, *M. bicolor*.

1. M. MACRANTHUM Kurz in Journ. As. Soc. Beng., 1872, 291. (*Unona macrantha*, Kurz in And. Rep. ed. 1. App. B. 1; *Pyramidanthe macrantha*, Kurz, l. c., ed. 2, p. 29).

HAB. Rather rare in the tropical forests about Port Mout, South Andaman. Fl. June.

The large flowers resemble much those of *Unona longiflora*, the leaves those of *Goniothalamus cardiopetalus*.

2. M. RUBIGINOSUM, Hf. and Th. Fl. Ind. I. 116 and Ind. Fl. I. 79.

HAB. Rare in the tropical forests of Martaban (E. of Tounghoo); Tenasserim; Chittagong.

3. *M. GRIFFITHII*, Hf. and Th. Fl. Ind. I. 120 and Ind. Fl. I. 80.
(*Eissistigma scandens*, Griff. Not. Dicot. 706).

HAB. Tenasserim, Mergui (Griff.) Fl. Decb.

4. *M. VERRUCOSUM*, Hf. and Th. Fl. Ind. I. 119 and Ind. Fl. I. 80.

HAB. Ava, Khakyen hills, Pongee (J. And.) Fl. Apr.

5. *M. BICOLOR*, Hf. and Th. Fl. Ind. I. 119 and Ind. Fl. I. 80.
(*Uvaria bicolor*, Roxb. Fl. Ind. II. 662).

HAB. Tropical forests of the western slopes of Pegu, along the headwaters of the Panyo-gyee choung (feeder of Toungnyo choung); Ava (accord. Hf. and Th.).

Mitrephora, Bl.

Conspectus of species.

* Flowers dioecious, small (about 3 lin. long).

Leaves (except nerves beneath) glabrous; inflorescence and petals tomentose, *M. reticulata*.

** Flowers conspicuous, 1 to 2 in. in diameter.

Leaves softly tomentose beneath; flowers 2 in. across, on short and thick pedicels, *M. tomentosa*.

Leaves minutely puberulous or almost glabrous, chartaceous; flowers about an in. across, on long slender pedicels, *M. vanderflora*.

1. *M. RETICULATA*, Hf. and Th. Ind. Fl. I. 77. (*U. reticulata*, Bl. Fl. Jav. Anon. 50. t. 24; *M. aperta*, T. et B. in Nat. Tydsch. Ned. Ind.).

HAB. Tenasserim (Hf.).

2. *M. TOMENTOSA*, Hf. and Th. Fl. Ind. I. 113, and Ind. Fl. I. 76.

HAB. Chittagong.

3. *M. VANDERFLORA*, Kurz, MS.

HAB. Not unfrequent in the tropical forests of the Pegu Yomah and Martaban. Fl. Febr.—March.

This should be compared with *M. Maingayi*, Hf. and Th., a species which I cannot recognize from the description alone. There are two varieties differing in the texture and pubescence of the leaves, but the flowers are alike in both.

Orophea, Bl.

Conspectus of species.

* Flowers very small (hardly 2 to 3 lin. in diameter).

Leaves glabrous; sepals minutely hispid, ciliate; carpels globular, stalked, . *O. polycarpa*.

Leaves along the nerves pubescent; sepals densely pubescent; carpels elongated, oblong, sessile, *O. hexandra*.

** Flowers rather large (about an in. in diameter).

Leaves rather large, pubescent beneath, *O. Brandisii*.

1. *O. POLYCARPA*, A. DC. Mém. Soc. Gen. V. 39; Hf. Ind. Fl. I. 91.
(*Anonaces* Griff. Dicot. Ic. t. 654?, *Melodorum monospermum*, Kurz in And. Rep. App. B. p. 1.)

HAB. Rather frequent in the tropical forests of the Andamans; Martaban, Meeplay (Brandis); Tenasserim, along the Salween (Will.). Fl. March; Fr. June.

2. *O. HEXANDRA*, Bl. Bydr. 18; Miq. Fl. Ind. Bat. I-2, 29. (*Bocagea hexandra*, Bl. Fl. Jav. Anon. 13, t. 40; *O. acuminata*, A. DC. Mém. Soc. Gen. V. 39; Hf. Ind. Fl. I. 91).

HAB. Tenasserim, Tavoy (Wall.).

3. *O. BRANDISII*, Hf. and Th. Ind. Fl. I. 92.

HAB. Not uncommon along choungs in the tropical forests of Martaban (Toukyeghat); Tenasserim, Thoungyeeu (Brandis). Fl. Apr. May.

Miliusa, Lesch.

Conspectus of species.

* Pedicels 2 to 4 in. long, without or with a rudimentary bractlet.

Tomontose; berries tomentose, shortly stalked, *M. velutina*.

** Pedicels short, only 6 to 10 lin. long.

Branchlets and leaves beneath rusty pubescent; flowers about $\frac{1}{2}$ in. long; pedicels bracteoid, *M. Roxburghiana*.

Leaves glabrous; flowers nearly an in. long; pedicels bracteoid, *M. tristis*.

Almost glabrous; pedicels without bractlet, *M. sclerocarpa*.

1. *M. VELUTINA*, Hf. and Th. Fl. Ind. I. 151 and Ind. Fl. I. 87; Bedd. Ic. Pl. Ind. or. t. 87. (*Uvaria villosa*, Roxb. Fl. Ind. II. 664).

HAB. In the lower mixed, the low and moist forests, entering also the savannah forests; Ava; common in Pegu, but rare in Martaban, also in Tenasserim. Fl. H. S.; Fr. Begin. of R. S.

2. *M. ROXBURGHIANA*, Hf. and Th. Fl. Ind. I. 150 and Ind. Fl. I. 87. (*Uvaria dioica*, Roxb. Fl. Ind. II. 659; *Ilyalostemma Roxburghiana*, Wall. Cat. 6434; Griff. Dicot. Icon. t. 653; *Phæanthus dioicus*, Kurz in Journ. As. Soc. 1870, 62).

HAB. Chittagong; Tenasserim.

3. *M. TRISTIS*, Kurz, MS.

HAB. Ava, Khakyen hills, at Ponsee (Dr. J. Anderson). Fl. March.

4. *M. SCLEROCARPA*, Kurz in Journ. As. Soc. Beng. 1872, 291. (*Saccopetalum sclerocarpum*, Hf. and Th. Ind. Fl. I. 88).

HAB. Not unfrequent in the upper mixed forests of the Martaban hills, E. of Tounghoo, at 2000 to 3000 ft. elevation; Tenasserim, Moulmein (Wall.) Fl. March.

The difference between *Phæanthus* and *Miliusa* is restricted to the nature of the connective, a character which in *Uvaria* has met with no consideration.

N. B. NEPHROSTIGMA, sp. Griff. Not. Dicot. 717 from Mergui I cannot identify. Griffith says that the genus is easily recognizable by the sepals and outer petals being conform. Now if "sepala exteriora majora" be a misprint for *minora*, we might compare it with *Miliusa* or *Phæanthus*.

MENISPERMACEÆ.*Conspectus of genera.*

Trib. I. TINOSPOREÆ. Carpels 3, rarely 6. Style-scar almost terminal; rarely ventral or almost basal. Seeds meniscoid or rarely oblong, albuminous. Cotyledons leafy, usually spreading laterally.

* Petals 6, shorter than the inner sepals. Style-scar almost terminal.

1. **PARABÆNA.** Sepals 6. Filaments connate, the anthers in heads. Seeds meniscoid.

2. **ASPIDOCARYA.** Sepals 12. Filaments connate, the anthers sessile round the peltate end of the column. Seeds oblong.

3. **TINOSPORA.** Sepals 6. Stamens 5; anther-cells lateral, distinct. Seeds meniscoid. Albumen ruminat.

. ** Petals none.

4. **FIBRAUREA.** Sepals 9. Stamens 6, free. Style-scar almost terminal. Albumen horny.

5. **ANAMIRTA.** Sepals 6, in 2 rows. Filaments connate, anthers sessile at the end of the column. Style-scar almost basal. Albumen ruminat.

Trib. II. COCCULEÆ. Flowers 3-merous. Ovaries usually 3. Style-scar almost basal, rarely almost terminal. Seeds horseshoe-shaped. Albumen copious. Embryo slender, the cotyledons linear or only slightly dilated.

× Albumen ruminat.

6. **TILIACORA.** Petals 6, minute. Carpels 6-12.

× × Albumen homogeneous.

7. **LIMACIA.** Petals 5-8. Styles short, compressed.

8. **COCCULUS.** Petals 6. Carpels 3-6. Styles subulate, simple or 2-cleft.

Trib. III. CISSAMPELIDEÆ. Flowers 3-5-merous. Ovaries usually solitary. Style-scar usually almost basal. Endocarp dorsally mucinate or echinate. Seeds horseshoe-shaped. Albumen scanty. Embryo linear, the cotyledons appressed.

9. **STREPTANIA.** Petals 3 to 5, shorter than the sepals, rather thick. Staminal column peltate at summit. Flowers umbellate.

10. **CISSAMPELOS.** Male fl.: sepals 4; petals united in a cup. Female fl.: sepals and petals 1-2; the latter entire 2-cleft or -parted; styles simple. Flowers cymose or racemose.

11. **CYCLIFA.** Male fl.: Sepals connate; petals more or less connate. Female fl.: sepals 2, lateral, free; petals none; styles 2-parted. Flowers panicled.

Trib. IV. PACHYGONEÆ. Flowers usually 3-merous. Ovaries and carpels usually 3, rarely 9-12. Style-scar almost basal or ventral. Seed curved hooked or inflexed, without albumen. Cotyledons thick and fleshy.

12. **PACHYGONE.** Sepals, petals and stamens, 6 each. Anthers blunt. Styles thick, Drupes reniform.

Parabæna, Miers.

1. **P. SAGITTATA**, Miers in Tayl. Ann. scr. 2-VII. 39 and Contr. Bot. III. 57 and 391, t. 98; Hf. Ind. Fl. I. 96.

HAB. Not unfrequent in the tropical forests along the eastern slopes of the Pegu Yomah and Martaban; also Ava and Chittagong. **Fl.** March, Apr.—Fr. May, June.

Aspidocarya, Hf. and Th.

1. **A. UVIFERA**, Hf. and Th. Fl. Ind. I. 180 and Ind. Fl. I. 95. Miers contrib. III. 58. t. 99. var. β , MOLLIS, all parts softly pubescent. HAB. Ava, Khakyen hills, Pounsee (J. Anderson). Fl. Apr.

Tinospora, Miers.*Conspectus of species.*

* Drupes the size of a pea, the putamen tuberculate.

Young parts and the orbicular-ovate blunt leaves beneath tomentose, ... *T. tomentosa*.

Young parts and the cordate-ovate acuminate leaves beneath pubescent, ... *T. Malabarica*.

All parts glabrous, *T. crispa*.

** Putamen smooth.

All parts glabrous; drupes the size of a pea, *T. cordifolia*.

Young leaves and shoots pubescent or tomentose; drupes the size of a cherry, *T. nudiflora*.

1. **T. TOMENTOSA**, Miers in Tayl. Ann. ser. 2 VII. 38 and Contr. Bot. III. 33; Hf. Ind. Fl. I. 96. (*Menispermum tomentosum*, Roxb. Fl. Ind. III. 813).

HAB. Ava (Wall.)

2. **T. MALABARICA**, Miers in Tayl. Ann. ser. 2. VII. 38 and Contr. Bot. III. 32; Hf. Ind. Fl. I. 96.

HAB. Chittagong (Hf. and Th.)

3. **T. CRISPA**, Miers in Tayl. Ann. ser. 2, VII. 38 and Contr. Bot. III. 34 Scheff. Obs. Phyt. III. 71. t. 1. (*Menispermum verrucosum*, Roxb. Fl.; Ind. III. 808).

HAB. Pegu (teste Hf. and Th.); Arracan, Sandoway (teste Miers).

4. **T. CORDIFOLIA**, Miers in Tayl. Ann. ser. 2. VII. 38 and Contr. Bot. III. 31; Hf. Ind. Fl. I. 97; Scheff. Obs. Phyt. III. 71, t. 2. (*Menispermum cordifolium*, Willd. IV. 826; Roxb. Fl. Ind. III. 811? *Cocculus cordifolius* DC. Syst. I. 518; Wight Ic. t. 485-486).

HAB. Not unfrequent in the forests of the Andaman islands; Ava (Wall.); Chittagong.

Roxburgh figures the stems of his plant as 5- (or 6 ?) angular, and the angles as produced into membranous waved wings; it can, therefore, hardly be the same as Miers's.

5. **T. NUDIFLORA**, Kurz in Journ. As. Soc. Bengal, 1872, 292. (*Cocculus nudiflorus*, Griff. Not. Dicot. 307).

HAB. Rather frequent in the tropical forests of the E. slopes of the Pegu Yomah and Martaban; also Tenasserim.—Fl. March, Apr.; Fr. Begin. of R. S.

Fibraurea, Lour.

1. **F. TINCTORIA**, Lour. Fl. Coch. II. 769; Miers Contr. Bot. III. 41; Hf. Ind. Fl. I. 98; Scheff. Obs. Phyt. III. 73, t. 4.

HAB. Tenasserim, Tavoy (Griff.).

HAB. Not unfrequent in the tropical forests along the eastern slopes of the Pegu Yomah and Martaban down to Tenasserim (Moulmein); also Chittagong.

2. C. LINNÆANUS, (*Menispermum hirsutum* L. sp. pl. 1469 Roxb. Fl. Ind. III. 814; *Menispermum myosotoides*, L. l. c.; *Cocculus villosus*, DC. Syst. I. 525; Hf. and Th. Ind. Fl. I. 101).

HAB. Frequent in hedges, shrubberies, etc. around villages all over Pegu and Prome; also Ava. Fl. Jan. Febr.

3. C. INCANUS, Colebr. in Linn. Trans. XVII. 57; Scheff. Obs. Phyt. III. 76, t. 10. (*Pericampylus incanus*, Miers in Tayl. Ann. ser. 2. VII. 40 and Contr. Bot. III. 118; Hf. and Th. Ind. Fl. I. 102; *Menispermum villosum* Roxb. Fl. Ind. III. 812).

HAB. Frequent in savannahs, mixed and other deciduous forests all over Burmah from Chittagong, Ava, Pegu and Martaban down to Tenasserim, up to 3000 ft. elevation. Fl. March.

Stephania, Lour.

Conspectus of species.

Leaves glabrous or pubescent; flowers very shortly pedicelled, in head-like umbellets,
.. *St. hernandifolia*.

Leaves glabrous; flowers slenderly pedicelled forming loose cymose umbellets, *St. rotunda*.

1. ST. HERNANDIFOLIA, Walp. Rep. I. 96; Hf. and Th. Fl. I. 196 and Ind. Fl. I. 103; Wight Jc. t. 939.

Var. α. GLABRESCENS, Hf. and Th. l. c.

Var. β DISCOLOR Hf. and Th. l. c. (*Cissampelos hernandifolia*, Willd., Roxb. Fl. Ind. III. 842; *Lissampelos hexandra*, Roxb. l. c. 840).

HAB. Frequent all over Burmah from Ava and Chittagong down to Tenasserim, in savannahs and mixed forests, etc. Fl. March to June; Fr. Apr. June.

2. ST. ROTUNDA, Lour. Fl. Coch. 747; Hf. and Th. Fl. Ind. I. 197 and Ind. Fl. I. 103; Scheff. Obs. Phytol. III. 79, t. 14. (*Cissampelos glabra* Roxb. Fl. Ind. III. 840, Wal-tiedde, Gaertn. Fruct. I. t. 180.).

HAB. Frequent in mixed forests and shrubberies round villages, etc. of Pegu; also Tenasserim, Moulmein; Andamans. Fl. May, June.

Cissampelos, L.

1. C. PAREIRA, L. sp. pl. 1473; Hf. and Th. Fl. Ind. I. 198 and Ind. Fl. I. 103; Scheff. Obs. Phyt. III. 79, t. 14. (*C. Caapa*, L. sp. pl. 1473; Roxb. Fl. Ind. III. 842; *C. convolvulacea*, Willd.; Roxb. l. c.)

HAB. Common all over Burma and adjacent provinces, in all leafshedding forests and in cultivated lands, but specially in the savannahs and savannah-forests, up to 3000 ft. elevation. Fl. H. S.

Anamirta, Colebr.

1. *A. COCCULUS*, WA. Prod. I. 446; Hf. Ind. Fl. I. 98. (*A. paniculata*, Colebr. Linn. Trans. XIII. 66; Miers Contr. Bot. III. 51; *Menispermum Cocculus*, L. sp. pl. 1468; Roxb. Fl. Ind. III. 807; *Menispermum heteroclitum*, Roxb. l. c. 817).

HAB. Tenasserim, Mou'inein (Falconer). Fl. Febr.

Tiliacora, Colebr.

1. *T. RACEMOSA*, Colebr. in Lin. Trans. XIII. 67; Miers Contr. Bot. III. 76 t. 104; Hf. Ind. Fl. I. 99. (*Menispermum polycarpum*, Roxb. Fl. Ind. III. 816; *Tiliacora acuminata*, Miers in Tayl. Ann. ser. 2. VII. 39; Scheff. Obs. Phytol. III. 74. t. 7) *Cocculus acuminatus*, DC. Prod. I. 99; Deless. Icon. Sel. I. t. 95).

HAB. Pegu (teste F. Mason.)

Limacia, Lour.*Conspectus of species.*

Subg. 1. Hypserpa, Miers. Sepals 8—12, broad, of thin texture, the smaller ones imbricate. Older leaves glabrous; stamens 6 to 10, *...L. cuspidata*.

Subg. 2. Eu-Limacia, Miers. Sepals 9, thick, valvate in bud.

Stamens 3; adult leaves glabrous, *...L. triandra*.

Stamens 6; branches and leaves beneath velvety tomentose, *...L. velutina*.

1. *L. CUSPIDATA*, Hf. and Th. Fl. Ind. I. 189, and Ind. Fl. I. 100. Scheff. Obs. Phytogr. III. 75 t. 8.

HAB. Tenasserim, Mergui (Griff).

2. *L. TRIANDRA*, Miers in Tayl. Ann. ser. 2, VII. 43; Hf. Ind. Fl. I. 100.; (*Menispermum triandrum*, Roxb. Fl. Ind. III. 816; *L. Amherstiana*, Miers Contr. III. 112).

HAB. Prome (Wall.); Tenasserim, Kogun, Amherst (Wall. and Falc).

3. *L. VELUTINA*, Miers in Tayl. Ann. ser. 2, VII. 43; Hf. Ind. Fl. I. 100. (*Cocculus villosus*, Griff. Not. Dicot. 308 ?).

HAB. Tenasserim, Moulmein (Lobb. 335); Mergui (Griff).

Cocculus, DC.*Conspectus of species.*

Subg. 1. Cocculus. Styles simple.

Leaves glabrous, on very long petioles, *...C. glaucescens*.

Leaves more or less pubescent, especially beneath; petioles short, *...C. villosus*.

Subg. 2. Pericampylus. Styles 2-parted.

Leaves almost pellate, tomentose or pubescent beneath, *.. C. inoanus*.

1. *C. GLAUDESCENS*, Bl. Bydr. 25; Miq. Ann. Mus. Lugd. Bat. IV. 84. (*C. macrocarpus*, WA. Prod. I. 13; Wight Ill. I. 22, t. 7; Hf. Ind. Fl. I. 101).

Cyclea, Arn.

1. *C. PELTATA*, Hf. and Th. Fl. Ind. I. 201 and Ind. Fl. I. 104; Scheff. Obs. Phyt. III. 79, t. 15.

HAB. Not unfrequent in the open, especially the hill Eng-forests, and in dry and drier upper mixed forests all over Burma from Chittagong and Ava down to Tenasserim. Fl. Fr. Oct. to March.

Pachygone, Miers.*Conspectus of species.*

Inflorescence and drupes densely tomentose; leaves with prominent nervation, *P. dasycarpa*.
Inflorescence glabrous; leaves almost polished, *P. odorifera*.

1. *P. DASYCARPA*, Kurz in Journ. As. Soc. Beng. 1870. 62. (*Antitaxis ramiflora*, Miers Contr. III. 1871, 358).

HAB. Upper Tenasserim, Moulmein District, on limestone (Dr. Stoliczka). Fl. R. S.

2. *P. ODORIFERA*, Miers Contr. Bot. III. 333.

HAB. Common in the swamp forests of Prome, Pegu and Martaban; Tenasserim, Moulmein, on limestone rocks (Parish).

I have seen no authentic specimens of *P. odorifera*, and refer my plant here on the authority of Baker (*in lit.*). Unfortunately I did not succeed in finding either flower or fruit of this common climber, but it certainly is different from *P. ovata*.

One or two other large-leaved species occur on the Andamans and Nicobars, but they are only in leaves.

BERBERIDEÆ.*Conspectus of genera.*

Trib. I. LARDIZABALEÆ. Flowers unisexual or polygamous. Carpels 3. Usually climbers.

1. **PARVATIA.** Leaves digitate. Stamens monadelphous. Climbers.

Trib. II. BERBERIDEÆ. Flowers hermaphrodite. Carpel solitary, erect or stemless.

2. **BERBERIS.** Ovules erect, basilar. Fruit a berry. Shrubs.

Berberis, L.

1. *B. NEPALENSIS*, Spreng. Syst. veg. II. 120; Hf. Ind. Fl. I. 109 (*Mahonia Nepalensis*, DC. Prod. I. 109 Deless. Icon. sel. II. t. 4; *B. Leschenaultii*, Wall. Cat. 1479; Wight Jc. t. 940).

HAB. Tenasserim, Mergui (Griff.).

Hf. and Th. in the first edition of their Flora of India cite Mergui as a habitat for *Parvatia Brunoniana*; Dr. Brandis, however, informs me that no Burmese specimens of this species exist in the Kew Herbarium.

NYMPHÆACEÆ.

Conspectus of genera.

Subord. I. NYMPHÆÆ. Sepals 4—6. Petals and stamens numerous. Carpels confluent with one another or with the disk into one ovary; ovules many. Seeds albuminous.

1. *NYMPHÆA.* Sepals, petals and stamens half superior, inserted on the disk, the latter confluent with the carpels. Not armed.

2. *BARCLAYA.* Sepals inferior; petals superior; carpels immersed in the torus. Not armed.

3. *EURYALE.* Sepals, petals and stamens superior. Carpels immersed in the torus. Armed with sharp thorns.

Subord. II. NELUMBONÆÆ. Sepals 4 or 5. Petals and stamens numerous, hypogynous. Carpels sunk in pits without order in the flat turbinate torus.

4. *NELUMBO.* Only genus.

Nymphæa, L.

Conspectus of species.

Anthers without appendage, *N. Lotus.*
Anthers terminated with a long appendage, *N. stellata.*

1. *N. LOTUS*, L. sp. pl. 729; Hf. and Th. Fl. Ind. I. 241 and Ind. Fl. I. 114.

Var. *α. LOTUS*, Hf. and Th. l. c.; (*N. rubra*, Roxb. Fl. Ind. II. 576; Wight Ill. t. 10; Bot. Rep. t. 503; Bot. Mag. t. 1280, 1364 and 4665; *N. esculenta*, Roxb. l. c. 578).

Var. *β. CORDIFOLIA*, Hf. and Th. l. c.

Var. *γ. PUBESCENS*, Hf. and Th. l. c. (*N. pubescens*, Willd. sp. pl. II. 1154?; *N. Lotus*, Roxb. Fl. Ind. II. 577).

HAB. In tanks, lakes and swamps, etc.; var. *α.* not unfrequent in Pegu; also Tenasserim; var. *β.* in Chittagong; var. *γ.* not unfrequent in lakes and stagnant waters of the lower parts of Pegu. Fl. R. S.

2. *N. STELLATA*, Willd. sp. pl. II. 1153; Hf. and Th. Ind. I. 243 and Ind. Fl. I. 114.

Var. *α. CYANEA*, Hf. and Th. l. c. (*N. cyanea*, Roxb. Fl. Ind. II. 577; *N. stellata*, Bot. Mag. t. 2058).

Var. *β. PARVIFLORA*, Hf. and Th. l. c. (*N. stellata*, Willd. l. c.; Bot. Rep. t. 330; Roxb. Fl. Ind. II. 577.)

Var. *γ. versicolor*, Hf. and Th. l. c.

HAB. In stagnant waters and swamps; var. *α.* and *β.* frequent in Chittagong, Pegu and Arracan; var. *γ.* Chittagong. Fl. R. S.

Barclaya, Wall.

1. *B. LONGIFOLIA*, Wall. in Linn. Trans. XV. 442, t. 18; Hook. Icon. Pl. t. 809-10; Griff. Not. Dicot. 218, t. 57; Hf. Ind. I. 115.

HAB. In running streams; Pegu, Rangoon; Tenasserim, Moulmein and southwards to Mergui, apparently frequent. Fl. R. S.

Euryale, Salisb.

1. *E. FEROX*, Salisb. Ann. Bot. II. 73; Roxb. Corom. Pl. III. t. 244; Bot. Mag. t. 1147; Griff. Dicot. t. 657; Hf. Ind. I. 115. (*Anneslea spinosa*, Roxb. Fl. Ind. II. 573; Bot. Reg. t. 618).

HAB. Chittagong, in swamps. Fl. R. S.

Nelumbo, Ad.

1. *N. NUCIFERA*, Gaertn. Fruct. I. 73; Casp. in Miq. Ann. Mus. Lugd. Bat. II. 242. (*Nelumbium speciosum*, Willd. sp. pl. II. 1258; Roxb. Fl. Ind. II. 617; Bot. Mag. t. 903; Wight Ill. I. t. 9; Hf. Ind. Fl. I. 116), .

HAB. Not unfrequent in stagnant waters of the alluvial plains of Pegu; frequently cultivated in tanks, pagodas, etc. Fl. Apr. May.

PAPAYERACEÆ.*Conspectus of genera.*

1. *PAPAYER*. Capsules opening by short valves or pores. Stigmas 4 or more, radiating on a sessile disk.

2. *ARGEMONE*. Capsules opening by short valves. Stigmas 4 to 6, radiating from the top of a depressed style.

Papaver, L.

*1. *P. SOMNIFERUM*, L. sp. pl. 726; Roxb. Fl. Ind. II. 571; Engl. Bot. t. 2145; Sibth. Fl. Græc. t. 491; Rohb. Fl. Germ. III. t. 17; Hf. and Th. Fl. Ind. I. 250.

HAB. Not much cultivated in Burmah, especially in Ava. Fl. Febr. March, Fr. Apr. May.

Argemone, L.

*1. *ARG. MEXICANA*, L. sp. pl. 727; Roxb. Fl. Ind. II. 571; Wight Ill. I. t. 11; Bot. Mag. t. 243; Bot. Reg. t. 1313; Gray. Gen. t. 47; Hf. Ind. Fl. I. 117.

HAB. Domesticated in lower Ava (J. Anderson); in cultivated lands near Rangoon, sporadically. Fl. Jan.

CRUCIFERÆ.*Conspectus of genera.*

* Pods elongate or short, dehiscing along their whole length, not jointed, rarely indehiscent at the summit. Septa and valves equally broad and parallel.

O Cotyledons accumbent.

1. *NASTURTIIUM*. Pods long or short, the valves turgid or not. Seeds small, in 2 rows. Flowers usually yellow.

2. *CARDAMINE*. Pods narrow, elongate linear, the valves flat and elastic. Seeds in 2 rows. • Flowers usually white.

O O Cotyledons longitudinally conduplicate.

3. **BRASSICA**. Pods elongate. Stigma truncate or 2-lobed. Seeds in a single row.
 * * Pods short, dehiscing along their whole length, not articulate, the valves flat, at right angles to the septum.
4. **LEPIDUM**. Pods oblong, notched, 2- rarely 4-seeded. Flowers white.
 * * * Pods elongate, indehiscent, not jointed but contracted and pithy within between the seeds. Cotyledons incumbent.
5. **RAPHANUS**. Flower. pale lilac or white with coloured veins.

Nasturtium, L.

Conspectus of species.

Pods rather thick, 2 to 5 times longer than the pedicels, more or less curved, *N. Indicum*.
 Pods very slender, straight or nearly so, 1 to 1½ in. long, *N. montanum*.

1. *N. INDICUM*, L. Mant. 93; Hf. and Th. in Linn. Proc. V. 138.
 (*N. Madagascariense*, WA. Prod. I. 19; Wight Ill. I. t. 13; *Sinapis divaricata*, Roxb. Fl. Ind. III. 123).

Var. *β. BENGHALENSE* (*N. Benghalense* DC. Syst. II. 198; Hf. and Th. in Linn. Proc. V. 139).

Var. *γ. GLABRUM*, quite glabrous, the flowers thrice as large; pods larger and on longer pedicels; racemes bracted. Habit of *Sinapis*.

HAB. Var. *β.* very common on muddy banks of rivers, in rubbishy places round villages, all over Pegu and Martaban; also Chittagong and Tenasserim; var. *γ.* in the dried up bed of streamlets in the swamp-forests of the Irrawaddi alluvium. Fl. January to June; Fr. Febr. July.

Var. *γ.* is a very distinct form and will probably have to be separated, but unfortunately there are no ripe pods.

2. *N. DIFFUSUM*, DC. Prod. I. 139; Miq. Fl. Ind. Bat. 1/2. 94 and Ill. Fl. Arch. Ind. 1870, 14. (*N. Montanum*, Wall. in Linn. Proc. V. 139; Bth. Fl. Hongk. 16; *Sinapis pusilla*, Roxb. Fl. Ind. III. 125?).

HAB. Ava (Wall.).

Cardamine, L.

1. *C. HIRSUTA*, L. sp. pl. 915; Engl. Bot. t. 492, Hf. and Th. in Linn. Journ. V. 146.

Var. *β. SYLVATICA*, Hf. and T. And. Ind. Fl. I. 138.

HAB. Ava, Bhamo (J. Anderson); Martaban, Toukyeghat, in shady muddy places (only one specimen!). Fl. Febr. March.

Brassica, L.

Conspectus of species.

Stem-leaves at base stem-clasping with their auricles,	...	... <i>B. campestris</i> .
Stem-leaves often petioléd, not stem-clasping,		
Stem-leaves narrowed at base or petioléd; flowers yellow,	...	.. <i>B. juncea</i> .
Stem-leaves broad at base and sessile but not stem-clasping; petals white or yellowish		
white with violet veins,...	... ..	... <i>B. oleracea</i> .

1. *B. CAMPESTRIS*, L. sp. pl. 931; Engl. Bot. t. 2224; Hf. Ind. Fl. I. 156. (*B. rapa*, L. sp. pl. 931; Engl. Bot. t. 2176; *B. Napus*, L. sp. pl. 931; *Sinapis dichotoma*, Roxb. Fl. Ind. III. 117; *S. glauca*, Roxb. l. c. 118; *B. brassicata*, Roxb. l. c. 120).

HAB. Arracan, rare in fields near Akyab; Ava, Bhamo. Fl. Decb.

2. *B. JUNCRA*, Hf. and Th. in Linn. Proc. V. 170. and Ind. Fl. I. 157. (*Sinapis juncea*, L. sp. pl. 934; *Sinapis ramosa*, Roxb. Fl. Ind. III. 119; *Sinapis rugosa*, Roxb. l. c. 122; *Sinapis patens*, Roxb. l. c. 124; *Sinapis cuneifolia*, Roxb. l. c. 116).

HAB. Frequent in fields, along river-banks, etc., all over Pegu and Martaban; also much cultivated; Ava, Bhamo. Fl. Fr. C. S.

- * 3. *B. OLERACEA*, L. sp. pl. 932; Engl. Bot. t. 637; Fl. Dan. XII. t. 2056; Roxb. Fl. Germ. 97; DC. Prod. I. 213.

HAB. Not much cultivated in several varieties like cabbage, cauliflower, Kohlrabbi, etc. Fl. Febr. March; Fr. Apr.

Lepidium, L.

- * 1. *L. SATIVUM*, L. sp. pl. 899; Roxb. Fl. Ind. III. 116; Hf. Ind. Fl. I. 159; Fl. Dan. X. t. 1761; Sibth. Fl. Græc. t. 616; Roxb. Fl. Germ. II. t. 9; Wight Ill. I. t. 12; NE. Gen. Germ. X. t. 10.

HAB. Cultivated only. Fl. Fr. C. S.

Raphanus, L.

- * 1. *R. SATIVUS*, L. sp. pl. 935 Roxb. Fl. Ind. III. 126; Rehb. Fl. Germ. II. t. 3.; NE. Gen. Germ. X. t. 10; Hf. Ind. Fl. I. 166.

HAB. Cultivated and often like wild on the banks of rivers, etc. Fl. Febr. March; Fr. Apr.

CAPPARIDÆ.

Conspectus of genera.

Trib. I. CLEOMEÆ. Fruit capsular, 1-celled, usually pod-like, rarely short or didymous; capsules 4--8- or many-seeded. Herbs.

× Torus short, the stamens inserted immediately within the sepals and petals.

1. *CLEOME.* Torus often produced into an appendage. Stamens 4 to 6 or more, some of them often without anthers.

× × Torus elongated, bearing the stamens at the top under the ovary.

2. *GYNANDROPSIS.* Stamens 6, all perfect; filaments long.

Trib. II. CAPPARIDÆ. Fruit berry-like or drupaceous. Shrubs or trees.

* Sepals united at the base in a funnel- or bell-shaped tube, or forming a spathaceous calyx.

3. *NIENBURGIA.* Calyx-tube funnel- or bell-shaped, the limb 4-lobed, valvate in bud. Petals none. Berry ovoid. Leaves 1- to 3-foliate.

** Sepals free or connate only at the very base.

× Petals present.

4. **CAPPARIS.** Calyx various. Corolla imbricate. Petals 4. Stamens usually definite, inserted at the base of the short torus. Leaves simple.

5. **CADABA.** The 2 outer sepals valvate in bud. Torus elongated into a tube. Berry cylindrical, almost indehiscent. Leaves 1- to 3-foliolate.

6. **CRATAEVA.** Flowers polygynous. Corolla open in bud already. Sepals 3, all imbricate in bud. Petals 4, on long claws. Leaves 3- to 5-foliolate.

XX Petals none.

7. **ROYDSIA.** Sepals 6. Drupes 1—3-seeded. Leaves simple.

Cleome, L.

Conspectus of species.

Plant thinly appressed hispid. Petals white or pale rose-coloured, ... *C. Chelidonii*.
Glandular-pubescent; petals yellow, *C. viscosa*.

1. **C. CHELIDONII**, L. f. Suppl. 300; Roxb. Fl. Ind. III. 127; Hf. Ind. Fl. I. 170. (*Polanisia Chelidonii*, DC. Prod. I. 242; Wight Ic. t. 319).

HAB. Not unfrequent along the borders of the Prome road between Pongday and the Myitmakha choung. Fl. March, Apr.

I do not feel quite sure whether this plant is really indigenuous. As it seems restricted to the locality given above, it may well have been introduced by the Madras people employed in the construction of the Prome road.

2. **C. VICOSA**, L. sp. pl. 447; Roxb. Fl. Ind. III. 128; Hf. Ind. Fl. I. 170. (*Polanisia icosandra*, WA. Prod. I. 22; Wight Ic. t. 2.).

HAB. A weed all over Burma from Chittagong and Ava down to Tenasserim, in cultivated lands, along river banks, in rubbishy places, ruined pagodas, etc. Fl. Fr. R. S.

Gynandropsis, DC.

1. **G. PENTAPHYLLA**, DC. Prod. I. 238; Hf. Ind. Fl. I. 171. (*Cleome pentaphylla*, L. sp. pl.; Roxb. Fl. Ind. III. 126; A. Gray, Gen. t. 78; Bot. Mag. t. 1681).

HAB. A weed all over Burma from Chittagong and Ava down to Tenasserim, in rubbishy places, etc., around villages. Fl. May, June; Fr. June, July.

Niebuhria, DC.

1. **N. ? VARIABILIS**, (*Capparis ? variabilis*, Wall. Cat. 7004; Hf. Ind. Fl. I. 180).

HAB. Ava, in the Irrawaddi valley along the banks of the river below Yenang choung, and on the Segain hills.

Capparis, L.

Conspectus of species.

* Pedicels arising from above the axils of the leaves in a line one above the other (supra-axillary); or rarely axillary and solitary.

O Gynophore and ovary glabrous or nearly so.

† Ovary almost sessile, the gynophore being only $\frac{1}{2}$ to 1 lin. long.

Glabrous; leaves large, chartaceous; pedicels 2—3 lin. long, the upper flowers forming terminal racemes (by the reduction of leaves), ... *C. roydeniaefolia*.

†† Ovary on a long slender gynophore.

× All parts glabrous.

Leaves as in preceding, chartaceous, much veined with a callous point at the usually retuse apex, ... *C. micracantha*.

Leaves acuminate.

Unarmed; pedicels and sepals outside glabrous; stamens numerous, petals pilose, ... *C. membranifolia*.

Thorny; pedicels glabrous; sepals woolly along the borders; stamens 8, ... *C. disticha*.

Unarmed or nearly so; sepals with tomentose margins, ... *C. vminica*.

×× Young shoots and sepals rusty or greyish tomentose or pubescent.

Leaves chartaceous, ovate, green, while young tawny or rusty pilose beneath, flowers usually several together, ... *C. horrida*.

Leaves green, oboval, while young thinly appressed pubescent, soon quite glabrous and coriaceous; petioles $\frac{1}{2}$ — $\frac{3}{4}$ in. long; flowers several, ... *C. crassifolia*.

Leaves glaucous, rhomboid-ovate to rhomboid-linear, acute, while young minutely greyish puberulous beneath; petioles only $\frac{1}{4}$ to $\frac{1}{2}$ in. long; berries verrucose; flowers solitary, ... *C. polymorpha*.

O O Gynophore and ovary densely tomentose.

All younger parts and leaves tomentose or pubescent; pedicels and sepals densely tomentose, ... *C. flavicaas*.

* * Pedicels in umbels or corymbs in the axils of the leaves or on shortened axillary branchlets, sometimes collected into terminal or lateral panicles.

× Calyx and pedicels densely tomentose Ovary glabrous.

All parts tomentose or shortly and densely yellowish pubescent, the hairs not papillose; peduncle naked, ... *C. grandis*.

Apparently as preceding, but upperside of leaves papillose; peduncle 1-leaved at tip, ... *C. orbiculata*.

Branches brown-tomentose; leaves glabrous, 3-plinerved, ... *C. trinervia*.

×× Calyx and pedicels glabrous. Berry 1-seeded.

O Gynophore very short (in fruit not above $\frac{1}{2}$ in.); umbels or corymb peduncled.

Branchlets pubescent; leaves thick coriaceous, glaucous, retuse or blunt; umbels axillary, berries 1—2 seeded, ... *C. glauca*.

Glabrous; leaves purplish beneath, acuminate; umbels in terminal panicles, berries 1-seeded, ... *C. Hasseltiana*.

O O Gynophore long and slender.

† Umbels or corymbs peduncled.

Glabrous; leaves green, retuse; flowers $\frac{1}{2}$ in. in diameter, the umbels arranged in terminal panicles; berries several-seeded, ... *C. floribunda*.

Glabrous; petiole puberulous; flowers 2 in. in diameter, ... *C. versicolor*.

†† Umbels sessile or nearly so.

Leaves green, retuse; corymbs usually terminal on the branchlets, many-flowered, ... *C. sepiaria*.

1. *C. MICRACANTHA*, DC. Prod. I. 247; Hf. Ind. Fl. I. 179. (*C. callosa*, Bl. Bydr. 53; Miq. Ill. Fl. Arch. Ind. I. 29. t. 16.)

HAB. Pegu, Rangoon (R. Scott); Upper Tenasserim, Weingo valley, Moulmein (Wall., Falc.)

2. *C. MEMBRANIFOLIA*, Kurz MS.

HAB. Not unfrequent in the tropical forests of the eastern slopes of the Pegu Yomah and Martaban. Fl. Apr. May.

3. *C. VIMINEA*, Hf. and Th. Ind. Fl. I. 179.

HAB. Tenasserim (teste Hf. and Th.).

4. *C. DISTICHA*, Kurz MS. (*C. oxyphylla*, Wall. Cat. 6997, non Miq.).

HAB. Frequent in the swamp-forests and inundated localities of the Irrawaddi and Sittang alluvium and Martaban. Fl. Apr. May.

5. *C. HORRIDA*, L. f. Suppl. 264; Wight l.c. t. 173; Griff. Not. Dicot. 579. t. 608; Hf. Ind. Fl. I. 178 pp. (*C. Zeylanica*, Roxb. Fl. Ind. II. 567.)

HAB. Frequent in mixed forests and savannahs, but more especially in the dry forests of Prome and Pegu; also Martaban. Fl. Apr. May.

6. *C. CRASSIFOLIA*, Kurz in Journ. As. Soc. Beng., 1873.

HAB. Frequent in the dry forests of Prome District. Fl. March.

7. *C. POLYMORPHA*, Kurz in Journ. As. Soc. Beng., 1873.

HAB. Frequent in the dry and Eng forests of Prome district. Fl. March; Fr. Apr. May.

8. *C. FLAVICANS*, Wall. Cat. 7003; Kurz in Journ. As. Soc. Bengal 1870, 62; Hf. Ind. Pl. I. 180.

HAB. Ava, Irrawaddi valley at Yenangehoung and Segain (Wall.) Fr. Sept.

9. *C. GRANDIS*, L. f. Mant. 263; Hf. Ind. Fl. I. 176. (*C. bisperma*, Roxb. Fl. Ind. II. 568 teste Hf. Th.) var. β . *AURICANS*, the nerves beneath more prominent; flowers only $\frac{1}{2}$ to $\frac{1}{2}$ in. in diameter (*C. auricans*, Kurz MS).

HAB. Frequent in the dry forests of the Prome District. Fl. Apr.

The Burmese plant will most probably have to form a distinct species, if it should not turn out to be identical with the following, of which the description in Hook. Ind. Fl. is too imperfect for recognition.

10. *C. ORBICULATA*, Wall. ap. Hf. Ind. Fl. I. 176.

HAB. Ava, Segain hills.

11. *C. TRINERVIA*, Hf. and Th. Ind. Fl. I. 175.

HAB. Tenasserim (Hf.); Tavoy (Parish).

12. *C. GLAUCA*, Wall. Cat. 7005; Hf. Ind. Fl. I. 180.

HAB. Ava, common near pagodas at Pagha myo (Wall.).

13. *C. HASSELTIANA*, Miq. Ill. Fl. Arch. Ind. I. 24. t. 13. (*C. ambigua*, Kurz in And. Rep. ed. 2. 30.)

HAB. In the tropical forests of South Andaman. Fr. Apr. May.

14. *C. FLORIBUNDA*, Wight Ill. I. 33. t. 14.; Hf. Ind. Fl. I. 177. (*C. oligandra*, Griff. Not. Dicot. 577. teste Hf. and Th.).

HAB. Tenasserim, Mergui (Griff.).

15. *C. VESICOLOR*, Griff. Not. Dicot. 577 ; Hf. Ind. Fl. I. 175.

HAB. Tenasserim, Mergui, in forests (Griff.). Fl. Jan.

I have not seen specimens, but it cannot be compared with *C. Salacensis*, Bl., which has small flowers, (cf. Miq. Illustr. Fl. Arch. Ind. I. t. 12).

16. *C. SEPTARTA*, L. sp. pl. 720 ; Roxb. Fl. Ind. II. 568 ; Jacquem. Voy. Ind. or. t. 22. ; Hf. Ind. Fl. I. 177.

HAB. Common along the rocky coast of the Andamans ; Pegu (teste Hf. and Th.). Fl. May.

Cratæva, L.

Conspectus of species.

Flowers corymbose ; fruits globular ; large tree ; ovary globular, ... *C. Roxburghii*.
Flowers corymbose ; fruits ovoid-oblong ; ovary oblong, *C. narvata*.
Flowers solitary, axillary ; fruits oblong ; meagre shrub, *C. hygrophila*.

1. *C. ROXBURGHII*, Br. in Denh. and Clapp. Trav. Append. 224 ; Hook. Icon. Pl. t. 178 ; Kurz in Trim. Journ. Bot., 1874, 195, t. 148, f. 1—5. (*Capparis trifoliata*, Roxb. Fl. Ind. II. 571.).

HAB. Not unfrequent in the dry forests of the Prome District ; Upper Tenasserim. Fl. II. S. ; Fr. Close of R. S.

2. *C. NARVATA*, Ham. in Linn. Trans. XV ; Kurz in Trim. Journ. Bot., 1874, 195.

HAB. Tenasserim, Moulmein District. Fl. Febr. March.

3. *C. HYGROPHILA*, Kurz in Journ. As. Soc. Beng., 1872, 292 and in Trim. Journ. Bot., 1874, 196, t. 118, f. 6—7.

HAB. Not uncommon in the swamp forests of the Irrawaddi alluvium. Fl. (Decb. or Nov. ?) ; Fr. C. S.

Roydsia, Roxb.

Conspectus of species.

Subg. 1. Eu-Roydsia. Styles 3, short, sessile.

Sepals a line long, 4 of them free, the 2 others coherent, *R. obtusifolia*.

Subg. 2. Atylostylis, Hf. Style long, terminated by 3 minute stigmas. Sepals ligulate.

blunt, *R. parviflora*.

1. *R. OBTUSIFOLIA*, Hf. and Th. Ind. Fl. I. 180 and 409.

HAB. Frequent in the swamp forests and along inundated river banks of the alluvial lands of the Irrawaddi and Sittang rivers ; also Tenasserim. Fl. March ; Fr. May, June.

2. *R. PARVIFLORA*, Griff. Not. Dicot. 578. t. 607. f. 1. ; Hf. Ind. Fl. I. 409.

HAB. Ava, in woods near the serpentine mines at Hookum (Griff.).

MORINGACEÆ.**Moringa, Juss.**

1. *M. PTERYGOSPERMA*, Gaertn. Fruct. II. 314. t. 147; Wight Ill. I. t. 77; Miq. Fl. Ind. I. 350. (*Hyperanthera Moringa*, Vhl. Symb. I. 30; Griff. Not. Dicot. 572. t. 609 f. 1—2).

HAB. Cultivated in and around villages all over Burma and the adjacent islands. Fl. Febr. March; Fr. H. S.

A most perplexing genus to systematists. It appears to me nearest allied to *Violaceæ*.

VIOLACEÆ.*Conspectus of genera.*

Trib. I. VIOLÆE. Corolla irregular, the lower petal much larger. Herbs or perennials.

1. *VIOLA*. Sepals produced at base. Lower petal spurred or saccate.

2. *JONIDIUM*. Sepals not produced at base. Petals clawed, the lower one gibbous or saccate at base.

Trib. II. ALSODEIEÆ. Corolla regular or nearly so. Shrubs or trees.

3. *ALSODEIA*. Petals 5, free. Connective produced beyond the anther. Capsule loculicidal.

Viola, L.*Conspectus of species.*

× Stigma 3-lobed, terminal.

Without stolons; stigma 3-lobed; stipules entire, *...V. Patrinii.*

Stoloniferous; stigma 2-lobed; stipules toothed, *...V. diffusa.*

× × Stigma very oblique or quite lateral.

Stoloniferous; stipules toothed or fimbriate, *...V. serpens.*

1. *V. PATRINII*, DC. Prod. I. 293; Hf. Fl. Ind. I. 183. (*V. primulifolia*, L. sp. pl. p. p.; Roxb. Fl. Ind. I. 650; *V. Walkerii*, Wight Ill. I. 42. t. 18).

HAB. Ava, Khakyen hills, Ponsee (J. Anderson). Fl. March.

2. *V. DIFFUSA*, Ging in DC. Prod. I. 298; Hf. Ind. Fl. I. 183.

HAB. Ava, Khakyen hills, Ponsee (J. Anderson). Fl. Fr. March.

3. *V. SERPENS*, Wall. in Roxb. Fl. Ind. II. 449; Oudem. in Miq. Ann. Mus. Lugd. Bot. III. 76; Hf. Ind. Fl. I. 184; Royle Ill. Him. Pl. 74. t. 18. f. 1.

HAB. Ava, Khakyen hills (J. Anderson); not unfrequent in the damp hill-forests along rocky rivulets in Martaban at 3000 to 6000 ft. elevation; Tenasserim, Moulmein (Parish). Fl. Fr. March.

Jonidium, Vent.

1. **J. SUFFRUTICOSUM**, Ging in DC. Prod. I. 311; Wight Ill. t. 19 and Ic. t. 308; Hf. Ind. Fl. I. 185. (*Viola suffruticosa*, L.; Roxb. Fl. Ind. I. 649).

HAB. I have observed only a few sterile plants along a road in Rangoon.

Alsodioia, Thouars.*Conspectus of species.*

Subg. 1. Dioryctandra, Hassk. Stamens exserted, anthers cohering in a cone.

Leaves small; capsules very small, almost sessile, ... *A. Roxburghii*.

Subg. 2. Alsodioia. Stamens included; anthers free.

× Ovary and style glabrous.

O Flowers in long racemes.

Racemes and calyx puberulous, ... *A. longiracemosa*.

O O Flowers fasciated.

Pedicels and calyx glabrous, ... *A. Bengalensis*.

× × Ovary and style pubescent or tomentose.

Leaves rather large, glabrous or nearly so, ... *A. Griffithii*.

Leaves pubescent; capsule densely pubescent, ... *A. mollis*.

1. **A. ROXBURGHII**, Wall. Cat. 7189; Hf. Ind. Fl. I. 186. (*Varca heteroclita*, Roxb. Fl. Ind. I. 648).

HAB. Not unfrequent in the tropical forests of the Andamans. Fl. May, June.

2. **A. LONGIRACEMOSA**, Kurz in Journ. As. Soc. Beng. 1870, 63. (*A. racemosa*, Hf. and Th. Ind. Fl. I. 186. non Mart.).

HAB. Rather frequent in the tropical forests of Martaban up to 1500 ft. elevation. Fl. March, Apr.; Fr. May, June.

3. **A. BENGALENSIS**, Wall. Act. Med. and Phys. Soc. Calc. VII. 224; Hf. Ind. Fl. I. 186.

HAB. Not unfrequent in the tropical forests of the eastern slopes of the Pegu Yomah and Martaban, entering here also the drier hill forests up to 4000 ft. elevation; common on the Andamans. Fl. H. S.

4. **A. GRIFFITHII**, Hf. and Th. Ind. Fl. I. 187.

HAB. Ava, near the serpentine mines in the Hlookum valley (Griff.).

5. **A. MOLLIS**, Hf. and Th. Ind. Fl. I. 188.

HAB. Tenasserim, Mergui (Griff.).

BIXINEÆ.*Conspectus of genera.*

Trib. I. BIXEÆ. Petals broad, twisted in bud, without a scale or basal appendage. Anthers opening by pores or short slits.

1. **COCHLOSPERMUM**. Capsule 3-valved. Seeds cochleate, pilose or woolly. Leaves palmately-lobed or digitate.

2. **BIXA.** Capsule 2-valved. Seeds straight, glabrous, with a pulpy testa. Leaves simple.

Trib. II. FLACOURTIEÆ. Petals none, or if present only small, imbricate in the bud, without scales. Anthers opening by valves.

* Petals present.

3. **SCOLOPIA.** Flowers bisexual. Petals 4 to 6. Stamens indefinite.

** Petals none.

4. **FLACOURTIA.** Flowers usually dioecious. Ovary 2- to 8-celled.

5. **XYLOSMA.** Flowers dioecious. Ovary 1-celled. Seeds glabrous.

Trib. III. PANGIEÆ. Flowers dioecious. Petals with an adnate scale or basal appendage.

* Calyx at first entire, afterwards splitting variously.

6. **GYNOCARDIA.** Calyx cup-shaped. Stamens numerous, free. Styles 3 with cordate stigma.

7. **RYPARIA.** Calyx globose, rupturing into 3 to 4 deciduous segments. Stamens 4 or 5, united in a tubular column.

× × Sepals distinct already in bud, much imbricated.

8. **HYDNOCARPUS.** Sepals 4 or 5. Petals 5—9. Stamens 5 or indefinite.

Cochlospermum, Kth.

1. **C. GOSSYPIUM**, DC. Prod. I. 527; Wight Ill. Ind. Bot. Suppl. 36. t. 18; Hf. Ind. Bot. I. 190. (*Bombax gossypium*, L.; Roxb. Fl. Ind. III. 169.)

HAB. In the dry forests on the hills opposite Prome. Fl. March.

Bixa, L.

*1. **B. ORELIANA**, L. sp. pl. 730; Roxb. Fl. Ind. II. 581; Wight Ill. I. t. 17; Bot. Mag. t. 1456; Griff. Not. Dicot. 610; Hf. Ind. Fl. I. 190.

HAB. Frequently cultivated in and around villages all over Burma, and occasionally seen half wild along the courses of mountain streams in the Pegu Yomah.—Fl. RS; Fr. CS.

Scolopia, Schreb.

1. **S. ROXBURGHII**, Clos in Ann. d. sc. nat. ser. 4. VIII. 250 excl. syn.; Hf. Ind. Fl. I. 190. (*Ludia spinosa*, Roxb. Fl. Ind. II. 507.)

HAB. Tenasserim, Mergui (Griff. Hef. 211.)

Roxburgh's plant is described as having lucid leaves, but his figure as well as the plant cultivated in the HBC. have them opaque when dried.

Flacourtia, Comm.

Conspectus of species.

* Stigma simple, subulate (not thickened at apex).

Berries the size of a pepper-kernel; pyrenes smooth, convex on back, ... *F. Sumatrana*.

** Styles short or almost wanting, thickened and truncate at the apex or more or less bluntish 2-lobed.

O Pyrenes compressed and quite flat.

Branchlets and leaves glabrous or nearly so, armed with spines; flowers dioecious,
 ... *F. cataphracta*.

As preceding but not armed; flowers hermaphrodite, *F. incrimis*.

O O Pyrenes obovoid-3-angular with rounded back.

× Leaves acuminate.

Branchlets and leaves tawny-pubescent, *F. mollis*.

× × Leaves blunt or nearly so. Berries the size of a pea.

Leaves coriaceous, 3 to 5 in. long, *F. sapida*.

Leaves small (1—1½ in. long), membranous.

Armed with numerous long spines, *F. sepiaria*.

Unarmed, or only with a few short axillary spines, *F. rotundifolia*.

1. *F. SUMATRANA*, Planch. ap. Hf. Ind. Fl. I. 192.

HAB. Tenasserim (Hef. 203-1).

N. B. *Ludia foetida*, Roxb., doubtfully referred by Hf. to this species, is
Homalium foetidum, Bth.

2. *F. CATAPHRACTA*, Roxb. Corom. Pl. III. t. 222 and Fl. Ind. III. 834; Hf. Ind. Fl. I. 193.

HAB. Frequent in the upper mixed forests of the Pegu Yomah and Martaban. Fl. Jan. Febr.; Fr. May.

3. *F. INERMIS*, Roxb. Corom. Pl. III. 16 t. 222 and Fl. Ind. III. 833; Hf. Ind. Fl. I. 192.

HAB. Martaban, along the bank of the Toukyeghat river at the 7-Pagodas. Fr. May.

4. *F. MOLLIS*, Hf. and Th. Ind. I. 192.

HAB. Tenasserim (Hef. 215; Griff.).

5. *F. SAPIDA*, Roxb. Corom. Pl. I. t. 69 and Fl. Ind. III. 835; WA. Prod. I. 29.

Var. *α. GENUINA*, young shoots and leaves beneath and the inflorescences more or less greyish tomentose; stigmas in fruit remote.

Var. *β. PUBERULA*, leaves and young shoots glabrous; inflorescence puberulous; stigmas star-like cohering, sessile.

Var. *γ. GLABERRIMA*, all parts quite glabrous, stigmas only cohering during flowering.

HAB. Var. *α.* Ava (Griff.); var. *β.* and *γ.* common in the dry and Eng forests of the Prome District. Fl. Febr. March; Fr. Apr. May.

6. *F. SEPIARIA*, Roxb. Corom. Pl. I. t. 68 and Fl. Ind. III. 835; Hf. Ind. Fl. I. 194. (*F. obcordata*, Roxb. Fl. Ind. III. 835 teste Hf. and Th.).

HAB. Chittagong.

7. *F. ROTUNDIFOLIA*, Clos in Ann. sc. nat. Bot. ser. 4. VIII. 218.

HAB. Rather frequent in the coast jungles of the Andamans. Fl. May.

Gynocardia, R. Br.

1. *G. ODOBATA*, Roxb. Corom. Pl. III. 95. t. 299; Hf. Ind. Fl. I. 195. (*Choulmoogra odorata*, Roxb. Fl. Ind. III. 836).

HAB. Not unfrequent in the tropical forests of the Martaban hills, up to 3000 ft. elevation; also Chittagong (accord. Hf. and Th. also Rangoon and Tenasserim). Fr. March.

Ryparia, Bl.

1. *R. CÆSIA*, Bl. Fl. Jav. Praef. 8; Miq. Fl. Ind. Bot. I-2. 361; Kurz in Trim. Journ. Bot., 1873, 233.

HAB. In the tropical forests of South Andaman.

Hydnocarpus Gærtn.*Conspectus of species.*

Sepals 4; petals and staminods 9—5 each, the latter free or united, ... *H. heterophyllus*.
 Sepals 5; petals and staminods 5 each, *H. castaneus*.

1. *H. HETEROPHYLLUS*, Bl. Rumph. IV. 22. t. 178. B. f. 1. (*Taractogenos Blumei*, Hassk. Retz. I. 127; Miq. Fl. Ind. Bat. I/2. 110).

HAB. Very frequent in the tropical forests of Martaban, less so along the eastern and southern slopes of the Pegu Yomah; also Tenasserim. Fl. Apr.; Fr. Febr. March.

The number of sepals appears constant, but that of stamens, petals, and scales varies exceedingly; the last are found free and more or less connate in flowers from the same tree.

2. *H. CASTANEUS*, Hf. and Th. Ind. Fl. I. 197.

HAB. King's Island, by the sides of torrents, (Andamans according to Hf. and Th. but more probably Mergui Archipelago where such an island exists).

PITTOSPOREÆ.**Pittosporum, Banks.**

1. *P. FERRUGINEUM*, Ait. Hort. Kew. ed. 2. II. 27; Bot. Mag. t. 2074; Hf. Ind. Fl. I. 199.

HAB. Tenasserim, Moulmein.

POLYGALEÆ.*Conspectus of genera.*

Trib. I. POLYGALEÆ. Seeds albuminous. Petals more or less united into a gamopetalous corolla.

O Erect herbs or perennials, rarely parasites.

1. **POLYGALA.** Stamens 8, united. The 2 inner sepals wing-like
 2. **SALOMONIA.** Stamens 4 or 5. Sepals almost equal, petal-like.
- O O Scandent shrubs.

3. SECURIDACA. Stamens 8, united; fruit an 1-celled indehiscent samara.

Trib. II. XANTHOPHYLLÆ. Albumen none. Petals and stamens free. Fruit globular, indehiscent.

4. XANTHOPHYLLUM. Petals 5. Stamens 8. Ovary almost 1-celled, with several ovules.

Polygala, L.

Conspectus of species.

Subg. 1. Blepharidium. The 2 inner sepals (wings) persistent, petaloid or herbaceous.

* Wings herbaceous or green, sepal-like, not or with a narrow hyaline margin, acute or acuminate.

Erect, stout, 1 to 2 ft. high; bracts fallen before flowering. Flowers small, white with purple tips; capsule ciliate, *...P. glomerata.*

Small, a few in. high; flowers and bracts as in preceding; capsule glabrous, not ciliate, *...P. telephioides.*

Small; flowers yellow or orange-yellow with dull orange tips; bracts persistent during flowering, *...P. Chinensis.*

** Wings petal-like and coloured, blunt and often mucronate.

O Stems terete.

Wings about a lin. long, usually puberulous; capsules oblong, puberulous, not margined, *...P. erioptera.*

Wings about 3 lin. long, puberulous; capsules almost orbicular with narrow ciliate margin, *...P. crotalarioides.*

O O Stems sharply angular.

Erect, glabrous; leaves linear; flowers small, in terminal and lateral racemes, *P. leptalea.*

Subg. 2. Semeiocardium, Zoll. Calyx deciduous after flowering. Keel not crested. Seeds albuminous. Flowers small.

Capsules not nerved, almost rotundate, not winged, *...P. glaucescens.*

Capsules strongly nerved, oblong, the membranous borders produced wing-like at the summit, *...P. cardiocarpa.*

Subg. 3. Chamæbuxus, Tournef. Calyx deciduous. Keel crested. Albumen none. Flowers rather large. Perennials or shrubs.

Flowers pale-lilac; keel-crest 2-lobed, the lobes entire, *...S. venosa.*

Flowers pale-lilac; keel-crest 2-lobed, the lobes many-cleft; capsules membranous; strophiole minute, *...P. Karensium.*

Flowers yellow; keel-crest 2-lobed, the lobes many-cleft; capsule coriaceous; strophiole very large, *...P. arillata.*

1. *P. GLOMERATA*, Lour. Fl. Coch. II. 518; Miq. Fl. Ind. Bot. I/2. 125; Hf. Ind. Fl. I. 206.

HAB. Frequent in deserted hill-toungyas and pastures of the Martaban hills, up to 4000 ft. elevation. Fl. Febr. March; Fr. March.

2. *P. TELEPHIOIDES*, Willd. sp. pl. III. 876; Hf. Ind. Fl. I. 205.

HAB. Rare in the Eng forests of the western slopes of the Pegu Yoma as for instance about Myodweng. Fl. Jan.

Hardly more than a stunted variety of the former.

3. *P. CHINENSIS*, L. sp. pl. 989; DC. Prod. I. 331; Hf. Ind. Fl. I. 204. (*P. arvensis*, Willd. sp. pl. III. 876; Roxb. Fl. Ind. III. 218).

HAB. Pegu (teste Bennet). Fl. R. S.

4. *P. ERIOPTERA*, DC. Prod. I. 326 ; Deless. Ic. sel. III. t. 15 ; Hf. Ind. Fl. I. 203.

HAB. Apparently frequent in Ava (Yeuangeloung, Paghan, Melloon, etc.); Prome hills. Fl. Fr. Sept. Decb.

5. *P. CROTALARIO DES*, Ham. in Don. Prod. Nep. 199 ; Wall. Pl. As. rar. II. t. 185 ; Royle Ill. Him. Pl. t. 19, fig. c. ; Hf. Ind. Fl. I. 201.

HAB. Rather frequent in the Eng and dry forests of the Prome district. Fl. Fr. March.

6. *P. LEPTALEA*, DC. Prod. I. 325 ; Bth. Fl. Austr. I. 139 ; Hf. Ind. Fl. I. 202. (*P. sp.* 1 and 2, Griff. Not. Dicot. 536-537. t. 597).

HAB. Not unfrequent in the open, especially the Eng forests of Pegu, Prome, and Ava. Fl. Nov. Decb.

7. *P. GLAUDESCENS*, Wall. Cat. 4182 ; Walp. Rep. I. 231. (*P. furcata*, Royle Ill. Him. Pl. 76. t. 19, fig. B. ; *Semciocardium glaucescens*, Hassk. in Miq. Ann. Lugd. Bat. I. 151 ; *P. triphylla* β . *glaucescens*, Bennet in Hf. Ind. Fl. I. 201).

HAB. Ava, Meaong and Taong dong ; Prome District ; Tenasserim, Attaran. Fl. Fr. July—Sept.

8. *P. CARDIOPARPA*, Kurz in Journ. As. Soc. Beng. 1872, 293.

HAB. Tenasserim, Wakabin (Rev. C. Parish No. 307). Fl. Octob.

9. *P. KARENSIUM*, Kurz in Journ. As. Soc. Beng. 1872, 292.

HAB. Frequent in the drier hill-forests of the Martaban hills at 4000 to 6000 ft. elevation. Fl. Fr. March.

10. *P. ARILLATA*, Ham. in Don. Prod. Nep. 199 ; Wall. Pl. As. rar. I. t. 100 ; Griff. Not Dicot. 5352 ; Hf. Ind. Fl. I. 200).

HAB. Ava (teste Bennet).

Salomonina, Lour.

Conspectus of species.

Subg. 1. *Salomonina*, DC. Stems leafy ; not parasitic.

O Leaves on short petioles, cordate or ovate.

Glabrous ; leaves acute ; capsules crested, *...S. Cantonensis.*

Blunt leaves and stems along the wings fringed ; capsules crested, *...S. longiciliata.*

Glabrous ; leaves acute ; capsules minute, not crested, *...S. edentata.*

O O Leaves sessile.

Glabrous or nearly so, leaves oblong to oblong-lanceolate, *...S. oblongifolia.*

Subg. 2. *Epirhizanthus*, Bl. Parasitic, leafless or scaly, *...S. cylindrica.*

1. *S. CANTONIENSIS*, Lour. Fl. Coch. 18 ; Hf. Ind. Fl. I. 206. (*S. sp.* Griff. Not. Dicot. 539).

HAB. Pegu, Rangoon (R. Scott) ; Tenasserim, Tavoy (Wall). Fl. Fr. Aug.

2. *S. LONGICILIATA*, Kurz in Journ. As. Soc. Bengal, 1872, 292.

HAB. Sporadic in the Eng forests along the western slopes of the Pegu Yomah, for inst. between Pansuay and Myodweng. Fl. Fr. Decbr. Jan.

3. *S. OBLONGIFOLIA*, DC. Prod. I. 334; Deless. Ic. sel. III. t. 19; Hf. Ind. Fl. I. 207. (*S. obovata*, Wight Ill. I. t. 22.; *S. angulata*, Griff. Not. Dicot. 539. t. 585. A. f. 16?).

HAB. Tenasserim, Tavoy (Wall).

4. *S. CYLINDRICA*, (*Epirhizanthus cylindrica*, Bl. Regensb Flor. 1825. 134; Miq. Fl. Ind. Bat. I/2. 128 t. 15; *S. aphylla*, Griff. in Linn. Trans. XIX. 342; Hf. Ind. Fl. I. 207; *S. parasitica*, Griff. Not. Dicot. 538. t. 598. f. 5).

HAB. Tenasserim, on bamboo-trunks between decayed wood rather frequent about Mergui, Palar. (Griff.). Fl. Octob.

Securidaca, L.

1. *S. FRAPPENDICULATA*, Hassk in Pl. Jav. rar. 295, (*S. Tavoyana*, Wall. Cat. 4196, nomen nudum; Hf. Ind. Fl. I. 208. *S. scandens* Ham. in Wall. Cat. 4195, non Jacq. *S. paniculata*, Roxb. Fl. Ind. III. 219, non Launk).

HAB. Chittagong; Arracan (Capt. Maregrave); Tenasserim, Tavoy (Wall). Fl. Aug.

Xanthophyllum, Roxb.

Conspectus of species.

* Ovary sessile (*i. e.* the stalk not exerted from the annular disk).

O Panicle remotely supra-axillary (and terminal).

Leaves glaucous and rather opaque beneath; panicles diffuse, glabrous; calyx and slender pedicels glabrous; ovary minutely pubescent, the stigma broadly 2-lobed, ... *X. virens*.

O O Panicles (•) racemes truly axillary (and terminal).

• X Ovary and style villous. (Leaves glaucescent beneath).

Panicles tawny puberulous; pedicels thick, 1½-2 lin. long. puberulous, ... *X. eglandulosum*.

Racemes slender, in lax tomentose panicles; pedicels slender, ... *X. glaucum*.

X X Ovary glabrous, the style slender pubescent.

Panicle diffuse, greyish velvety; fruit glabrous; leaves glossy, drying yellowish like *Symplocos*, ... *X. flavescens*.

* * Ovary shortly stalked.

Leaves rather large; racemes simple or in short robust axillary panicles, greyish velvety; ovary glabrous with a very thick villous style, ... *X. affine*.

1. *X. VIRENS*, Roxb. Corom. Pl. III. t. 284 and Fl. Ind. II. 221.

HAB. Not unfrequent in the evergreen tropical forests of the Pegu Yomah and Martaban, up to 3000 ft. elevation. Fl. Febr. March.

2. *X. FLAVESCENS*, Roxb. Fl. Ind. II. 222. (*X. paniculatum*, Miq. Suppl. Fl. Sum. I. 393).

HAB. Frequent in the swamp-forests of Martaban; Tenasserim, Moulmein down to Tavoy; also Chittagong. Fl. Febr. May; Fr. May.

X. flavescens as revised in Hf. Ind. Fl. is a mixture of species, but it is impossible to clear up the synonymy so long as the numbers of distributed collections are not given. No one would wish the numbers of all collections extant or references to common and well-known species, but in the case of new or critical species such might reasonably be looked for. *X. angustifolium*, Wight Ill. 50 t. 23, with simple or almost simple subaxillary racemes and a villous stalked ovary, is certainly not identical with Roxburgh's plant; besides, it is a small tree or rather shrub, while the latter is a timber-tree.

3. *X. EGLANDULOSUM*, Griff. Not. Dicot. 537 t. 598 f. 4. (*X. Griffithii*, Hf. Ind. Fl. I. 210.)

HAB. Tenasserim, Mergui (Griff.; Helf).

The leaves are described as very coriaceous just as those of *X. insignis* (to which I doubtfully refer Maingay's plant No. 348 distributed as *Carapa* sp.); if this be really so, I fear that I have not seen the true species, for in my specimens they are hardly more coriaceous than those of *X. flavescens*. The Andaman specimens in leaf only, wrongly named by me *X. glaucum*, would probably come here or be referable to *X. virens*.

4. *X. GLAUCUM*, Wall. Cat. 4199; Hf. Ind. Fl. I. 209.

HAB. Common in the swamp-forests and around inundated jungle-swamps of the alluvial plains and base of hills of Pegu and Martaban; also Tenasserim. Fl. March, Apr.

5. *X. AFFINE*, Bennet in Hf. Ind. Fl. I. 209, vix Korth.

HAB. Tenasserim, Mergui.

Wall. Cat. 4198 is cited for this species, but the specimens B from Tenasserim as far as seen by me have a sessile ovary and are referred by me to *X. flavescens*, while A. from Penang is here understood to be the above plant.

CARYOPHYLLÆ.

Conspectus of genera.

Trib. I. SILENÆ. Calyx gamopetalous, 4- to 5-lobed. Petals and stamens hypogynous, often raised on a stalk-like torus. Styles distinct from the base. Stipules none.

1. *GYPHOPHILA*. Calyx turbinate-tubular or bell-shaped, broadly and almost wingedly 5-nerved. Capsule deeply 4-valved. Styles usually 2.

Trib. II. ALSINÆ. Sepals free. Stamens inserted on an annular disk, rarely perigynous. Styles free.

2. *BRACHYSTEMMA*. Petals entire. Capsules depressed, 1-seeded. Styles 2. Stipules none.

Trib. III. POLYCARPÆ. Sepals free. Stamens inserted on an annular disk. Styles united. Stipules scarious.

3. *DRYMARIA*. Petals lobed. Sepals not keeled. Style very short.

4. *POLYCARPON*. Sepals keeled. Petals entire. Style short.

5. *POLYCARPÆA*. Sepals not keeled, scarious. Petals entire or notched. Style elongate.

Gypsophila, L.

1. *G. VACCARIA*, Smith in Sibth. Fl. Græc. t. 380 ; WA. Prod. I. 42. (*Saponaria Vaccaria*, L. sp. pl. 583 ; Bot. Mag. t. 2290 Hf. Ind. Fl. I. 217 ; *Saponaria perfoliata*, Roxb. Fl. Ind. II. 445.)

HAB. South Andaman, in a cultivated field near Aberdeen, introduced. Fl. May.

Brachystemma, Don.

1. *B. CALYCINUM*, Don Prod. Nep. 616 ; Fenzl. Atakt. t. 16 ; Hf. Ind. Fl. I. 937.

HAB. Ava, Khakyen hills, near Ponline (J. Anderson). Fl. March.

Drymaria, Willd.

1. *D. CORDATA*, Willd. ap. Roem. and Schult. syst. veg. V. 406 ; Hf. Ind. Fl. I. 244. (*Cerastium cordifolium*, Roxb. Fl. Ind. II. 458).

HAB. Rather frequent in hill-toungyas and betel-nut gardens of Martaban, at 2000 to 5000 ft. elevation ; also Ava, Blauno. Fl. Febr. March.

Polycarpon, L.

1. *P. LÆFLINGÆ*, Bth. and Hf. Gen. Pl. I. 153 ; Hf. Ind. Fl. I. 245. (*Pharuncum depressum*, L. Mant. 564 ; *Laflingia Indica*, Retz. Obs. 48 ; Roxb. Fl. Ind. I. 165).

HAB. Very frequent in agrarian lands, banks of rivers, etc., of Pegu and Martaban ; also Tenasserim, Chittagong and Arracan. Fl. May, June.

Polycarpæa, Lour.

1. *P. CORYMBOSA*, Lamk. Ill. No. 2798 ; Wight Ic. t. 712 and Ill. II. t. 110 ; Hf. Ind. Fl. I. 245. (*Celosia corymbosa*, Roxb. Fl. Ind. I. 681 ; *P. marginata*, Prsl. Bot. Bemerk. 141 ; Walp. Ann. I. 83).

HAB. Ava, on limestone near Segain and Pagha myo ; Prome ; Tenasserim, Moulmein. Fl. Dec. Jan.

PORTULACACEÆ.*Conspectus of genera.*

1. **PORTULACA.** Ovary half-inferior, with the petals and stamens perigynous.
2. **TALINUM.** Ovary free. Sepals usually deciduous. Seeds caruncled.

Portulaca, L.*Conspectus of species.*

Joins glabrous ; flowers clustered by 3 to 5,	...	...	...<i>C. oleracea</i> .
Joins pilose ; flowers solitary,	...	...	<i>C. quadrifida</i> .

1. *P. OLERACEA*, L. sp. pl. 638 ; Roxb. Fl. Ind. II. 463 ; Hf. Ind. Fl. I. 246 ; Sibth. Fl. Græc. t. 457 ; DC. Pl. grass. t. 123 ; Gray Gen. t. 99.

HAB. Common all over Burma in cultivated lands, waste places, on roads, etc. Fl. ∞ .

2. *P. QUADRIFIDA*, L. Mant. 78; Roxb. Fl. Ind. II. 461; Wight III. II. t. 102; Hf. Ind. Fl. I. 247. (*C. meridiana*, L. Suppl. 248; Roxb. l. c. 463).

HAB. Pegu, in waste places, on roads, etc.; Ava. Fl. C. & R. S.

Talinum, Adans.

1. *T. CUNEIFOLIUM*, Willd. sp. pl. II. 864; Roxb. Fl. Ind. II. 465; Hf. Ind. Fl. I. 247.

HAB. Ava, on the Pagodas at Pagha myo (Wall. 6846).

TAMARISCINEÆ.

Tamarix, L.

Conspectus of species.

Leaves appressed to the terete almost simple branchlets and branches; flowers sessile, rose-coloured, in dense short spikes, *T. dioica*.

Leaves somewhat spreading on the very short thin and branched branchlets; flowers pedicelled, white, in loose slender terminal or variously lateral racemes, ... *T. gallica*.

1. *T. dioica*, Roxb. Fl. Ind. II. 101; Griff. Not. Dicot. 465, t. 577. f. 2.; Hf. Ind. Fl. I. 249.

HAB. Ava, in the hills opposite Pagha Myo. Fl. C. S.; Fr. R. S.

2. *T. GALICA*, L. sp. pl. 386; Wight III. t. 24 f. 1.; Hf. Ind. Fl. I. 248. (*T. Indica*, Willd. in Act. Not. Cur. Berol. IV. 214; Roxb. Fl. Ind. II. 100).

HAB. Rather frequent in the tidal savannahs and tidal forests of Lower Pegu. Fl. R. S.; Fr. C. S.

ELATINEÆ.

Conspectus of genera.

Trib. I BERGIEÆ. Ovary-cells with several ovules. Albumen none. Perianth complete. Fruit a capsule.

1. *BERGIA*. Sepals acute. Flowers usually 5-merous. Capsule almost crustaceous, septicidal or septifragal.

Trib. II. HIPPIURIDEÆ. (incl. *Callitricheæ*?). Ovary-cells with a solitary ovule. Perianth complete or incomplete. Seeds albuminous. Fruit a drupe.

2. *MYRIOPHYLLUM*. Calyx truncate or 4-toothed. Petals 2—4 or none. Stamens 2—3. Ovary deeply 2- or 4-sulcate; stigmas 2 or 4, blunt or feathery. Drupe separable into 2 or 4 nut-like carpels.

Trib. III. CERATOPHYLLEÆ. Flowers unisexual. Perianth 12-phyllous. Ovary 1-celled, with a solitary ovule. Fruit a nut.

3. *CERATOPHYLLUM*. Stamens several. Styles 2. Fruit a nut.

Bergia, L.

Conspectus of species.

Glabrous; flowers white, sessile, *...B. verticillata*.

Pubescent or hirsute; flowers rose-coloured, shortly pedicelled, ... *...B. ammannioides*.

1. *B. VERTICILLATA*, Willd. sp. pl. II. 770; Roxb. Fl. Ind. II. 456; Hf. Ind. Fl. I. 252. (*B. aquatica*, Roxb. Corom. Pl. II. t. 142).

HAB. Ava (Wall.); Pegu, Rangoon. Fl. R. S.; Fr. C. S.

2. *B. AMMANNIODES*, Roxb. Fl. Ind. II. 457; Hf. Ind. Fl. I. 251. (*Elatine ammannioides*, WA. Prod. I. 41; Wight Ill. t. 25. A. and Suppl. 48. t. 28.).

HAB. Frequent all over Pegu in rice-fields, along river-banks, etc.; Tenasserim, Tavoy (Wall.). Fl. R. S.; Fr. C. S.

Myriophyllum, L.

Conspectus of species.

Carpels almost smooth, about $\frac{1}{2}$ lin. long, only at base connate, the back obtuse, ... *M. tetrandrum*.

Carpels tubercled and mucronate, sometimes almost echinate, wholly connate, about a line long, the back sharply angled, ... *M. tuberculatum*.

1. *M. TETRANDRUM*, Roxb. Fl. Ind. I. 451; DC. Prod. III. 69; W. A. Prod. I. 339; Miq. Fl. Ind. Bat. I. 634; Griff. Not. Diest. 686. t. 644. f. 5.

HAB. Frequent in swamps and stagnant waters of the alluvial lands of Pegu; Chittagong, in ponds. Fl. Fr. Oct. to Jan.

2. *M. TUBERCULATUM*, Roxb. Fl. Ind. I. 471; DC. Prod. III. 69; Miq. Fl. Ind. I. 635. (*M. Indicum*, Griff. Not. Diest. 687.)

HAB. Chittagong, in ponds. Fl. Fr. Oct.—Decb.

Ceratophyllum, L.

1. *C. DEMERSUM*, L. sp. pl. 1409; DC. Prod. III. 73; Bth. Fl. Austr. II. 491.

Var. *g.* *DEMERSUM*, (*C. demersum*, L. l. c), nuts smooth.

Var. *β.* *TUBERCULATUM*, (*C. tuberculatum*; Cham. in Linnæa IV. 504. t. 5 f. 6. d.; WA. Prod. I. 309; Miq. Fl. Ind. Bat. I. 799; Wight Ic. t. 1948. f. 3.; *C. verticillatum*, Roxb. Fl. Ind. III. 624).

HAB. Only var. *β.* not uncommon in ponds and stagnant waters of Chittagong; also in choungs and lakes of Pegu. Fr. Decb. Jan.

HYPERICINEÆ.

Conspectus of genera.

Trib. I. HYPERICÆÆ. Capsules dehiscing septicidally. Seeds not winged.

1. *HYPERICUM*. Flowers 5-merous. Herbs or shrubs.

Trib. II. CRATOXYLÆÆ. Capsules dehiscing loculicidally or sometimes both loculicidally and septicidally. Seeds winged.

2. *CRATOXYLON*. Flowers 5-merous. Stamens 3-adelphous. Ovules 4 or more to the cell.

Hypericum, L.*Conspectus of species.*

* Shrubs with large flowers. Ovary 5-celled. Capsules 5-valved.

Stems terete or nearly so; styles 5, free, shorter than the ovary, *H. Leschenaultii*.

* * Herbs with small flowers. Ovary 3-celled. Capsules 3-valved.

Stems terete; sepals glandular-ciliate, *H. elodeoides*.

* * * Herbs. Ovary 1-celled. Flowers small.

Stems 4-angular; sepals entire, *H. Japonicum*.

1. *H. LESCHENAUTII*, Chois in DC. Prod. I. 542; Deless. Icon. Select. III. 17. t. 27. (*H. triflorum*, Bl. Bydr. 142; *H. oblongifolium*, Hook. Bot. Mag. t. 4919; *H. Hookerianum*, WA. Prod. I. 99; Wight Ic. t. 949; Hf. Ind. Fl. I. 254).

HAB. Martaban, on and near the top of Nattoung, along the borders of the stunted hill forests, at 7000-7200 ft. elevation. Fr. March.

2. *H. ELODEOIDES*, Chois in DC. Prod. I. 551; Hf. Ind. Fl. I. 255. (*H. sp.* Griff. Not. Dicot. 539. t. 605. f. 1.)

HAB. Ava, (Griff.) Khakyen hills, Pensee (J. Anderson). Fl. Aug. and March.

3. *H. JAPONICUM*, Thbg. Fl. Jap. 195. t. 31; Royle Ill. Him. Pl. t. 24. f. 2; Hf. Ind. Fl. I. 256.

HAB. Ava, Khakyen hills (J. Anderson); Martaban, Yoonzeleen, at 2500 ft. elevation (Brandis); Tenasserim (Helf. 837). Fl. March.

Cratoxylon, Bl.*Conspectus of species.*

Subg. 1. Tridesmis, Spach. Petals furnished at base with a scale.

All parts glabrous, *C. formosum*.

Leaves beneath, pedicels and sepals pubescent, *C. pruniflorum*.

Subg. 2. Aneistrolobus, Spach. Petals without a basal scale.

* Flowers in axillary poor cymes or solitary.

Leaves thin chartaceous, acute or blunt; hypogynous glands present or absent,

... .. *C. polyanthum*.

* * Flowers in terminal panicles.

Leaves linear-oblong, usually almost sagittate-produced at base, chartaceous, *C. nervifolium*.

Leaves more or less obovate-oblong, coriaceous, *C. arborescens*.

1. *C. FORMOSUM*, Bth. and Hf. Gen. Pl. I. 166; Hf. Ind. Fl. I. 258. (*Tridesmis formosa*, Korth. in Verh. Nat. Gesch. Bot. 179. t. 37.)

HAB. Rare in the tropical forests of South Andaman. Fl. May.

2. *C. PRUNIFLORUM*, Kurz MS. in Journ. As. Soc. Beng. 1872. 293. (*Tridesmis pruniflora*, Kurz l. c.; *Elodea pruniflora* (errore *prunifolia*) Wall. Cat. 7276; *C. prunifolium*, Dyer in Hf. Ind. Fl. 258).

HAB. Not unfrequent in the Eng forests of Martaban; Ava, on Taong dong; Tenasserim, Moulmein. Fl. Apr. May.

Dyer has changed my name into "*prunifolium*," which was a *calami lapsus* on the part of Wallich who autographically corrected it on the label of the plant in H. B. C. into "*pruniflora*," a name at once more suggestive and appropriate, for the full-grown leaves are all but *Prunus*-like.

3. *C. POLYANTHIUM*, Korth. Verh. Nat. Gesch. Bot. 175. t. 36; Miq. Fl. Ind. Bot. I/2. 516; Hf. Ind. Fl. I. 257.

Var. *α*. *GENUINUM*, (var. *α*. and *β*. Dyer in Hf. Ind. Fl. l. c.) hypogynous glands present.

Var. *β*. *CARNEUM* (*C. carneum*, Kurz in Pegu Report; *Ancistrolobus carneus*, Wall. ap. Voigt Hort. Calc. 89) hypogynous glands entirely absent.

HAB. Var. *β*. Rather frequent in the hill Eng and drier upper mixed forests of Martaban, up to 3000 ft. elevation; also Tenasserim (Helf. 843); var. *α*. in Tenasserim and the Andamans. Fl. March, Apr. Fr. C. S.

The varieties of this species require re-examination. I believe there are at least two species, the one a tree, the other a shrub.

4. *C. NERIOFOLIUM*, Kurz in Journ. As. Soc. Beng. 1872. 293; Hf. Ind. Fl. I. 257.

HAB. Common in the dry and drier upper mixed forests of Pegu and Martaban and Tenasserim; Chittagong. Fr. C. S.

5. *C. ARBORESCENS*, Bl. Mus. Bot. II. 17; Hf. Ind. Fl. I. 258. (*Hypericum arborescens*, Vhl. Symb. II. 86. t. 43; *U. cuneatum*, Miq. Fl. Ind. Bot. I/2. 517 ?)

HAB. Tenasserim, Moulmein (Lobb).

GUTTIFERÆ.

• *Conspectus of genera.*

Trib. I GARCINIEÆ. Stigma sessile or on a very short and thick style, peltate or radiately-lobed. Seeds often arillate.

1. *GARCINIA*. Flowers 4- or 5-merous. Sepals often decussate. Stamens united into a fleshy mass or into bundles, or free.

2. *OCHROCARPUS*. Calyx closed in bud, bursting into 2 valves.

Trib. II CALOPHYLLÆÆ. Style elongate, the stigma peltate or 4-cleft. Seeds without arillus.

3. *CALOPHYLLUM*. Ovary 1-celled, with a solitary ovule; style single, with peltate stigma.

4. *KAYEA*. Ovary 1-celled, with 4 ovules; style single, with a 4-cleft stigma.

5. *MESUA*. Ovary 2-celled, with 2 ovules in each cell; style single with a peltate stigma.

Garcinia, L.

Conspectus of species.

Subg. 1. Garcinia, L. Flowers 4-merous.

* Anthers oblong or ovate, opening by longitudinal slits or pores.

* Stamens of male flowers in 4 bundles under the rudimentary ovary.

Berries 4- to 10-celled, the stigma radiating-lobed, smooth or nearly so.

Female flowers with staminodes round the ovary; berries on a short peduncle; stigma radiately-lobed and adnate, *G. Mangostana*.

Female flowers without staminodes; berries sessile; stigma large, peltate, slightly lobed, sessile, *G. cornea*.

Flowers on rather long pedicels, nearly 2 in. in diameter; stigma in male flowers large, peltate, entire, *G. speciosa*.

* * Stamens in 4 polyandrous bundles in a ring round the rudimentary ovary; stigma peltate, discoid, more or less rough from wrinkles or radiating veins. Ovary 2-celled.

Peduncle rather long, bearing 2 or rarely 1 leafy bract, *G. anomala*.

Peduncle short or wanting, without bracts, *G. Merguensis*.

* * * Anthers almost sessile on a column or 4-sided fleshy mass seldom dividing into 4 somewhat distinct lobes. Stamens in female flowers in a single complete or interrupted ring. Stigmas tubercled or tubercled-wrinkled. Ovary 4—12-celled.

O Stigma in fruit raised on a short thick style.

Berry convex at top, the style not on a separate nipple, *G. cowa*.

Berry terminated by a nipple-shaped protuberance, *G. Kydia*.

O O Stigma in fruit quite sessile.

Leaves acuminate or cuspidate, leathery; flowers sessile, *G. lanceifolia*.

Leaves blunt, succulent when dry thin herbaceous; flowers pedicelled, *G. succifolia*.

* * Anthers peltate, opening by a circular slit.

Leaves large, coriaceous; female flowers almost sessile, the stigma small, verrucose *G. elliptica*.

Subg. 2. Xanthochymus, Roxb. Flowers 5-merous.

Pedicels about an in. long; flowers expanded, *G. Xanthochymus*.

Pedicels 3 to 4 lin. long; flowers almost closed, doubly smaller, *G. dulcis*.

*1. *G. MANGOSTANA*, L. sp. pl. 635; Roxb. Fl. Ind. II. 618; Hook. Bot. Mag. t. 4847; Hf. Ind. Fl. I. 260.

HAB. Only cultivated, Tenasserim. Fr. May, June.

2. *G. SPECIOSA*, Wall. Pl. As. rar. III. t. 258; Hf. Ind. Fl. I. 260.

HAB. Frequent in the tropical forests of the Andamans; also Tenasserim, Moulmein district. Fl. Febr. Apr.

Wallich's figure above cited very much resembles *G. cornea*. My plants resemble in foliage much more *G. Mangostana*, from which they are readily distinguished by the entire but not lobed stigma of the male flowers. The flowers are very much larger than Wallich figures them, agreeing in size more with the analysed flower on the plate.

3. *G. CORNEA*, L. sp. pl. 561; Roxb. Fl. Ind. II. 629; Wight Ic. t. 105; Hf. Ind. Fl. I. 260.

HAB. Not uncommon in the tropical forests of Martaban and the

southern slopes of the Pegu Yomah above Rangoon; also Tenasserim.
Fr. Begin of R. S.

The Burmese plants differ, as it seems constantly, in having the stigma 6-lobed and the ovaries 6-celled.

4. *G. ANOMALA*, Pl. and Trian.* in Ann. d. sc. nat. Bot. ser. 4. XIV. 329; Hf. Ind. Fl. I. 266.

HAB. Not uncommon in the damp and dry hill-forests of Martaban E. of Tounghoo, at elevations from 4000 to 6000 ft. Fl. probably Apr. (buds in March).

5. *G. MERGUENSIS*, Wight Ill. 122 and Ic. t. 116; Hf. Ind. Fl. I. 267.

HAB. Tenasserim, Mergui (Griff.)

6. *G. COWA*, Roxb. Fl. Ind. II. 622. (*G. Roxburghii*, Wight Ic. t. 104).

HAB. Chittagong (Roxb.)

7. *G. KYDIA*, Roxb. Fl. Ind. II. 623; Wight Ic. t. 118. (*G. sp.* Griff. Not. Dicot. 609. t. 585. A. f. 12 ?).

HAB. Frequent in the moister upper mixed and in the tropical forests all over Burmah, from Chittagong, Pegu and Martaban down to Tenasserim and the Andamans. Fl. March to May; Fr. May June.

G. lobulosa, Wall. Cat. 4868 from Amherst is *G. Kydia*, the Singapore specimen is quite different but too incomplete for identification.

The Andamanese specimens called in my And. Report *G. purpurea*, will probably turn out to be the same as the Singapore plant, but they are too badly preserved to enable me to give a definite opinion.

8. *G. LANCEFOLIA*, Roxb. Fl. Ind. II. 623; Wight Ic. 163; Hf. Ind. Fl. I. 263.

HAB. Chittagong hills.

9. *G. SUCCIFOLIA*, Kurz in Journ. As. Soc. Beng. 1872. 293. (*G. loniceroides*, T. And. in Hf. Ind. Fl. I. 264).

HAB. Frequent in the swamp forests of the alluvial lands of the Sittang and Irrawaddi rivers. Fl. Apr.

10. *G. ELLIPTICA*, Wall. Cat. 4869; Wight Ill. I. 126 and Icon. t. 120. (*Garcinia heterandra*, Wall. Cat. 4856; Hf. Ind. Fl. I. 265).

HAB. Frequent in the tropical forests of the eastern slopes of the Pegu Yomah and Martaban down to Tenasserim, up to 3000 ft. elevation. Fr. Febr. March.

I consider *G. elliptica*, Wall. Cat. 4869 from Silhet identical with the *G. heterandra* of the same author, but other specimens distributed from the Kew Herbarium look different; in any case it cannot go into *G. Morella*. From the contradictory statements of authors with regard to Wallich's species, one is tempted to believe that much confusion must have occurred

in the distribution. We have in the H. B. C. at least two *Morellas*, the Hindustani one (*G. pictoria*, Roxb.) with a large, conspicuous calyx under the fruit, and the Malacca one (Griff. 859) which has very minute sepals. *G. Choisyana*, Wall. ap. Hf. Ind. Fl. I. 268 from Tavoy, is known to me only from a wretched young leaf-branch and the description would agree so far with *G. elliptica* except in the sessile male flowers.

11. *G. XANTHOCHYMUS*, Hf. Ind. Fl. I. 269. (*G. Roxburghii*, Kurz in Pegu Report; *Xanthochymus pictorius*, Roxb. Corom. Pl. 51. t. 196 and Fl. Ind. II. 633).

HAB. Frequent in the tropical forests of Martaban and Pegu; also Chittagong, Arracan and Tenasserim; Ava. Fl. March-Apr.; Fr. R. S.

12. *G. DULCIS* (*Xanthochymus dulcis*, Roxb. Corom. Pl. III. t. 270 and Fl. Ind. II. 631; Bot. Mag. t. 3088; Wight Ic. t. 192).

HAB. Rather frequent in the tropical forests of South Andaman and adjacent islands. Fr. March-May; Fr. May, June.

Ochrocarpus, Thouars.

1. *O. SIAMENSIS*, T. And. in Hf. Ind. Fl. I. 270. (*Calyssaccon Siamense*, Miq. in Ann. Mus. Lugd. Bat. I. 209).

HAB. Rather rare in the Eng forests of Martaban; Prome hills (Wall. Cat. 4143, quoad specimen e Prome). Fl. Sept. Oct.

Calophyllum, L. " *Conspectus of species.*

* Sepals 4, often the 2 inner ones or all petal-like; petals none.

Flowers about 8 lin. across, in peduncled or almost sessile umbel-like cymes...*C. spectabile*.

Flowers small; racemes short and strong, few-flowered, ... *C. amoenum*.

** Sepals 4; petals 4 to 8.

Leaves at both ends acuminate, ... *C. polyanthum*.

Leaves rounded or retuse at the apex, ... *C. Luophyllum*.

1. *C. SPECTABILE*, Willd. Mag. Berl. 1811.80; Hf. Ind. Fl. I. 271. (*C. tetrapetalum*, Roxb. Fl. Ind. II. 608).

HAB. Not unfrequent in the tropical forests of the Andamans; also Tenasserim. (Falconer).

2. *C. AMÆNUM*, Wall. Cat. 4849; Planch. & Trian. in Ann. d. sc. nat. ser. 4. XV. 263.

HAB. Tenasserim, from Moulmein down to Tavoy. Fr. Febr.

3. *C. POLYANTHUM*, Wall. Cat. 4844; Pl. & Trian. in Ann. d. sc. nat. Bot. 4 ser. XV. 278; Hf. Ind. Fl. I. 274.

HAB. Not unfrequent in the damp hill forests of the Martaban hills, E. of Tounghoo, at 3000 to 4000 ft. elevation.

4. *C. INOPHYLLUM*, L. sp. pl. 732; Wight Ic. t. 77, and Ill. Ind. Bot. Suppl. 35 t. 17; Roxb. Fl. Ind. II. 606; Hf. Ind. Fl. I. 273; Griff. Not. Dicot. 609. (*C. Bitangor*, Roxb. l. c. 607).

HAB. Frequent along the sandy sea-shores in the beach-forests of the Andamans and Tenasserim; also often cultivated in villages. Fr. Apr. May.

Kayea, Wall.

I. K. NERVOSA, T. And. in Hf. Ind. Fl. I. 277. (*Mesua nervosa*, Planch. & Trian. in Ann. d. sc. nat. Bot. ser. 4, xv. 307).

HAB. Tenasserim, Moulmein district (Falc.) down to Mergui (Griff.). Fr. Apr.

Mesua, L.

1. M. FERREA, L. sp. pl. 734; Wight Ic. t. 118; Roxb. Fl. Ind. II. 605; Hf. Ind. Fl. I. 277. (*M. speciosa*, Choisy in DC. Prod. I. 562; Wight Spicil. 27. t. 30 and 31; and Leon. t. 961; *M. pedunculata*, Wight Ic. t. 119).

HAB. Frequent in tropical forests of the Andaman islands and all over Tenasserim; Chittagong. Fl. March; Fr. May, June.

TERNSTROMIACEÆ.

Conspectus of genera.

Trib. I. TERNSTROMIACEÆ. Anthers basifix. Fruit indehiscent. Seeds usually few. Albumen fleshy, usually scanty. Embryo curved, the cotyledons shorter than the radicle and nearly as broad.

1. ANNESLEA. Ovary half-immersed in the torus. Fruit inferior.

2. TERNSTROMIA. Petals united at base. Anthers glabrous. Ovules 2 to 4 in each cell. Fruit superior. Seeds large.

3. ADINANDRA. As preceding, but anthers pilose. Seeds numerous, small.

4. CLEYERA. Petals free or hardly united. Anthers pilose. Ovules many. Fruit superior.

5. EURYA. Flowers dioecious. Petals united at base. Anthers glabrous. Ovules many. Fruit superior.

Trib. II. SAURAUJÆ. Anthers versatile. Fruits usually pulpy, rarely almost dehiscent. Seeds numerous, small. Albumen copious. Embryo straight, the radicle longer than the cotyledons.

6 SAURAUJA. Flowers 5-merous, usually hermaphrodite. Styles 3—5.

Trib. III. GORDONIÆ. Anthers versatile. Fruit indehiscent or loculicidal. Albumen scanty or none, rarely copious. Embryo curved or straight, the cotyledons large, the radicle short.

× Fruit a dehiscent capsule.

7. SCHIMA. Sepals somewhat unequal. Seeds flat, winged. Radicle inflexed, inferior.

8. GORDONIA. Sepals very unequal. Seeds winged. Radicle superior.

9. CAMELLIA. Sepals very unequal. Outer stamens monadelphous. Seeds few, large, not winged. Radicle superior.

× × Fruit an indehiscent drupe.

10. PYRENARIA. Sepals very unequal. Seeds large. Cotyledons folded or convolute. Radicle inferior.

Anneslea, Wall.*Conspectus of species.*

Leaves less coriaceous, bluish, the nerves distinct; peduncles slender, ... *C. fragrans*.
 Leaves thick coriaceous, acute, nerves almost obsolete; peduncles very thick, *C. monticola*.

1. *A. FRAGRANS*, Wall. Pl. As. rar. I. 5. t. 5; Griff. Not. Dicot. 567. t. 585. A. f. 17; Hf. Ind. Fl. I. 280.

HAB. Not unfrequent in the Eng forests of Pegu and Prome, and more so in the hill Eng forests of Martaban up to 2000 ft. elevation; also Tenasserim, Moulmein. Fl. March, Apr.

2. *A. MONTICOLA*, Kurz in Journ. As. Soc. Beng. 1873, 59.

HAB. Not unfrequent in the drier hill forests of Martaban at 5000 to 7200 ft. elevation. Fl. Febr. March.

May possibly turn out to be a stunted hill-form of the preceding species.

Ternstroemia, L. f.*Conspectus of species.*

* Anthers apiculate.

Fruiting calyx smooth; berries about $\frac{1}{2}$ in. thick, *T. Japonica*.

** Anthers not apiculate.

Fruiting calyx thick and wrinkled; berries about 1—1 $\frac{1}{2}$ in thick, ... *T. Penangiana*.

1. *T. JAPONICA*, Thunbg. in Linn. Trans. II. 335; Hf. Ind. Fl. I. 280. (*Cleyera gymnanthera*, WA. Prod. I. 87; Wight Ic. t. 47; Bedd. Fl. Sylv. t. 91.; *Ternstroemiaceae*, Griff. Not. Dicot. 568. t. 604. f. 1 ?).

HAB. Common in the damp hill-forests of Martaban at elevations from 3000 to 7200 ft.; Tenasserim, Moulmein. Fl. Apr.

2. *T. PENANGIANA*, Chois. in Mem. Soc. Phys. Génév. XIV. 108; Hf. Ind. Fl. I. 281. (*Erythrochiton Wallichianum*, Griff. Not. Dicot. 565. t. 585. A. f. 7. *T. macrocarpa*, Scheff. Obs. Phyt. 15. & Tydschr., Ned. Ind. 1874. 60-61 in adn.).

HAB. Not unfrequent in the tropical forests of the Andamans; Tenasserim, from Moulmein to Mergui. Fr. Apr. May.

A more careful study of the *Ternstroemias* will probably shew the validity of Griffith's genus *Erythrochiton*, a name already preoccupied. I am by no means sure that the Griffithian and Wallichian plants are the same. The Burmese specimens agree with the former. Dyer seems to have confounded two very marked species, viz., the wrinkled-sepalled Choisyian plant and the smooth-sepalled *T. coriacea*, Scheff. (Hb. Maingay No. 183 from Malacca).

Adinandra, Jack.

1. *A. VILLOSA*, Chois. Mém. Ternst. 24; Hf. Ind. Fl. I. 283.

HAB. Not unfrequent in the open especially the Eng forests of the Irrawaddi zone, Pegu; Tenasserim, Tavoy (Wall.).

Seems to differ from *A. dasyantha*, Korth, with which I confounded it in my Pegu Report, by the acute sepals.

Eurya, Thbg.
Conspectus of species.

* Leaves serrulate.

× Leaf-buds quite glabrous.

Branchlets marked by decurrent prominent lines, ... *...E. Japonica.*

× × Leaf-buds pubescent or hirsute; branchlets terete.

A slender pine-like tree; leaves puberulous beneath, acuminate; styles united, *E. acuminata.*

A bushy round-headed tree; leaves membranous, glabrous or nearly so, bluntish caudate; styles free, ... *...E. serrata.*

** Leaves entire or serrulate at apex only.

Young shoots appressed pilose; styles united, ... *...E. symplocina.*

1. *E. JAPONICA*, Thbg. Fl. Jap. 191. t. 25; Bedd. Fl. Sylv. t. 92; Hf. Ind. Fl. I. 284. (*E. Wightiana*, Wight Ill. I. t. 38, non Wall; *E. glabra*, Bl. Mus. II. 109; *E. virens*, Bl. k. c. 112; *E. obovata*, Bl. l. c. 107).

HAB. Frequent in the drier hill-forests of Martaban at 4000 to 7000 ft. elevation; Tenasserim, Moulmein hills. Fl. March.

2. *E. ACUMINATA*, DC. Mém. Ternstr. 26. (*E. Chinensis*, Hf. and Th. Herb. Ind. or, as far as to the specimens with united styles.)

HAB. Rather frequent in the drier hill-forests, especially the pine forests of Martaban at 6000 to 7000 ft. elevation. Fl. Febr.; Fr. Apr.

3. *E. SERRATA*, Bl. Mus. II. 115; Miq. Fl. Ind. Bat. I/2 474. (*E. lucida*, Wall. Cat. 1462; *E. Wallichiana*, Steud. ap. Miq. Fl. Ind. Bat. 1/2. 474; *E. Roxburghii*, Wall. Cat. 1463).

HAB. Frequent in the tropical forests of Martaban up to 2000 ft. elevation; Tenasserim, as far South as Tavoy; Pegu, in the tropical forests on laterite above Rangoon. Fr. March.

4. *E. SYMPOCINA*, Bl. Mus. Bot. II. 114; Hf. Ind. Fl. I. 284. (*E. Wallichiana*, Planch MS).

HAB. Martaban, in the damp and drier hill forests on the Nattoung mountains at about 7000 ft. elevation. Fl. March.

Saurauja, Willd.
Conspectus of species.

* Calyx densely setose or hispid. Ovary villous.

Flowers large, on short thick pedicels, clustered; leaves more or less spiny-serrate, ... *...S. armata.*

** Calyx smooth. Ovary glabrous.

Leaves pale or tawny mealy-puberous beneath; peduncles long and slender, scaly; styles 5, ... *...S. Pundana.*

Adult leaves glabrous, except the puberulous midrib; peduncles short, scaly puberulous; stamens about 50; flowers lazuli-blue, *S. Roxburghii*.

As preceding, but leaves finely setose-serrate; stamens about 20; flowers said to be white, * *S. tristyla*.

All parts except upper side of leaves covered with long tawny or brown spreading hairs; peduncles short but slender, rusty-hirsute, *S. macrotricha*.

1. *S. ARMATA*, Kurz in Journ. As. Soc. Beng. 1873. 59. (*S. cerea*, Griff. ap. Dyer in Hf. Ind. Fl. I. 288?).

HAB. Ava, Khakyen-hills, Pongee (J. Anderson). Fl. Apr.

2. *S. PUNDUANA*, Wall. Pl. As. rar. II. 50; Hf. Ind. Fl. I. 287.

HAB. Not unfrequent in the tropical forests of Martaban at 2000 to 3000 ft. elevation; Ava, Khakyen hills, Pongee (J. Anderson). Fl. Apr.

3. *S. ROXBURGHII*, Wall. Pl. As. rar. II. 40; Hf. Ind. Fl. I. 287. (*Ternstroemia serrata*, Roxb. Fl. Ind. II. 521).

HAB. Rather frequent in the tropical and damp hill forests along choungs of the Martaban hills, E. of Tounghoo, at 2000 to 6000 ft. elevation; also Chittagong. Fl. Apr. May.

4. *S. TRISTYLA*, DC. Mém. Ternst. 31. t. 7.; Hf. Ind. Fl. I. 287. (*Ternstroemia bilocularis*, Roxb. Fl. Ind. II. 522?).

HAB. Tenasserim (Helf.)

Included on the authority of Dyer. Specimens thus named in HBC. hardly differ from the preceding.

5. *S. MACROTRICHA*, Kurz in Journ. As. Soc. Beng. 1873. 60; Hf. Ind. Fl. I. 287.

HAB. Ava, Khakyen hills, Pongee (J. Anderson); Durunga, at 1000 ft. elevation (Griff.). Fl. Apr.

Pyrenaria, Bl.

Conspectus of species.

* Bracts large, leafy, dissimilar to the sepals.

Leaves yellowish in a dried state, pubescent beneath, *P. diospyricarpa*.

** Bracts small, much shorter than the sepals and similarly shaped.

Leaves glabrous, yellowish in a dried state, petioles hardly 2 lin. long, puberulous or glabrous; fruits obovate, waxy-yellow, *P. camelliaeflora*.

Leaves glabrous, in a dried state liver-coloured; petioles glabrous, 6 to 8 lin. long; fruits globular or elliptical, green, *P. serrata*.

1. *P. DIOSPYRICARPA*, Kurz in Journ. As. Soc. Beng. 1873. 60.

HAB. Not unfrequent in the stunted and drier hill-forests of Martaban, E. of Tounghoo, at 6000 to 7200 ft. elevation. Fl. Fr. March.

2. *P. CAMELLIAEFLORE*, Kurz in Journ. As. Soc. Beng. 1871. 46; Hf. Ind. Fl. I. 290.

HAB. Frequent in the drier hill-forests of Martaban at elevations from 8000 to 5000 ft., rarely lower down. Fl. March Apr.; Fr. Apr. May.

3. *P. serrata*, Bl. Bydr. 1120; Miq. Fl. Ind. Bat. I/2. 493. (*P. attenuata*, Seem. in Bonpl. VII. 49; Linn. Trans. XXII. 340; Hf. Ind. Fl. I. 290.; *P. lanceolata*, T. and B. in Nat. Tydsch. Nat. Ver. Ned. Ind. XXV)
 HAB. Tenasserim, Tavoy (Wall.)

Schima, Bwdt.

Conspectus of species.

× Peduncles usually very short and stout, usually not longer than the petioles.
 Peduncles short and straight (rarely long in Wall. Cat. 1455 fr. Nepal), usually lenticellate, rather strong, the nerves beneath prominent, the reticulation distinct, leaves glabrous or slightly pubescent beneath, *Sch. Wallichii*.
 Peduncles 1 in. long, lenticellate; leaves pubescent beneath; the nerves and net-venation prominent and distinct, *Sch. mollis*.
 Peduncles thick, lenticellate; leaves very coriaceous, glossy above, crenate, on both sides green, the net-venation indistinct, immersed, *Sch. monticola*.
 Peduncles short and straight, smooth; flowers larger than in *Sch. crenata*; leaves glaucescent beneath, often entire, the lateral nerves prominent, the net-venation obsolete, *Sch. Noronhæ*.

× × Peduncles elongate, and often slender, always much longer than the petioles, smooth.
 Peduncles slender, usually more or less curved; leaves glaucous beneath, usually crenate-serrate, the nerves and net-venation beneath distinct, *Sch. oblata*.
 Peduncles strong, but still slender, 1-1½ in. long; leaves very coriaceous, on both sides impressed-reticulate and almost rugulose, entire or crenate, the lateral nerves entirely or nearly impressed; capsules smaller, *Sch. Bancana*.

1. SCH. WALLICHII, Chois. (in Zoll. Cat. 144?). *Gordonia Wallichii*, DC. Prod. I. 528; *Gordonia integrifolia*, Roxb. Fl. Ind. II. 572).

HAB. Chittagong; Ava, Khakyen-hills, Ponsce (J. Anderson). Fl. March.

2. SCH. MOLLIS, Dyer in Hf. Ind. Fl. I. 288.

HAB. Ava, Taong-dong (Wall. Cat. 1458); Dyer gives Tavoy as a habitat, but this is an error. I fear that it is hardly more than a pubescent variety of the preceding.

3. SCH. MONTICOLA, Kurz MS.

HAB. Martaban, on the highest crests of the Nattoung mountains, in the stunted hill forests, at 6000 to 7200 ft. elevation. Fr. March.

May possibly be a hill-form of *Sch. Noronhæ*, but looks very different even structurally. The leaves much resemble those of *Pygeum lucidum*.

4. SCH. NORONHÆ, Rwdt. in Bl. Bydr. 129; Korth. Verh. 144. t. 29. f. 21—27; Miq. Fl. Ind. Bat. I/2. 492. (*Gordonia integrifolia*, Roxb. Fl. Ind. II. 572; *Gordonia floribunda*, Wall. Cat. 1457, B only.)

HAB. Frequent in the drier hill-forests of the Martaban hills at 1500 to 4000 ft. elevation, entering also the hill Eng-forests; Tenasserim (Helf. 768). Fl. Febr. March; Fr. March, Apr.

Schima, Griff. No. 768 has the peduncles of the above, but the leaves very much resemble those of *Sch. oblata*, I think that they are abnormal and produced after an unusual fall of leaves.

5. *SCH. OBLATA*, Kurz in Journ. As. Soc. Beng. 1870. 65. (*Sch. crenata*, Korth. Verh. Nat. Gesch., 143. t. 29; Hf. Ind. Fl. I. 289; *Gordonia oblata*, Roxb. Fl. Ind. II. 572).

HAB. Pegu, Rangoon; Tenasserim (Helf. 763).

6. *SCH. BANCANA*, Miq. Ann. Mus. Lugd. Bat. IV. 418.

HAB. Tenasserim (Helf. 761); common in the Eng forests of the lower hills of Tenasserim and Martaban, also in the pine forests up to 3000 ft. elevation. (Dr. Brandis.)

The differences between the species of *Schima* are very slight, but the logical consequence of the reduction of any of the above forms would be such a combination as *Sch. Noronhæ* and *Sch. Wallichii*.

Camellia, L.

Conspectus of species.

Subg. 1. Thea, L. Stamens of inner series equal in number to the petals.

All parts quite glabrous; flowers large; leaves coriaceous, ... *C. Japonica*.

Subg. 2. Camellia, L. Stamens of inner series twice the number of the petals.

Young parts and midrib of the membranous leaves pilose; flowers nodding on a line-long scaly peduncle; filaments villous, ... *C. caudata*.

All parts glabrous; leaves coriaceous; peduncles not scaly; filaments glabrous, ... *C. Thea*.

Glabrous; leaves coriaceous; flowers almost sessile, erect; filaments glabrous, *C. drupifera*.

*1. *C. THEA*, Lk. in Stend. Nomencl. Bot. (*Thea Chinensis*, L. sp. pl. ed. 1. 515; Sims. Bot. Mag. t. 998; Seem. in Linn. Trans. XI. 349. t. 61; *Thea Bohea* and *T. viridis*, L. sp. pl. ed. 2. 735; *Thea Cochinchinensis*, Lour. Fl. Coch. I. 338; *C. theifera*, Griff. Not. Dicot. IV. 558. t. 601. f. 1 and 3; Trans. Agr. Hort. Soc. Bengal V. t. C.; Hf. Ind. Fl. I. 292).

HAB. Cultivated in Chittagong and Arracan.

2. *C. CAUDATA*, Wall. Pl. As. Rar. III. 336; Griff. Not. Dicot. 559. t. 601. f. 2; Trans. Agri. Hort. Soc. Ind. V. 1838 t. A.; Hf. Ind. Fl. I. 293.

HAB. Not unfrequent in the drier hill-forests of the Martaban hills along choungs, as for instance near the Chinchona plantation on Shan toung gyce toung at about 3500 ft. elevation. Fl. March?

I fear that I am wrong in my identification and, unfortunately, the only two withered flowers met with by me have been lost by the glue-men. It has much larger and shorter acuminate leaves, and the habit of *C. assimilis* as figured by Seemann. It is a small tree with white wood. N. B. *C. Japonica*, L., is often met with in gardens of Europeans.

3. *C. DRUPIFERA*, Lour. Fl. Coch. I. 411; Seem. in Linn. Trans. XXII. 344; Hf. Ind. Fl. I. 293. (*C. Kissi*, Wall. in Asiat. Res. XIII.

429 and Journ. As. Soc. Beng. IV. 48, t. 2. and Fl. As. rar. III. 36, t. 256 ;
C. simplicifolia, Griff. Not. Dicot. IV. 560, t. 604, f. 2).

HAB. Tenasserim (and Andaman islands ? ?) (Helf. teste Dyor).

DIPTEROCARPEÆ.

Conspectus of genera.

Subord. I. ANCISTROCLADEÆ. Ovary 2-celled, with a single erect ovule ; fruit adnate to the enlarged calyx. Scandent shrubs.

1. ANCISTROCLADUS. All the 5 calyx lobes more or less enlarged.

Subord. II. DIPTEROCARPEÆ. Ovary 3- rarely 1-celled, with 2 pendulous ovules in each cell. Trees, rarely erect shrubs.

* Ovary inferior or nearly so, or with a broad base adnate to the calyx-tube : nuts therefore for $\frac{1}{2}$ to $\frac{2}{3}$ of their length adnate to the enlarged calyx tube.

2. ANISOPTERA. Connective terminating in a bristle or acute gland ; 2 of the 5 calyx-lobes enlarging into long wings.

** Ovary free, superior ; nuts free, either enclosed in the enlarged calyx-tube or exposed and the calyx tube hardly enlarged.

O Calyx-tube in fruit very enlarged, completely enclosing the nut.

3. DIPTEROCARPUS. Two of the calyx lobes enlarging into long wings.

O O Calyx-tube in fruit not or almost not enlarged, the nuts either quite exposed or closely surrounded by the enlarged calyx-wings.

† Calyx-lobes valvate in bud.

4. PARASTIOREA. Stamens 12—15, the connective mucronulate ; calyx-lobes all almost equally enlarging and wing-like, stellately spreading, the nut quite exposed.

†† Calyx-lobes imbricate and usually also twisted in the bud.

× The 3 outer calyx-lobes in fruit longer than the 2 inner ones.

6. SPOREA. Corolla-lobes spreading ; stamens 35—50 or more ; anther-cells blunt, the connective terminating in a bristle or penicellate sharp point.

6. PENTACME. Corolla-lobes infracted at middle and forming a hemispherical closed cup leaving only an opening for the protruding anthers and style ; stamens 15 ; anthers 4-celled, the cells bristly, diverging from the subulate-pointed connective (anthers therefore $\bar{5}$ -setose).

× × The outer calyx-lobes in fruit much longer than the 3 inner very small ones.

7. HOPEA. Stamens 15 ; anther-cells entire at top, adnate to the more or less prolonged connective.

× × × All the 5 calyx-lobes in fruit equally enlarged but not longer than the fruit itself.

8. Vatica. Stamens 15. Capsules by abortion 1- rarely 2-seeded.

Ancistrocladus, Wall.

Conspectus of species.

All the 5 lobes of the fruiting calyx equally enlarged, short and coriaceous, stellately spreading, leaves chartaceous, *C. Griffithii*.

Lobes of fruiting calyx unequal, chartaceous, 1—1½ in. long ; leaves of a thicker texture, *C. Wallichii*.

1. A. GRIFFITHII, Planch. in Ann. d. sc. nat. ser. 3. XIII. 318 ; DC. Prod. XVI. 603 ; Hf. Ind. Fl. I. 300.

HAB. Common in the swamp-forests and along muddy river banks of Pegu and Martaban down to Tenasserim, chiefly in the alluvial plains. Fl. Fr. Apr. May.

2. **A. WALLICHII**, Planch. in Ann. d. sc. Nat. 3 ser. XIII. 319; Hf. Ind. Fl. I. 300. (*A. extensus*, Wall. Cat. 1052; DC. Prodr. XVI. 602; Hf. Ind. Fl. I. 299; *A. stelligerus*, Wall. ap. DC. Prod. l. c. 603 ?; *A. sp.* Griff. Nat. Dicot. 568.)

HAB. Frequent in the tropical forests of the Pegu Yomah and Martaban down to Tenasserim and the Andamans; also Chittagong. Fl. Febr. March; Fr. Apr. May.

The wings are described as subequal but all those that I saw were very unequal, and it is possible that *A. Wallichii* of Dyer is the same as *A. Griffithii*. At least several specimens of *A. stelligerus*, Wall. Cat. belong to the latter. Wallich's specimens 1052-2 in HBC. from Silhet; in very unripe fruit only, have the wings unequal. The plants are dimorphophyllous, having elongate leaves 1 to 1½ and 2 ft. long and others hardly 6 in. long on different branches of the same stock flowering at the same time. The panicles, too, vary from robust to slenderly-branched.

Doubtful species.

1. **A. ATTENUATUS**, Dyer in Hf. Ind. Fl. I. 300.

HAB. Tenasserim and Andaman islands (Hf. 724.)

The specimen in HBC. is in panicle less the flowers and fruits and has the habit of *A. Griffithii*; the fruits, however, as described by Dyer, agree with those ascribed by me to *A. extensus*.

Anisoptera, Korth.

Conspectus of species.

Subg. 1. Synapteæ. Stamens only 15—18, the connective terminated in an acute gland; style filiform; nuts only to about ½ of their length adnate to the calyx-tube.

Young shoots covered by a mealy or scurvy tomentum, *A. odorata*.

Subg. 2. Anisoptera. Stamens numerous, the connective produced into a bristle, style thick and ovoid; nuts inferior or nearly so.

Apparently quite glabrous, *A. glabra*.

1. **A. ODORATA** (*Synapteæ odorata*, Griff. Not. Dicot. 516. t. 685. A. f. 5; *Hopea grandiflora*, Wall. nom. nud.; DC. Prodr. XVI. 634; *Synapteæ grandiflora*, Kurz in Journ. As. Soc. Beng. XXXIX. 65; *Vatica grandiflora*, Dyer in Hf. Ind. Fl. I. 301).

HAB. Tenasserim, from Moulmein southwards, not unfrequent.

N. B. *Vatica fuginea* Dyer in Hf. Ind. Fl. I. 301 from Mergui seems not to differ from the above as far as the description goes. *Hopea fuginea* as it is marked in HBC, *Shorea Penangiana*, Wall. Cat. 963, is from XXXI. and a true *Anisoptera* with quite inferior fruit.

2. *A. GLABRA*, Kurz in Journ. As. Soc. Beng. 1873. 61; Hf. Ind. Fl. I. 301.

HAB. Frequent in the tropical forests of the eastern slopes of the Pegu Yomah and Martaban, E. of Tounghoo. Fr. Apr. May.

3. *A. OBLONGA*, Dyer in Hf. Ind. Fl. I. 301.

HAB. Tenasserim, Mergui (Griff.). Unknown to me, said to differ from the preceding in the unequally prominent nerves of the calyx-wings.

Dipterocarpus, Gærtn. f.

Conspectus of species.

* Calyx-tube in fruit more or less globular, ovoid to turbinate, without any ribs or longitudinal wings on its belly.

• O Calyx-tube in fruit towards the top produced into 5 compressed knobs each situated between 2 lobes.

Leaves glabrous or puberulous beneath; stipules puberulous, ... *D. tuberculatus*.

O O Calyx-tube in fruit perfectly terete.

× Leaves glabrous and glossy.

Stipules velvety; fruiting calyx smooth and more or less pruinous, ... *D. levis*.

Stipules glabrous; fruiting calyx sprinkled with minute stellate hairs, ... *D. Hasseltii*.

× × Leaves beneath or on both surfaces variously hairy.

Leaves acuminate, beneath along with the petioles pubescent, ... *D. turbinatus*.

All softer parts greyish pubescent, the leaves blunt, ... *D. obtusifolius*.

Leaves acuminate, often large; petioles, young branchlets and stipules strigose from short tawny brush-like fasciated hairs, ... *D. pilosus*.

** Calyx-tube in fruit longitudinally marked by 5 ribs or as many wings.

† Wings of fruiting calyx-tube broad (about half as broad as the belly or broader).

Calyx greyish-tomentose, when in fruit sparingly stellate-puberulous; petioles long; leaves greyish pubescent, ... *D. alatus*.

Calyx pruinous, quite glabrous; petioles only 2—2½ in. long, ... *D. Griffithii*.

†† Wings of the fruiting calyx-tube narrow or reduced to ribs.

O Leaves blunt.

All softer parts greyish-villous, ... *D. iscanus*.

O O Leaves acuminate.

Branchlets tomentose, the belly of the calyx narrowly 5-winged and sparingly hairy, ... *D. costatus*.

1. *D. TUBERCULATUS*, Roxb. Fl. Ind. II. 614 and Icon. ined. IX. t. 82; DC. Prod. XVI. 614; Hf. Ind. Fl. I. 297.

HAB. Forming the principal constituent of the Eng and hill Eng forests all over Ava, Prome, Pegu and Martaban down to Tenasserim; also Chittagong. Fl. Apr.; Fr. May.

2. *D. LÆVIS*, Ham. in Wern. Soc. Trans. VI. 299; DC. Prod. XVI. 607. (*D. turbinatus*, Roxb. Corom. Pl. III. 3. t. 213 and Fl. Ind. II. 612; *D. grandiflorus*, Griff. Not. Dicot. 515.)

HAB. Frequent all over Burma from Arracan, Pegu and Martaban down to Tenasserim. Fl. Apr.; Fr. May.

3. *D. HASSELTII*, Bl. Fl. Jav. Dipt. 22. t. 6; DC. Prod. XVI. 609.

HAB. In the tropical forests of the Andaman Islands and Tenasserim.

Differs from the preceding solely in the glabrous stipules and not-pruinous calyx-belly.

Maingay's Malayan plant No. 199 belongs here. Dyer (in Trim. Journ. Bot. 1874. p. 102) incorrectly refers the species to *D. trinervis*.

4. *D. TURBINATUS*, Gärtn. f. Fruct. III. 51. t. 588; DC. Prod. XVI. 607 quoad diagn. Ham.; Dyer. in Trim Journ. Bot. 1874. t. 143. f. 13.

HAB. Frequent in the tropical forests of the eastern slopes of the Pegu and Arracan Yomah and Martaban down to Tenasserim; also Chittagong. Fl. Apr.; Fr. May.

Fruits resemble those of *D. Hasseltii*, leaves those of *D. alatus*. Gärtner's figure is very characteristic, representing a not full-grown fruit.

5. *D. OBTUSIFOLIUS*, Teyssm. in Miq. Ann. Mus. Lugd. Bat. I. 214; DC. Prod. XVI. 608; Hf. Ind. Fl. I. 895.

HAB. Common in the hill Eng forests of Martaban and in the Eng forests of the Prome District up to 1500 ft. elevation. Fl. March, Apr.; Fr. Apr. May.

6. *D. PILOSUS*, Roxb. Fl. Ind. II. 615; DC. Prod. XVI. 614; Hf. Ind. Fl. I. 296.

HAB. In the damp hill and tropical forests of the Martaban hills, E. of Tounghoo down to Tenasserim, up to 3500 ft. elevation; also Chittagong, Mascal island (Roxb.).

7. *D. ALATUS*, Roxb. Fl. Ind. II. 614; DC. Prod. XVI. 611. (*D. incanus*, Dyer in Hf. Ind. Fl. I. 298, vix Roxb.).

HAB. Frequent in the tropical forests of Pegu and Martaban down to Tenasserim; also in Arracan. Fl. Apr. May; Fr. May.

8. *D. GRIFFITHII*, Miq. in Ann. Mus. Lugd. Bat. I. 213; Hf. Ind. Fl. I. 299.

HAB. In the tropical and moister upper mixed forests of the Andamans; Tenasserim, Mergui (Griff.). Fr. May.

9. *D. INCANUS*, Roxb. Fl. Ind. II. 615; DC. Prod. XVI. 614.

HAB. Chittagong. Fl. Nov. Dec.; Fr. Apr.

A very doubtful species which indeed comes very near to *D. alatus* according to the description, although it is not likely that Roxburgh should have named the same species twice over.

10. *D. COSTATUS*, Gärtn. Fruct. III. 50. t. 187; DC. Prod. XVI. 610. (*D. gonopterus*, Turcz. in Bull. Soc. Mosc. 1863. I. 576 ?; DC. Prod. XVI. 612 ?).

HAB. Frequent in the hill Eng forests of the Martaban hills and in Upper Tenasserim; up to 2000 ft. elevation. Fr. Apr.

Dyer correctly remarks that *D. costatus* in Gärtn. Fruct. is a bad

representation of *D. alatus*; but it is a faithful delineation of what I formerly identified (and I still believe correctly) with *D. gonopterus*, Turcz. I have not seen *D. scaber*, Ham. which is described as clothed with fascicled brown hairs.

•
Doubtful species.

1. *D. VESTITUS*, Wall. Cat. 954; Hf. Ind. Fl. I. 295.

HAB. Tenasserim, Tavoy (Gomez).

Not seen by me but seems allied to, if not identical with, *D. turbinatus*, apparently differing by the calyx-lobes all short broadly deltoid (not 2-elongate).

2. *D. SCABER*, Ham. in Mem. Wern. Soc. VI. 300; Hf. Ind. Fl. I. 297.

HAB. Hills of southern Tippera (Ham).

3. *D. ANGUSTIFOLIUS*, WA. Prod. I. 84. (*D. costatus*, Roxb. Fl. Ind. II. 613).

HAB. Chittagong Hills.

•
Parashorea, Kurz.

1. *P. STELLATA*, Kurz in Journ. As. Soc. Beng. 1870, 66. (*Shorea stellata*, Dyer in Hf. Ind. Fl. I. 304).

HAB. Frequent in the tropical forests of Martaban; rather rare along the eastern slopes of the Pegu Yomah, up to 1500 ft. elevation. Fl. March; Fr. Apr. May.

The generic distinctions of *Parashorea* do not consist in the development of the fruit-wings but in the aestivation of the calyx and the entirely exposed nut.

•
Shorea, Roxb.

Conspectus of species.

* Inflorescences tomentose or velvety-pubescent.

✕ Leaves chartaceous, when full-grown glabrous or nearly so. 1

Shorter calyx-lobes in fruit acuminate; stamens c. 20—25, *S. obtusa*.

Shorter calyx-lobes in fruit blunt; stamens about 50, *S. robusta*.

✕ ✕ Leaves very coriaceous, appressed silvery beneath.

Incompletely known; leaves apparently persistent, *S. Helfert*.

. Inflorescences quite glabrous.

Calyx quite glabrous, *S. floribunda*.

1. *S. OBTUSA*, Wall. Cat. 966; Bl. Mus. Lugd. Bat. II. 32. t. 8; Hf. Ind. Fl. I. 306.

HAB. Common in the Eng and hill Eng forests all over Burma from Ava, Prome and Martaban down to Tenasserim, up to 2000 ft. elevation. Fl. March; Fr. Apr. May.

2. *S. ROBUSTA*, Gärtn. Fr. III. 48 t. 186; Roxb. Corom. Pl. III. t. 212 and Fl. Ind. II. 615; Bedd. Fl. Sylv. Madr. t. 4.; Hf. Ind. Fl. I. 306.

HAB. Said to grow in Ava.

3. *S. HELFERI* (*Vatica Helferi*, Dyer in Hf. Ind. Fl. I. 302).

HAB. Tenasserim, Mergui (Griff. 713/1).

Referred here on account of habit.

There is another *Shorea*, in leaf only, very much resembling *Durio Oxleyanus* from Tenasserim, Moulmein (Palc. 438), which differs from *Sh. leprosula* in having the upper side of the leaves not scabrous and generally in the different clothing and nervation.

4. *SH. FLORIBUNDA*, Kurz in Journ. As. Soc. Beng. 1873. 60; Hf. Ind. Fl. I. 304.

HAB. Tenasserim, Tavoy. Fl. Decb.

Pentacme, DC.

1. *P. SIAMENSIS*, Kurz in Journ. As. Soc. Beng. 1870, 66. (*Shorea Siamensis*, Miq. Ann. Mus. Lugd. Bat. I. 214; Hf. Ind. Fl. I. 384).

HAB. Very frequent in the Eng and dry forests more especially in Ava and the Promé district, less frequent from Pegu and Martaban down to Tenasserim. Fl. March; Fr. Apr. May.

The Siamese specimens have the young leaves beneath white-tomentose, but differ in no other respect.

Hopea, Roxb.

Conspectus of species.

* Connective terminated by a short point.

Calyx greyish tomentose; leaves bluntish acuminate,	...	...<i>H. odorata</i> .
Leaves oblong, blunt,	...	...<i>H. scaphula</i> .

** Connective terminated by a bristle longer than the anther-cells.

Calyx greyish tomentose; flowers somewhat larger,	...	...<i>H. gratissima</i> .
Calyx almost glabrous; flowers very small,	...	...<i>H. Griffithii</i> .

1. *H. ODORATA*, Roxb. Corom. Pl. III. t. 210 and Fl. Ind. II. 609. Hf. Ind. Fl. I. 308. (*H. vasta*, Wall. ap. DC. Prod. XVI. 633).

HAB. Common in the tropical forests all over Burma from Chittagong and Martaban down to Tenasserim. Fl. March, Apr.; Fr. May, June.

NB. *Hopea eglandulosa*, Roxb. is a *Cyclostemon* and differs from the above by the white bark as indicated by Roxburgh himself.

2. *H. SCAPHULA*, Roxb. Fl. Ind. II. 611; DC. Prod. XVI. 635. (*Vatica scaphula*, Dyer in Hf. Ind. Fl. I. 301).

HAB. Chittagong, on Mascal Island (Roxb.). Fl. Jan.

3. *H. GRATISSIMA*, Wall. Cat. 960; Kurz in Journ. As. Soc. Beng. 1873. 61. (*H. oblongifolia*, Dyer in Hf. Ind. Fl. I. 309?; *Shorea* Dyer l. c. 307).

HAB. Tenasserim (Griff. 714/1).

4. H. GRIFFITHII, Kurz in Journ. As. Soc. Beng., 1873, 60; Hf. Ind. Fl. I. 310.

HAB. Tenasserim, Mergui (Griff.). 717/1).

Vatica, L.

1. V. LANCEAFOLIA, Bl. Mus. Lugd. Bat. II. 31; DC. Prod. XVI. 618; Hf. Ind. Fl. I. 302. (*Vateria lanceafolia*, Roxb. Fl. Ind. II. 601).

HAB. Chittagong (Roxb.); Burma (Griff.). Fl. May; Fr. Jul. Aug.

Doubtful species.

1. V. TRIGYNA, Griff. Not. Dicot. 514.

HAB. Tenasserim, Mergui, on the summit of the hillock Pator, at 600—800-ft. elevation (Griff.).

Griffith's description is a very complete and good one, but still I cannot guess the plant. The ovary-like style would indicate *Anisoptera*, but the ovary itself is stated to be superior and free.

MALVACEÆ.

Conspectus of genera.

A. Carpels whorled in a single row, not united into a capsule.

Trib. I. MALVÆ. Staminal column bearing the filaments at the summit. Style-branches as many as cells to the ovary. Mature carpels separating more or less from the axis.

* Ovules solitary, ascending.

× Stigmas linear.

1. ALTHEA. Bracteoles 6—9, united at base; fruit-axis not longer than the carpels.

2. MALVA. Bracteoles 3, distinct. Carpels not beaked.

× × Stigmas capitate or clavate.

3. MALVASTRUM. Bracteoles 1 to 3, distinct, or none. Carpels usually beaked.

** Ovules suspended, solitary.

4. ANODA. Bracteoles none. Carpels broadly stellate, not beaked.

5. SIDA. Carpels converging with their points or beaked. Bracteoles none, or very rarely 1 or 2 and bristle-like.

*** Ovules 2 or more, ascending or pendulous or both.

6. ABUTILON. Bracteoles none. Carpels 5—20, without spurious partitions.

Trib. II. URENÆ. Staminal column truncate or 5-toothed at apex bearing the anthers or filaments on the outside. Style-branches twice as many as ovary-cells. Carpels 1-seeded.

7. URENA. Bracteoles 5, connate at base. Carpels opposite the petals, mucronate or glochidiate.

8. PAVONIA. Bracteoles 5 or more, usually free, herbaceous or bristle-like. Carpels opposite the sepals, variously armed or smooth.

B. Fruit a capsule, dehiscent or rarely indehiscent.

Trib. III. IIBISCEÆ. Staminal column truncate or 5-toothed at summit, bearing the anthers or filaments outside or also on the summit itself. Style-branches or stigmas as many as ovary-cells.

O Style branched at the summit, the branches spreading or radiating. Seeds usually reniform.

9. KYDIA. Bracteoles 4—6, enlarging in fruit. Capsule 2- or 3-valved.

10. DECASTHISTIA. Bracteoles 10. Ovary, 10-celled, with a solitary ovule in each cell.

11. HIBISCUS. Bracteoles 5 or more, free or connate, rarely tooth-like or wanting. Ovary 5-celled, with 2 or more ovules in each cell.

O O Stigmas clavate, undivided or very shortly and erect-branched. Seeds obovoid or angled.

12. THESPESIA. Bracteoles 3 to 5, usually small.

13. GOSYPIUM. Bracteoles 3, leafy, large, cordate.

Trib. IV. BOMBACEÆ. Staminal column divided at summit, or rarely to the base, into numerous filaments or 5 to 8 staminal bundles, very rarely entire nearly to the summit. Anthers free or variously cohering. Stigmas free or connate.

* Leaves digitate. Bracteoles distinct or none.

14. BOMBAX. Calyx truncate or irregularly 3- to 5-lobed. Capsule 5-valved, copiously woolly within. Ultimate filaments with a single anther.

15. EBODENDRON. Calyx and capsule as in preceding. Filaments with 2 or 3 anthers.

** Leaves simple, penninerved, beneath more or less lepidote. Fruits muricate.

16. DURIO. Calyx bell-shaped. Petals 5. Branches of the staminal bundles bearing several linear anthers with sinuous anther-cells.

Althæa, L.

1. A. ROSEA, Cav. Diss. t. 29. f. 3; Roxb. Fl. Ind. III. 180; DC. Prod. I. 437; Bot. Mag. t. 3189. (A. Coromandeliana, Cav. l. c. 293; WA. Prod. I. 45; A. flexuosa, Sims Bot. Mag. t. 892; A. Sinensis, Cav. l. c. t. 29. f. 3.; DC. l. c.).

HAB. In gardens both of natives and of Europeans, more especially in the drier districts, as Prome, also Ava, Khakyen hills, Ponsee (J. Anderson). Fl. March.

Malva, L.

1. M. VERTICILLATA, L. sp. pl. 970; Hf. Ind. Fl. l. 320; Engl. Bot. t. 2953; Hook. Journ. 1847. t. 7. (M. Neilgherrensis, Wight l. c. t. 950).

HAB. Ava, Khakyen hills, Ponsee (J. Anderson). Fr. May.

Malvastrum, A. Gray.

*1. M. TRICUSPIDATUM, A. Gray Bot. Amer. Exp. I. 118; Hf. Ind. Fl. I. 321. (M. ruderales, Miq. Fl. Ind. Bat. 1/2 138).

HAB. In rubbishy places near Chittagong; also one specimen seen in Rangoon. Fl. R. S.

Sida, L.

Conspectus of species.

* Leaves from lanceolate to oblong or obovate-oblong, on short 2 to 4 lin. long petioles.

Carpels usually 5, leaves more or less green on both sides; peduncles short, not or at the very base jointed, *S. carpinifolia*.

Carpels usually 10, seldom fewer, leaves minutely greyish tomentose beneath; peduncles usually elongate, jointed at about their middle, *S. rhombifolia*.

** Leaves cordate or nearly so, on 6 to 15 lin. long, usually slender petioles.

O Carpels terminating in 2 long awns.

Erect, glabrous or nearly so, *S. corylifolia*.

Erect, densely tomentose, *S. cordifolia*.

O O Carpels blunt or shortly 2-lobed,

Erect; hairs glandular or viscid; flowers solitary or several, on short and rather thick glandular peduncles, *S. glutinosa*.

Spreading or almost erect, weak; hairs spreading, not glandular; flowers solitary, on long filiform jointed simply hairy peduncles, *S. humilis*.

1. *S. CARPINIFOLIA*, L. sp. pl. 963; Hf. Ind. Fl. I. 323. (*S. acuta*, Burm. Fl. Ind. 147; Roxb. Fl. Ind. III. 171; Wight Ic. t. 95; *S. lanceolata*, Roxb. l. c. 175).

HAB. Very frequent, especially in rubbishy places, in cultivated grassy lands, shrubberies, etc., all over Burmah; Andamans, introduced only. Fl. R. and C. S.

2. *S. RHOMBIFOLIA*, L. sp. pl. 961; Roxb. Fl. Ind. III. 176; Hf. Ind. Fl. I. 323.

Var. α . LINNEANA, Griseb. Fl. West. Ind. 74.

Var. β . CANARIENSIS, Griseb. l. c. 74. (*S. rhomboidea*, Roxb. Fl. Ind. III. 176; *S. rhombifolia* var. *S. rhomboidea*, Mast. in Hf. Fl. Ind. I. 324 pp.)

Var. γ . RETUSA, Griseb. l. c.; Mast. l. c. (*S. retusa* L. sp. pl. 961; Roxb. Fl. Ind. III. 175).

Var. δ . ACUTA; erect, branched; leaves oblong-lanceolate, acuminate, toothed; carpels 6—7, stellate pubescent, with 4 long awns.

Var. ϵ . ALNIFOLIA (*S. alnifolia*, Roxb. Fl. Ind. III. 174; WA. Prod. I. 58, an etiam L?; *S. Chinensis*, Roxb. l. c.; *S. microphylla*, Roxb. l. c. 170?; *S. Philippica*, DC. Prod. I. 462).

HAB. Very frequent in leaf-shedding forests and in cultivated lands all over Burma; var. δ . Tenasserim. Fl. Fr. C. and R. S.

3. *S. CORYLIFOLIA*, Wall. Cat. 1865; Hf. Ind. Fl. I. 324.

HAB. Ava, Segain (Wall.).

4. *S. CORDIFOLIA*, L. sp. pl. 961; Roxb. Fl. Ind. III. 177; Hf. Ind. Fl. I. 324; (*S. decagyna*, Schum. and Thon. Dausk. Vidensk. Selsk. Afh. IV. 12; Walp. Rep. I. 315).

HAB. Not unfrequent on sandy soil chiefly, as well in the leaf-shedding forests as in shrubberies of the lower lands of Pegu and Arracan. Fl. Fr. Oct. Decb.

5. *S. GLUTINOSA*, Roxb. Fl. III. 172. (*S. Mysurensis*, WA. Prod. I. 59; Hf. Ind. Fl. I. 322).

HAB. Frequent in the mixed and open forests all over Pegu and Martaban; also Tenasserim and Ava, Khakyen hills. Fl. Fr. Febr., May.

6. *S. HUMILIS*, Willd. sp. pl. III. 744; Roxb. Fl. Ind. Fl. I. 322.

HAB. Frequent all over Pegu, more especially in the Prome District, in leaf-shedding forests and rubbishy places; also Ava. Fl. Fr. Oct. March.

Albutilon, Gärtn.

Conspectus of species.

* Carpels more than 10, usually about 20.

Tomentum close and dense, without spreading hairs; capsule truncate, the carpel-points very short, *A. Indicum*.

Tomentum dense, intermixed with long spreading hairs; capsule at the top contracted and angular, the carpels not pointed, *A. graveolens*.

* * Carpels fewer than 10, usually 5 or 7.

Tomentum consisting of short glandular hairs, intermixed with long simple and spreading ones, *A. polyandrum*.

1. *A. INDICUM*, G. Don. Gen. Syst. I. 504; Wight Ic. t. 12; Hf. Ind. Fl. 325. non Miq. Fl. Ind. Bat. (*Sida Indica* L. sp. pl. 964; Roxb. Fl. Ind. III. 179; *Sida populifolia*, Roxb. Fl. Ind. III. 179; *Sida Asiatica*, L. sp. pl. 964; Roxb. Fl. Ind. III. 179; Hf. Ind. Fl. I. 326).

HAB. Frequent along road sides, around villages, along the banks of rivers, etc., all over Prome and Pegu; also Ava. Fr. Decb. Jan.

2. *A. GRAVEOLENS*, WA. Prod. I. 56; Hook. Comp. Bot. Mag. I. t. 2; Hf. Ind. Fl. I. 327. (*Sida graveolens*, Roxb. Fl. Ind. II. 179; Bot. Mag. t. 4134).

HAB. In uncultivated places, amongst shrubbery etc., especially around villages in Pegu. Fl. CS.; Fr. H. S.

3. *A. POLYANDRUM*, Schlecht. in Link En. Hort. Berol. II. 264; Hf. Ind. Fl. I. 325. (*Sida polyandra*, Roxb. Fl. Ind. III. 173; *Sida Persica*, Burm. Fl. Ind. t. 47. f. 1; Cav. Diss. I. t. 4. f. 1).

HAB. Pegu (Brandis).

The Burmese plant differs chiefly in the more glandular pubescence and in having the carpels constantly by 7, not by 5.

Doubtful species.

1. *SIDEA*, sp. Griff. Not. Dicot. 523.

HAB. Tenasserim, Moulmein, in jungles and along roads.

Urena, L.*Conspectus of species.*

* Capsules longer than the sepals, glochidiate and bristly tomentose,

... *U. lobata*.

** Carpels included in the calyx, smooth or net-veined.

O Petals $1\frac{1}{2}$ to nearly 2 in. long, forming a large funnel-shaped corolla.

Leaves almost rotundate, very scabrous on both surfaces; flowers forming dense leafy terminal heads, *U. rigida*.

Leaves underneath softly tomentose, scabrous above, the lower ones usually lobed; flowers in loose spreading terminal racemes, *U. speciosa*.

O O Petals about 4 lin. long, forming a rotate corolla; involucre longer than the calyx.

Flowers sessile or nearly so in the axils of the leaves, or along axillary short leafy branchlets, *U. repanda*.

1. *U. LOBATA*, L. sp. pl. 974; Roxb. Fl. Ind. III. 182; Bot. Mag. t. 3043; Griff. Not. Dicot. 522; Hf. Ind. Fl. I. 329. (*U. reticulata*, Cav. Diss. VI. 335 t. 183. f. 1.; *U. viminea*, Cav. l. c. t. 184. f. 1; *U. microcarpa*, DC. Prod. I. 441; *U. ribesia*, Sm. in Rees. Cycl. 37. No. 5; DC. l. c.; *U. Swartzii*, DC. l. c.; *U. scabriuscula*, DC. l. c.).

Var. β . *SINUATA* (*U. sinuata*, L. sp. pl. 974; Roxb. Fl. Ind. III. 182; Hf. Ind. Fl. I. 329).

Var. γ . *LANOSA*, leaves larger, usually with shorter lobes and less scabrous, sometimes almost softly tomentose; involucre and calyx rather flaccid, densely tomentose.

HAB. All three forms common, especially in uncultivated places, in shrubberies, toungyas, etc., but also in leaf-shedding forests all over Burma from Chittagong and Ava down to Tenasserim up to 3000 ft. elevation; Var. α . rarer than β . and γ . Fl. Fr. ∞ .

2. *U. RIGIDA*, Wall. Cat. 1929; Hf. Ind. Fl. I. 330.

HAB. Not uncommon in the open, especially the low, forests of Pegu and Martaban; also Tenasserim, chiefly on stiff clay and laterite. Fl. Oct. to Jan.

3. *U. SPECIOSA*, Wall. Pl. As. rar. I. t. 26.

HAB. Not unfrequent in the low and mixed forests all over Pegu; also Ava. Fl. Fr. C. S.

Pavonia, Cav.*Conspectus of species.*

Sect. 1. Lebretonia. Bracteoles 5-6. Carpels indehiscent.

Flowers yellow; carpels muricate, *P. glechomifolia*.

Sect. 2. Eupavonia. Bracteoles 10 or more. Carpels deliscent.

Flowers pink; carpels unarmed, the margins slightly but sharply produced, *P. zeylanica*.

1. *P. GLECHOMIFOLIA*, A. Rich. Fl. Abyss. I. 51.; Hf. Ind. Fl. I. 330. (*Lebretonia procumbens*, Wall. Cat. 1883; Wight Ic. t. 4).

HAB. Ava. Segain. (Wall.).

2. *P. ZEYLANICA*, Willd. sp. pl. III. 838; Roxb. Fl. Ind. III. 214; Hf. Ind. Fl. I. 331.

HAB. Banks of the Irrawaddi in Ava, apparently not unfrequent.—Fl. Fr. Sept.—Jan.

All the Burmese specimens seen by me (including *P. rosea*, Wall. Cat. 1837, with hairy carpels) belong to the above species, none to *P. odorata*, Willd., for which Masters gives Birma as a habitat.

Kydia, Roxb.

1. *K. CALYCINA*, Roxb. Corom. Pl. III. t. 215 and Fl. Ind. III. 188; Wight Ic. t. 879-880: Bedd. Fl. Sylv. t. 3.; Hf. Ind. Fl. I. 348. (*K. fraterna*, Roxb. Corom. Pl. III. t. 216 and Fl. Ind. III. 189).

HAB. Not uncommon in the mixed and open forests of Pegu and Promé; also Ava. Fl. Jan.; Fr. H. S.

There really may be two different species in India, the one with smaller smooth seeds, the other with larger furrowed seeds. The indument of the Burmese plants is much more floccose, the involucre-leaflets broader; seeds, unripe, appear smooth and smaller.

Decaschistia, WA.

Conspectus of species.

Leaves beneath shortly but densely whitish tomentose; involucre much shorter than the calyx, puberulous; petals about $\frac{1}{2}$ in. long. ... *D. parviflora*.

All parts thickly tomentose; involucre nearly as long as the calyx, densely tomentose; petals nearly 2 in. long. ... *D. crassiuscula*.

D. PARVIFLORA, Kurz in Journ. As. Soc. Beng. 1870. 66.

HAB. Found in the adjoining Siamese province of Kanburi, most probably occurring also in Tenasserim. Fl. Fr. Apr. May.

1. *D. CRASSIUSCULA*, Kurz in Journ. As. Soc. Beng. 1873. 227.

HAB. Promé District (Col. Eyre).

Masters describes but does not name another large-flowered (flowers pink, 4 in. in diameter) species from Kangoon.

Hibiscus, L.

Conspectus of species.

A. Leaflets of involucre free, sometimes adnate to the calyx but not connate with one another, or altogether wanting. *

Subg. 1. *Solandra*. Involucre wanting. Herbs with small flowers.

Flowers white, on long slender pedicels, usually forming terminal racemes, ... *H. Solandra*.

Subg. 2. *Hibiscus*. Calyx regular, not spathaceous, 5-cleft, more or less persistent, surrounded by a more or less persistent involucre, the leaflets of which are either quite free or sometimes adnate to the calyx.

* Capsule rounded, obtuse or truncate.

O Capsules truncate, winged.

Velvety-pubescent; calyx and involucre tomentose; flowers large, yellow with a dark-purple eye, ... *H. vitifolius*.

O O Capsules rounded or obtuse, not winged.

Capsules glabrous; flowers white, hardly an in. in diameter, the petals reflexed; scabrous herb, ... *H. micranthus*.

Capsules hirsute; all parts, also calyx and involucre densely scurfy tomentose; involucre-leaflets 10; flowers large, white then rose-coloured; a large shrub, ... *H. mutabilis*.

As preceding, but all parts softly tomentose; involucre and calyx densely pubescent; involucre-leaflets in Burm. spec. 7, linear (in Malayan 5, ovate-lanceolate), ... *H. velustus*.

* * Capsules acuminate or acute, not winged.

× Calycine lobes 1-3-nerved, without thickened margins.

† Leaves densely and softly tomentose.

All parts, also calyx and involucre densely tomentose; pedicels shorter than the peduncles; seeds pubescent, ... *H. panduræformis*.

† † Leaves glabrous or roughish puberulous.

△ Annual herbs. Flowers yellow with dark-purple eye.

Seeds tubercled; leaves glabrous; stem and petioles prickly, ... *H. procerus*.

Seeds smooth; all parts and more especially the calyx and involucre very tubercled-hispid, ... *H. diversifolius*.

Seeds smooth; young parts densely and shortly hispid; involucre-leaflets puberulous or almost glabrous, ... *H. lunarifolius*.

•△△ Shrubs. Flowers from purple to rose-coloured and white.

Leaves glabrous, longer than the petioles.

Pedicels shorter than the petioles, ... *H. Syriacus*.

Pedicels elongate, longer than the petioles, ... *H. Rosa Sinensis*.

×× Calycine lobes with a prominent midrib and (especially when in fruit) with thickened usually indurated borders.

O Involucre-leaflets bearing on the back an oblong or linear appendage.

△ Appendage of involucre-leaflets leafy, oblong; flowers pale sulphur with crimson eye.

Flowers about 2 in. in diameter, shortly peduncled; stipules lanceolate; stems stiff-hairy and usually prickly, ... *H. furcatus*.

Flowers about an in. in diameter, on long slender peduncles; stipules large, leafy, semi-lunar; stems prickly, ... *H. Surattensis*.

△△ Appendage of involucre-leaflets linear, rarely wanting.

Flowers white or pale-sulphur with a purple eye, or purple, the calyx-lobes without a gland on the midrib, ... *H. radiatus*.

O O Involucre-leaflets entire, without any appendage.

Calyx dry, horny in fruit, the lobes prickly ciliate, with a large gland on the midrib; seeds glabrous, ... *H. cannabimus*.

Calyx fleshy, red, the lobes without prickles, usually a little hairy but soon glabrescent; seeds shortly hispid, ... *H. Subdariffa*.

Subg 3. *Abelmoschus*. Calyx spathaceous, 5- rarely 3-toothed, deciduous, surrounded by a 5- to 20-leaved free often very deciduous involucre. Seeds glabrous.

× Involucre-leaflets short and small, deciduous already before opening of the flowers.

Flowers rather small, uniform white, ... *H. ficulneus*.

×× Involucre-leaflets narrow linear, often numerous and long; flowers

large, yellow with purple eye.

O Capsules short, 5-angled

† Involucre-leaflets about 10-12.

All parts minutely scabrous; peduncles about twice as long as the capsule, slender; flowers about 1½ in. in diameter, ... *H. sagittifolius*.

All parts spreadingly setose; peduncles as long or shorter than the capsule, strong; flowers 2 to 3 in. in diameter, ... *H. Abelmoschus*.

†† Involucre-leaflets 15 to 20.

Stems hirsute; leaves lobed, tomentose and sprinkled with stiff hairs; involucre-leaflets rather persistent, ... *H. cancellatus*.

O O Capsule elongate-conical, 7-angular.

Involucre-leaflets 10; all parts slightly hairy, ... *H. esculentus*.

× × × Involucre-leaflets broad and leafy, usually large, 4 to 6; flowers yellow with purple eye. Stems setose.

O Involucre-leaflets 4.

Leaves almost glabrous; involucre-leaflets glabrous, along the borders shortly tomentose, ... *H. Manihot*.

Leaves beneath sprinkled with 3-forked short hairs; involucre-leaflets appressed pubescent and setose-ciliate, ... *H. hostilis*.

O O Involucre-leaflets 6.

Leaves hirsute; involucre-leaflets sprinkled with long stiff hairs, ... *H. pungens*.

B. Leaflets of the involucre united up to the middle or at least at the base, sometimes forming a cup-shaped involucre.

Subg. 4. *Paritium*. Trees, shrubs or woody climbers.

* Trees or erect shrubs. Seeds glabrous. Flowers large, yellow with purple eye.

Leaves deeply 3-lobed, ... *H. hastatus*.

Leaves not divided, entire or crenulate, ... *H. tiliaceus*.

* * Seeds woolly or pubescent.

† Woody climbers.

All parts velvety tomentose, leaves glabrescent above; involucre-leaflets 4-7, velvety, ... *H. scandens*.

†† Trees.

All parts tawny setose; leaves entire, tawny tomentose; involucre-leaflets 10, hirsute, ... *H. macrophyllus*.

1. *H. SOLANDRA*, L'Her. Stirp. I. 103. t. 49; Roxb. Fl. Ind. III. 197; Hf. Ind. Fl. I. 336.

HAB. Ava, Taong dong and Segain (Wall.)

2. *H. VITIFOLIUS*, L. Mant. 569; Roxb. Fl. Ind. III. 200; Hf. Ind. Fl. I. 338. (*H. truncatus*, Roxb. Fl. Ind. III. 200).

HAB. Not uncommon along borders of fields, in shrubberies, rubbishy places round villages, etc., also in the dry forests, all over Burma from Chit-tagong and Ava down to Pegu. Fl. R. and C. S.; Fr. H. S.

3. *H. MICRANTHUS*, L. f. Suppl. 308; Hf. Ind. Fl. I. 335. (*H. rigidus*, L. f. Suppl. 310; Roxb. Fl. Ind. III. 195.)

HAB. Ava, Pagha myo (Wall.).

*4. *H. MUTABILIS*, L. sp. pl. 977; Roxb. Fl. Ind. III. 201; Bot. Reg. t. 589; Hf. Ind. Fl. I. 344.

HAB. Only cultivated in gardens.

5. *H. VENUSTUS*, Bl. Bydr. 71; Miq. Fl. Ind. Bot. I/2. 155.

Var. β . BRANDISII, involucre-leaflets constantly 7, narrow linear.

HAB. Upper Tenasserim, Doyoo Kyee Pass (Brandis). Fl. Fr. March.

6. *H. PANDURIFORMIS*, Burm. Fl. Ind. 151. t. 47. f. 2; Hf. Ind. Fl. 338. (*H. tubulosus*, Cav. Diss. III. 161. t. 68. f. 2; Roxb. Fl. Ind. III. 196).

HAB. Ava (Wall.); Proine, Meaday (R. Scott). Fr. Apr.

7. *H. PROCERUS*, Wall. Cat. 2692; Hf. Ind. Fl. I. 339.

HAB. Ava (Wall.).

8. *H. DIVERSIFOLIUS*, Jacq. Ic. rar. t. 551; Roxb. Fl. Ind. III. 208; Bot. Reg. t. 381; Hf. Ind. Fl. I. 339.

HAB. Ava (Wall.).

9. *H. LUNARIFOLIUS*, Willd. sp. pl. III. 811; Wight Ic. t. 6; Hf. Ind. Fl. I. 338. (*H. pruriens*, Roxb. Fl. Ind. III. 196; *H. racemosus*, Ldl. Bot. Reg. t. 917).

HAB. Ava, Segain and towards the Taong dong (Wall.).

*10. *H. SYRIACUS*, L. sp. pl. 978; Roxb. Fl. Ind. III. 195; Bot. Mag. t. 83; Hf. Ind. Fl. I. 344. (*H. Storckii*, Seem. Flor. Vit. 17. t. 4.)

HAB. Occasionally cultivated by the Karens of Martaban.

*11. *H. ROSA SINENSIS*, L. sp. pl. 977; Roxb. Fl. Ind. III. 194; Bot. Mag. t. 158; Bot. Reg. t. 1926; Hf. Ind. Fl. I. 344.

HAB. Much cultivated in native gardens and villages and occasionally seen in neglected lands round villages. Fl. ∞ .

12. *H. FURCATUS*, Roxb. Fl. Ind. III. 204; Hf. I. 345. (*H. aculeatus*, Roxb. l. c. 206. teste Masters).

HAB. Ava, Irrawadi (Wall.); Arracan, frequent on the lower hills of Koladyne District. Fl. Octob.

13. *H. SURRATTENSIS*, L. sp. pl. 979; Roxb. Fl. Ind. III. 205; Bot. Mag. t. 1356; Wight Ic. t. 197; Hf. Ind. Fl. I. 334. (*H. heterophyllus*, Griff. Not. Dicot. 520.)

HAB. Frequent all over Burma and adjacent provinces, in the leaf-shedding forests, especially the low ones; also in savannahs and deserted tounggyas, etc. Fl. Fr. C. S.

H. aculeatus, Roxb. differs chiefly by the much smaller stipules which, however, pass into those of *H. Surrattensis*.

*14. *H. RADIATUS*, Cav. Diss. III. 150. t. 54. f. 2; Bot. Mag. t. 1911; Roxb. Fl. Ind. III. 209; Hf. Ind. Fl. I. 335. (*H. sp. Furcaria*, Griff. Not. Dicot. 521).

Var. α . corolla white or pale-sulphur with a purple eye.

Var. β . LINDLEYI (*H. Lindleyi*, Wall. Pl. As. rar. I. t. 4; Bot. Reg. t. 1395; *H. radiatus*, Bot. Mag. t. 5098 ?)

HAB. Much cultivated all over Burma from Chittagong and Ava down to Tenasserim, and often like wild in deserted toungyas. Fl. Fr. C. S.

*15. *H. CANNABINUS*, L. sp. pl. 979; Roxb. Cqrom. Pl. II. t. 190 and Fl. Ind. III. 208; Hf. Ind. Fl. I. 339.

HAB. Cultivated in toungyas of Pegu and Martaban, and often as wild in deserted oncs.

16. *H. SARDARIFFA*, L. sp. pl. 978; Hf. Ind. Fl. I. 340.

HAB. Much cultivated all over Burma from Chittagong and Ava down to Pegu, sometimes as wild in deserted toungyas. Fl. Fr. C. S.

*17. *H. FICULNEUS*, L. sp. pl. 978; Hf. Ind. Fl. I. 340. (*H. prostratus*, Roxb. Fl. Ind. III. 208; *Abelmoschus ficulneus*, WA. Prod. I. 53; Wight Ic. t. 154; *H. strictus*, Roxb. l. c. 206).

HAB. Rarely cultivated in native gardens of Pegu.

18. *H. SAGITTIFOLIUS*, Kurz in Journ. Soc. Beng., 1871, 46. (*H. Abelmoschus*, var. α . *multiformis*, Mast. in Hf. Ind. Fl. I. 342; *H. hastatus*, Cav. Diss. III. 144. t. 50 f. 1 ? non Linn. f.).

HAB. Ava, Meaong (Wall.); Pegu (Brandis). Fl. Sept.

19. *H. ABELMOSCHUS*, L. sp. pl. 980; Roxb. Fl. Ind. III. 202; Griff. Not. Dicot. 541 ?; Hf. Ind. Fl. I. 342. (*Abelmoschus moschatus*, Moench; Wight Ic. t. 399; *Abelmoschus pseudo-Abelmoschus*, Walp. Rep. I. 308).

HAB. Not unfrequent in the mixed, especially the upper-mixed, forests of Arracan and Pegu; also Tenasserim, Moulmein; Ava, Segain. Fl. Fr. Nov.—Jan.

20. *H. CANCELLATUS*, L. f. Suppl. 311; Roxb. Fl. Ind. III. 201; Hf. Ind. Fl. I. 342. (*Abelmoschus crinitus*, Wall. Pl. As. rar. I. 39. t. 44).

HAB. Not unfrequent in the dry forests of Promo and Ava; also in the low forests of the Irrawadi zone, Pegu. Fr. January.

Only the form figured by Wallich occurs in Burma, the other with overlapping leaf-bases, more obtuse lobes, and different tomentum seems to be restricted to Hindustan.

*21. *H. ESCULENTUS*, L. sp. pl. 980; Cav. Diss. III. t. 61. f. 2; Hf. Ind. Fl. I. 343. (*Hibiscus longifolius*, Wild. sp. pl. III. 827; Roxb. Fl. Ind. III. 210).

HAB. Cultivated in Burma (accord. Revd. F. Mason).

*22. *H. MANIHOT*, L. sp. pl. 980; Bot. Mag. t. 1702 and t. 3152; Hf. Ind. Fl. I. 341. (*H. pentaphyllus*, Roxb. Fl. Ind. III. 212; *Abelmoschus Manihot*, Walp. Rep. I. 311).

HAB. Rarely cultivated by natives in Pegu.

23. *H. HOSTILIS*, Wall. ap. Mast. in Hf. Ind. Fl. I. 342.

HAB. Not uncommon in the upper mixed forests of the Pegu Yomah ; also Ava (Wall.) Fl. Fr. C. S.

24. *H. FUNGENS*, Roxb. Fl. Ind. III. 213 ; Hf. Ind. Fl. I. 341.

HAB. Upper mixed forests of the northern parts of the Pegu Yomah at about 1200 to 2000 ft. elevation. Fr. C. S.

*25. *H. HASTATUS*, L. f. Suppl. 310 (non Cav.) (*H. tricuspis*, Cav. Diss. III. 152. t. 55. f. 2 ; Roxb. Fl. Ind. III. 202 ; Hf. Ind. Fl. I. 344).

HAB. Rarely cultivated in gardens. Fl. R. S.

26. *H. TILIACEUS*, L. sp. pl. 976 ; Roxb. Fl. Ind. III. 192 ; Hf. Ind. Fl. I. 343. (*Paritium tiliaceum*, A. Juss. in St. Hil. Fl. Bras. I. 198 ; Wight Ic. t. 7 ; Griff. Not. Dicot. 523.)

Var. β . *TORTUOSUS*, Mast. in Hf. l. c. (*H. tortuosus*, Roxb. Fl. Ind. III. 192 ; Bot. Reg. t. 232).

HAB. Common in the beach and tidal forests all along the shores from Chittagong down to Tenasserim and the Andamans, ascending the rivers as far as the tidal waves. Fl. Fr. ∞ .

27. *H. MACROPHYLLUS*, Roxb. Hort. Beng. 1814. 51 ; Wall. Pl. As. rar. I. 44. t. 51 ; Hf. Ind. Fl. I. 337. (*H. vulpinus*, Rwdt. Cat. Buitenz. 88 ; Miq. Fl. Ind. Bat. I/2. 157 ; *H. spathaceus*, Bl. Bydr. 72 ; *H. setosus*, Roxb. Fl. Ind. III. 193.)

HAB. Frequent in the tropical forests all over Burma from Chittagong and Martaban down to Tenasserim. Fl. Fr. R. S.

If the principle of the priority of the name first accompanied by a description be adhered to, Blume's name will have to be adopted. Unlike Wallich, Roxburgh described and figured the plants that he named, and unfortunate circumstances beyond his control and finally death prevented their publication : hence I consider that his *Hortus Benghalensis* claims priority.

28. *H. SCANDENS*, Roxb. Fl. Ind. III. 200 ; Hf. Ind. Fl. I. 337.

HAB. Frequent in the tropical forests of Martaban. Fl. Fr. March, Apr.

Thespesia, Corr.

Conspectus of species.

All younger parts and unripe capsules covered with rusty coloured scales ; leaves glabrous ; a tree, *T. populnea*.

All younger parts and usually the leaves beneath shortly stellate tomentose ; unripe capsules densely hirsute, a meagre shrub, *T. Lampros*.

1. *TH. POPULNEA*, Corr. Ann. Mus. IX. 290 ; Wight Ic. t. 8 ; Hf. Ind. Fl. I. 345 ; Bedd. Fl. Sylv. t. 63. (*Hibiscus populneus*, Roxb. Fl.

Ind. III. 190; *Hibiscus populneoïdes*, Roxb. l. c. 191; *Thesp. macrophylla*, Bl. Bydr. 78; Miq. Fl. Ind. I/2. 151).

HAB. Common in the beach and tidal forests all along the shore from Chittagong down to Tenasserim and the Andamans; Ava, Bhamo and Sabado (J. Anderson). Fl. Sept. Fr. March, May.

The occurrence of this saltloving tree in Ava is unique and requires explanation. Brine springs are numerous in Prome and Ava, and may possibly account for such an exceptional re-appearance of a sea-shore plant in the interior of Burma.

2. TH. LAMPAS, Dalz. in Dalz. and Gibs. Bombay Fl. 19; Hf. Ind. Fl. I. 345. (*Hibiscus Lampas*, Cav. Diss. III. 154. t. 56. f. 2; Roxb. Fl. Ind. III. 197; Wight Ic. t. 5; *II. tetralocularis*, Roxb. l. c. 198?; *Azanza Zollingeri*, Alef. in Bot. Zeit. 1861. 298).

HAB. Frequent in all leaf-shedding forests, especially the mixed ones, also in savannahs; all over Burma. Fl. Fr. C. & H. S.

Gossypium, L.

Conspectus of species.

Annual; seeds free, clothed with firmly adhering silky down, ... *G. herbaceum*.

Shrubby; perennial; seeds black, free or cohering, devoid of adhering pubescence, .. *G. Barbádense*.

*1. *G. HERBACEUM*, L. sp. pl. 975; Roxb. Fl. Ind. III. 184; Royle Ill. Him. Pl. 98. t. 23. f. 1; Wight Ic. t. 10; Hf. Ind. Fl. I. 346.

Var. *α. HERBACEUM*, (*G. herbaceum*, L. l. c.; *G. hirsutum*, Roxb. Fl. Ind. III. 187; *G. Barbádense*, Wight Ill. t. 28/c.) lobes of leaves acuminate. Var. *β. hirsutum*. Mast. in Hf. l. c. (*G. hirsutum*, L. sp. pl. 975; DC. Prod. I. 456; *G. obtusifolium*, Roxb. Fl. Ind. III. 183; *G. herbaceum*, Wight Ic. t. 9.), leaves with usually blunt lobes, the upper ones often undivided, with or without a gland on the midrib beneath; involucre-leaflets entire or serrate; capsules when ripe green; cotton white.

HAB. Var. *α.* and *β.* much cultivated all over Burma, and often seen as wild in deserted toungyas and neglected lands. Fl. Fr. C. and H. S.

*2. *G. BARBADENSE*, L. sp. pl. 975; Roxb. Fl. Ind. III. 187; Hf. Ind. Fl. I. 347. p. p.

HAB. Rarely seen in gardens in Pegu.

Bombax, L.

Conspectus of species.

Leaflets on a 10 to 12 lin. long petiolule; staminal bundles consisting of 15 to 20 strong and thick filaments, *B. Malabaricum*.

Leaflets decurrent on the short 2 to 3 lin. long petiolule; staminal bundles consisting of 50 or more long filiform filaments, *B. insigne*.

1. *B. MALABARICUM*, DC. Prod. I. 479; Bedd. Fl. Sylv. Madr. t. 82; Hf. Ind. Fl. I. 249. (*Salmalia Malabarica*, Schott. Melet. 35; *B. heptaphylla*, Cav. Diss. V. 296; Roxb. Corom. Pl. III. t. 247 and Fl. Ind. III. 167; Wight Ill. t. 29. a. b.).

HAB. Frequent in all leaf-shedding forests, especially the mixed ones, all over Burma from Chittagong and Ava down to Tenasserim. Fl. H. S. Fr. C. S.

2. *B. INSIGNE*, Wall. Pl. As. rar. I. 71. t. 79 and 80; Hf. Ind. Fl. I. 349.

HAB. Frequent in the upper mixed forests of the Pegu Yomah and the Andamans; also Ava. Fl. H. S. Fr. C. S.

Eriodendron, DC.

1. *E. PENTANDRUM* (*Bombar pentandrum*, L. sp. pl. 989; Cav. Diss. V. 293. t. 151; Roxb. Fl. Ind. III. 165; *E. anfractuosum*, DC. Prod. I. 479; Wight Ic. t. 400; Griff. Not. Dicot. 533; Hf. Ind. Fl. I. 350).

HAB. Rare (one tree only seen) in the coast forests of South Andaman; here and there cultivated in Pegu and Tenasserim.

One of those trees that are stated to be very frequent in the Indian jungles, but I myself have never succeeded in seeing it in a truly wild state, although the loftiness of the tree and the decussate ternation of its branches would render it recognizable from a long distance.

Durio, L.

1. *D. ZIBETHINUS*, L. sp. pl. 698; Kœn. in Trans. Linn. Soc. VII. 266; t. 14—16; Roxb. Fl. Ind. III. 399; Griff. Not. Dicot. 528. t. 596; Hf. Ind. Fl. I. 351.

HAB. Tenasserim. Fr. May, June.

Helfer writes in his second report on the resources of Tenasserim: "This tree does not grow so far north as Moulmein, some few trees excepted which are grown as a rarity on the island of Beloo. Its sphere begins at Tavoy; large plantations occur to the E. of Mount Burney, and very fine specimens in the valley of Taunbiaun. Lower down on the Tenasserim, the tree begins to grow almost spontaneously, and in lat. 14° it forms large forests."

The Burmese specimens in Dr. Brandis' herbarium, although destitute of corolla, do not differ from the Malayan durian, and the calyx is the same in size as well as in shape.

STERCULIACEÆ.

Conspectus of species.

Trib. I. STERCULIÆ. Flowers unisexual or polygamous. Petals none, Anthers 5-15, sessile, surrounding the stalked ovary or in males the top of a shorter or longer column, or shortly polyadelphous. Mature carpels distinct, sessile or stalked.

* Anthers irregularly clustered, numerous. Fruit dehiscent.

1. *STERCULIA*. Ovules 2 or more in each cell. Carpels follicular.

* * Anthers 5, in a ring. Carpels indehiscent.

2. *HERITIERA*. Ovules solitary. Carpels often of a firm texture.

Trib. II. HELICTEREEÆ. Flowers hermaphrodite. Petals deciduous. Anthers 5-15, sessile or on short filaments, situated on the margin of the cup-like dilated summit of the column and usually alternating with staminods.

3. *HELICTERES*. Anther-cells divaricate or confluent into one. Fruit a capsule, sometimes twisted. Seeds not winged.

4. *PTEROSPERMUM*. Anther-cells parallel. Capsule woody, terete or 5-angular. Seeds winged.

Trib. III. ERIOLÆNEÆ. Flowers hermaphrodite. Petals deciduous. Anthers numerous on the outside of the tubular or conical column from the middle to the top. Staminods none.

5. *ERIOLENA*. Capsules woody, 5-valved.

Trib. IV. DOMBEYEEÆ. Flowers hermaphrodite. Petals usually persistent, flat. Anthers 10 to 20, rarely 5, united into a short cup at or near the top of the column, the cells parallel. Staminods 5 or none.

× Anthers 15, rarely 10.

6. *PENTAPETES*. Bracteoles caducous. Sepals herbaceous. Ovary-cells with several ovules. Style simple.

× × Anthers 5.

7. *MELHANIA*. Bracteoles 3, persistent. Stamens united into a cup, with 5 intervening elongate staminods.

Trib. V. HERMANNIEÆ. Flowers hermaphrodite. Petals marcescent, flat. Stamens 5, shortly united or rarely tubular at base only. Staminods usually none.

× Ovary 5-celled.

8. *MELOCHIA*. Capsules almost globular. Seeds wingless. Herbs or undershrubs.

9. *VISENIA*. Capsules deeply 5-lobed. Seeds winged at their extremities. Trees.

× × Ovary 1-celled

10. *WALTHERIA*. Calyx campanulate. Staminods none.

Trib. VI. BUETTNERIEÆ. Flowers hermaphrodite. Petals concave at base, usually appendaged at top. Anthers 5-15, rarely numerous, introrse, the filaments united into a shorter or longer tube, solitary or in groups alternating with the staminods.

O Anthers by 2-4 alternating with a staminod.

11. *ABROMA*. Petals with a clawed ovate blade. Capsule 5-winged.

12. *GUAZUMA*. Petals clawed, with a linear 2-cleft blade. Fruit globular, woody tubercled.

13. *LEPTONYCHIA*. Petals concave, not clawed. Filaments long, only at base connate, alternating by 2 with the short staminods, at the back augmented by a series of subulate staminods.

O O Anthers singly alternating with the staminods.

14. *BUETTNERIA*. Petals cucullate at the clawed base. Staminods short and blunt. Capsules woody, variously armed.

Sterculia, L.

Conspectus of species.

Subg. 1. Sterculia. Seeds without wings, 2 or more along the suture of the coriaceous carpels, never inserted at the base.

* Leaves digitate.

- Leaves glabrous; calyx rather large, the lobes spreading, ... *St. fetida*.
 Leaves canescent tomentose beneath; calyx small, the lobes conniving, short,
 : ... *St. versicolor*.

* * Leaves palmately lobed or cut. Leaf-shedding trees.

- Carpels densely covered with stiff frugile hairs; flowers small, ... *St. urens*.
 Carpels shortly tomentose from stellate hairs, .. *St. villosa*.
 Carpels densely covered with stiff short hairs, glabrescent; flowers nearly $\frac{3}{4}$ in. in
 diameter, *St. ornata*.

* * * Leaves all entire. Small evergreen trees or meagre shrubs.

O Leaves quite glabrous.

- X Calyx-lobes not spreading, almost erect or more usually conniving with their tips.

- Calyx shortly tubular, striate, the lobes of the length of the tube, ... *St. longifolia*.

X X Calyx almost rotate.

- Calyx lobes from a broader base linear, very long and somewhat twisted, ... *St. coccinea*.

O O Leaves more or less tomentose or puberulous, at least beneath.

- X Flowers more than $\frac{1}{2}$ in. long, in simple brown tomentose racemes.

- Leaves beneath and petioles softly rusty pubescent, ... *St. rubiginosa*.

X X Flowers in panicles.

- Leaves tomentose; calyx-lobes free and spreading; flowers long-pedicelled,

... *St. angustifolia*.

- Leaves beneath minutely stellate-puberulous; calyx-lobes short and connivent; flowers shortly pedicelled, *St. parviflora*.

Subg. 2. Firmiana. Calyx tubular. Seeds without wings, Carpels chartaceous and expanded leaflike, bearing 1 or 2 seeds along the marginal sutures at about $\frac{1}{2}$ of their length.

- Leaves more or less lobed, occasionally almost entire, glabrous or puberulous beneath; calyx about 8-9 lin. long, *St. colorata*.

- Leaves very large, much lobed, pubescent beneath; calyx about 1 to $1\frac{1}{2}$ in. long, ... *St. fulgens*.

Subg. 3. Scaphium. (incl. *Pterocymbium* and *Carpophyllum*). Calyx more or less campanulate. Seeds without wings, solitary, laterally adnate to the base of the boat-shaped chartaceous or membranous follicles.

* Follicles produced below at about the middle into an additional bluntish sac-like lobe.

- Leaves more or less tomentose or puberulous beneath; calyx campanulate, green, ... *St. campanulata*.

* * Follicles not produced into an additional lobe.

- Leaves coriaceous, glabrous, glossy; calyx almost rotate, yellowish, ... *St. scaphigera*.

Subg. 4. Pterygota. Seeds numerous, winged along their upper end, enclosed in a woody large follicle.

- Leaves entire, glabrous, 5-nerved at base; follicles as large as the fist, ... *St. alata*.

1. *ST. FETIDA*, L. sp. pl. 1431; Roxb. Fl. Ind. III. 154; Wight Ic. t. 181 and 364; Hf. Ind. Fl. I. 354.

HAB. Not unfrequent in the upper mixed forests of the Pegu Yomah. Fl. Apr. May; Fr. Febr. March.

2. *ST. VERSICOLOR*, Wall. Pl. As. rar. I. 48. t. 59; Hf. Ind. Fl. I. 355.

HAB. Ava, on limestone hills on the right side of the Irrawaddi near Segain (Wall.) Fl. Octob.

3. *ST. URENS*, Roxb. Corom. Pl. I. t. 24 and Fl. Ind. III. 145; Hf. Ind. Fl. I. 355.

HAB. Not unfrequent in the drier upper mixed forests of the Pegu Yomah and Martaban; and in the mixed dry forests of Prome; also Tenasserim. Fr. March.

4. *ST. VILLOSA*, Roxb. Fl. Ind. III. 153; Hf. Ind. Fl. I. 355.

HAB. Frequent in the upper mixed forests of the Pegu Yomah and Martaban; Tenasserim; Andamans. Fl. H. S.; Fr. Begin of R. S.

5. *ST. ORNATA*, Wall. ap. Voigt Hort. Calc. 105; Kurz in Journ. As. Soc. Beng. 1873. 228.

HAB. Not unfrequent in the tropical forests of the Pegu Yomah and Martaban down to Tenasserim. Fl. Febr.; Fr. March, Apr.

6. *ST. LONGIFOLIA*, Vent. Malin. II. No. 91. in adnot.; DC. Prod. I. 482; Miq. Fl. Ind. Bat 1/2. 173. (*St. striatiflora*, Mast. in Hf. Ind. Fl. I. 356).

HAB. Birma (Griff. 586); probably Tenasserim.

7. *ST. COCCINEA*, Roxb. Fl. Ind. III. 151; and Hook. Bot. Misc. I. 286; Hf. Ind. Fl. I. 357.

HAB. Frequent in the tropical forests of the Pegu Yomah and Martaban down to Tenasserim. Fl. March; Fr. Apr.

Masters refers my Pegu specimens to a species which he calls *St. lævis*, Wall., but my plant is certainly Roxburgh's.

8. *ST. RUBIGINOSA*, Vent. Hort. Malin. II. 91 in adn.; Hf. Ind. Fl. I. 358.

HAB. Birma (teste Masters).

9. *ST. ANGUSTIFOLIA*, Roxb. Fl. Ind. III. 148; DC. Prod. I. 482; Walp. Rep. V. 100.

Var. α . *ANGUSTIFOLIA*, leaves on petioles 8 to 10 lin. long, lanceolate or broadly lanceolate, acuminate.

Var. β . *MOLLIS* (*St. mollis*, Wall. Cat 1131; Walp. Rep. V. 101), leaves obovate oblong, on petioles 4 to 5 lin. long, shortly acuminate, rounded at the narrowed base; tomentum almost velvety; pedicels much shorter.

HAB. Both varieties in Tenasserim (Wall. Falc. Helf.) Fl. Febr.; Fr. Apr.

10. *ST. PARVIFLORA*, Roxb. Fl. Ind. III. 147; Hf. Ind. Fl. I. 359.

HAB. Andamans, in the coast-forests. Fr. Apr. May.

My specimens being in fruit only the identification is somewhat doubtful, but they agree otherwise with Malacca specimens. Masters mentions *St. guttata*, Roxb. as growing on the Andamans.

11. *ST. COLORATA*, Roxb. Corom. Pl. I. t. 23 and Fl. Ind. III. 146; Hook. Ic. pl. t. 143; Hf. Ind. Fl. I. 359.

HAB. Frequent in all leaf-shedding forests all over Burma from Chittagong and Ava down to Tenasserim and the Andamans. Fl. H. S.; Fr. H. and begin of R. S.

12. *ST. FULGENS*, Wall. Cat. 1135 (*Firmiana colorata*, β . *fulgens*, R. Br. and Benn. in Horsf. Pl. Jav. rar. 235; Walp. Rep. V. 104).

HAB. Ava, Taong dong; Tenasserim, Moulmein (Wall.)

I know not what Masters describes under the above name, unless it be the N. W. Indian *St. pallens*, Wall. ap. Voigt Cat. II. Bot. Calc. 105, a totally different tree with pale yellowish softly tomentose smaller and more campanulate flowers and different leaves.

13. *ST. CAMPANULATA*, Wall. ap. Voigt. Hort. Calc. 105; Kurz in Flora 1872. 495.; Hf. Ind. Fl. I. 362. (*Pterocymbium Javanicum*, R. Br. in Horsf. Pl. Jav. rar. 219. t. 45; Miq. Fl. Ind. Bat. 1/2. 179).

HAB. Frequent in the tropical forests along the eastern slopes of the Pegu Yomah and Martaban. Fl. March; Fr. Apr.

14. *ST. SCAPHIGERA*, Wall. Cat. 1130; Hf. Ind. Fl. I. 361. (*Scaphium Wallichii*, Schott and Endl. Melet. 33; Walp. Rep. V. 104; *Carpophyllum macropodum*, Miq. Suppl. Fl. Sumatr. 401).

HAB. Frequent in the tropical forests along the eastern and central slopes of the Pegu Yomah and Martaban; also Tenasserim. Fl. Febr. March; Fr. March, Apr.

15. *ST. ALATA*, Roxb. Corom. Pl. III. 84. t. 287 and Fl. Ind. III. 182; Hf. Ind. Fl. I. 360. (*St. Heynii*, Bedd. Fl. Sylv. t. 230).

HAB. Frequent in the tropical forests all over Chittagong, Pegu and Martaban down to Tenasserim; also on the Andamans. Fl. Febr. March, Fr. Apr. May.

Doubtful species.

1. *ST. LINGULIFOLIA*, Mast. in Hf. Ind. Fl. I. 357.

HAB. Tenasserim, Tavoy (Parish).

2. *ST. ENSIFOLIA*, Mast. in Hf. Ind. Fl. I. 359.

HAB. Tenasserim, Mergui (Griff.)

Heritiera, Ait.

★ Conspectus of species.

* Carpels glossy or at least smooth, brown; leaves shortly petioled.

Leaves usually cordate or rounded at base; carpels strong-crustaceous, obliquely ovoid with a sharp keel pointed at the summit, *II. Tothila*.

Leaves usually narrowed at base; carpels fibrous-woody under the thin bladdery epicarp, obliquely and broadly depressed, the keel at the summit broad and almost wing-like,

... *H. minor*.

* * Carpels sea-green or grey, rough and corky-tubercled; leaves long petioled. Carpels obliquely ovoid, keel indistinct, at the extremity produced into a thick narrow wing-like appendage, *H. macrophylla*.

1. *H. TOTHILA*, (*H. littoralis*, Dry. in Ait. Hort. Kew. III. 546; Roxb. Fl. Ind. III. 142; DC. Prod. I. 63; *Balanopteris Tothila*, Gærtn. Fr. II. t. 99; Rhæde Hort. Mal. VI. t. 21).

HAB. Frequent in the tidal forests all along the sea-shore from Chittagong down to Tenasserim and the Andamans. Fl. Apr. May; Fr. May.

2. *H. MINOR*, Lamk. Diet. III. 229; DC. Prod. I. 484; Roxb. Fl. Ind. III. 142. (*H. fomes*, Buch. in Sym. Ava Emb. 1800. t. 28; Hf. Ind. Fl. I. 363; *Balanopteris minor*, Gærtn. Fr. II. 1791. t. 98. f. 2; *H. littoralis*, Griff. Not. Dicot. 532. t. 585. f. 3).

HAB. Frequent in the tidal forests all along the Burmese shores from Chittagong down to Tenasserim, ascending the rivers as far as the tidal waves. Fl. Febr. Jun.; Fr. R. S.

3. *H. MACROPHYLLA*, Wall. ap. Voigt Hort. Calc. 103; Kurz in Journ. As. Soc. Beng. 1873. 61. and in Trim. Journ. Bot. 1874. 66. fig. 7.

HAB. Upper Tenasserim, at the foot of a hill a mile above Troglā (Wall. Cat. 1162).

Helicteres, L.

Conspectus of species.

Sect. 1. Spirocarpæa. (*Isora*, Schott and Endl.). Carpels spirally twisted; leaves unequally serrate.

Calyx about $\frac{1}{2}$ in. long or longer, *H. Isora*.

Sect. 2. Orthocarpæa. (*Oudemansia*, Miq.). Carpels straight or nearly so.

* Calyx about $\frac{1}{2}$ in. long or longer. Leaves unequally serrate or toothed.

Calyx laxly stellate-woolly and viscid, *H. viscida*.

Calyx shortly scurvy tomentose, *H. hirsuta*.

* * Calyx only 2 or 3 lin. long.

O Carpels firmly cohering forming a densely villous-echinate apiculate or obtuse capsule. Leaves entire or obtusely serrate, shortly whitish-tomentose beneath.

Stems tawny tomentose; leaves sprinkled above with stellate hairs, blunt or acute,

... *H. obtusa*.

Stems glabrescent; leaves glabrous above, acuminate, *H. lanceolata*.

O O Carpels loosely cohering, with the points all free, shortly hairy echinate. Leaves never whitish pubescent beneath, serrate.

Flowers in short axillary racemes, *H. plebeja*.

Flowers in elongated slender racemes usually much longer than the pubescent leaves, ... *H. elongata*.

1. *H. ISORA*, L. sp. pl. 1366; Roxb. Fl. Ind. III. 143; Wight Ic. t. 180; Bot. Mag. t. 2061; Hf. Ind. Fl. I. 365.

HAB. Burmah (accord. Revd. Dr. F. Mason.)

2. *H. VISCIDA*, Bl. Bydr. 79; Walp. Rep. I. 334. (*Oudemansia viscida*, Miq. Fl. Ind. Bat. I/2. 171; *H. spicata*, var. *lanigera*, Mast. in Hf. Ind. Fl. I. 366).

HAB. Ava, Taong dong (Wall.)

3. *H. HIRSUTA*, (Lour. Fl. Coch. II. 648 ?); Bl. Bydr. 80. (*Oudemansia hirsuta*, Miq. Fl. Ind. Bat. I/2. 171; *H. spicata*, Colebr. in Roxb. Hort. Beng. 97; G. Don. Gen. Syst. I. 507; Walp. Rep. I. 332; *H. oblonga*, Wall. ap. G. Don. l. c. Walp. Rep. I. 332 and II. 794 and Ann. IV. 320).

Var. α . *SPICATA*, (*H. spicata*. Coleb. l. c.).

Var. β . *OBLONGA*, (*H. oblonga*, Wall. l. c.; *H. vestita*, Wall. Cat. 1844).

HAB. Var. β . Tenasserim, from Moulmein to Tavoy. Fl. March.

4. *H. OBTUSA*, Wall. Cat. 1184; Kurz in Journ. As. Soc. Beng. 1873. 62; Hf. Ind. Fl. I. 366.

HAB. Tenasserim, from Moulmein to Mergui; Pegu (Macl. teste Mast.); Andamans (V. Ball.) Fl. June; Fr. Jan. to Apr.

This is evidently a near ally to *H. virgata*, Wall. which some authors incorrectly combine with *H. Javensis*, Hassk. (= *Oudemansia integerrima*, Miq, and *H. lanceolata*, DC.). The Chinese *H. angustifolia*, L. (*H. virgata*, Wall.) differs greatly by the small stellate-velvety-tomentose capsules. Also the shape and nervature of the leaves and the indumentum of the flowers appear to me different. Masters gives Mergui as a habitat for it, but he evidently has two or three species in view.

5. • *H. PLEBEJA*, Kurz in Journ. As. Soc. Beng. 1870. 67; Hf. Ind. Fl. I. 366. (*H. glabriuscula*, Wall. Cat. 1185, nomen nudum; Hf. Ind. Fl. I. 366).

HAB. Frequent in the mixed, especially the upper mixed, forests of Arracan, Pegu and Martaban, up to 3000 ft. elevation; also Ava. Fl. Oct. Sept.; Fr. Jan. Febr.

The species is also frequent in the Sikkim Terai.

6. *H. ELONGATA*, Wall. Cat. 1845; Hf. Ind. Fl. I. 365.

HAB. Ava, Taong-dong etc.

Hardly more than an elongate-racemed variety of the preceding.

Pterospermum, Schreb.

Conspectus of species.

* Capsules distinctly 5-cornered. Leaves large and broad.

O Stipules and bracteoles pinnatifid.

Calyx lobes 3-4 in. long; style towards the base villous, ...

O O Stipules...; bracteoles entire.

... an avenue-tree.

Calyx-lobes $1\frac{1}{2}$ -2 in. long; style glabrous, *...P. aceroides*.

* * Capsules terete or nearly so.

O Leaves semi-sagittate at base; stipules pinnatifid.

Flowers 3 in. long or longer; bracteoles large, divided into several many-cleft and jaggy lobes, forming an involucre, *...P. semisagittatum*.

O O Leaves never semi-sagittate, usually small, entire or shortly lobed; stipules small, entire or 2-3-cleft; flowers not above 2 in. long.

† Pedicels much longer than the petioles.

Leaves usually greyish or whitish tomentose beneath, acuminate; stipules and bracteoles 2-3- rarely 5-cleft. Capsules greyish or whitish velvety, ... *...P. lanceafolium*.

† † Pedicels short, about the length of the petioles or rarely a little longer.

Leaves entire, acuminate, beneath rusty coloured (rarely greyish) tomentose; stipules and bracteoles linear-subulate, with a cucullate basal appendage; capsules brown scurvy-tomentose, glabrescent, *...P. cinnamomeum*.

Leaves usually small; stipules and bracteoles entire, lanceolate, ... *...P. Blumeianum*.

1. *P. ACERIFOLIUM*, Willd. sp. pl. III. 729; Roxb. Fl. Ind. III. 158; Bot. Mag. t. 620; Wight Ic. t. 631; Hf. Ind. Fl. I. 368. p. p.

HAB. Frequent in the tropical and moister upper mixed forests along chougns all over Burma from Chittagong and Ava down to Tenasserim and the Andamans. Fl. H. S.; Fr. C. S.

2. *P. ACEROIDES*, Wall. Cat. 1171; Kurz in Journ. As. Soc. Beng. 1873. 62.

HAB. Tenasserim, and Andamans, in tropical forests. Fl. II. S.

Pt. diversifolium, Bl. appears to be an intermediate form between *Pt. acerifolium* and *Pt. aceroides*, having the flowers and styles of the former but smaller, and the bracteoles of the latter.

3. *PT. SEMISAGITTATUM*, Roxb. Hort. Beng. 50 and Fl. Ind. III. 160; Hf. Ind. Fl. I. 368.

HAB. Frequent in the mixed and dry forests all over Burmah from Chittagong and Ava down to Tenasserim. Fl. H. S.; Fr. C. S.

4. *PT. LANCEAFOLIUM*, Roxb. Fl. Ind. III. 163; Hf. Ind. Fl. I. 368.

HAB. Chittagong; Tenasserim, Tavoy (Wall. teste Mast.)

5. *P. CINNAMOMEUM*, nov. sp.

HAB. Not unfrequent in the tropical forests of Martaban; also Tenasserim. Fr. March.

I attempted to identify the above species with *Pt. fuscum*, Korth. when I had only fruits, but Khasya flowering specimens shew its complete distinctness. Some Khasya specimens in leaf distributed from Kew under the name *Pt. lanceafolium* belong here. It is nearest to *P. rubiginosum*.

Flowers in cldr. *BLUMEANUM*, Korth. Ned. Kruidk. Arch. I. 311; Miq. Fl.

191.

in (Helf. 569).

Eriolaena, DC.

1. *E. CANDOLLEI*, Wall. Pl. As. rar. I. 51. t. 64; Hf. Ind. Fl. I. 370.

HAB. Not unfrequent in the dry and low, rarely in the mixed, forests of Prome and Ava down to Martaban and Pegu. Fl. H. S.; Fr. C. S.

Pentapetes, L.

1. *P. PHENICEA*, L. sp. pl. 958; Roxb. Fl. Ind. III. 157; Bot. Reg. t. 525; Hf. Ind. Fl. I. 371. (*Eriorhaphis punicea*, Miq. Pl. Jungh. I. 289).

HAB. In cultivated plains, along rice-fields, etc., in Pegu, Ava and Prome. Fl. R. S.

Melhania, Forsk.

1. *M. HAMILTONIANA*, Wall. Pl. As. rar. I. 69. t. 77; Walp. Rep. I. 349; Hf. Ind. Fl. I. 372.

HAB. Ava, frequent along the sandy dry banks of the Irrawaddi; also Taong-dong (Wall.). Fl. Sept. Oct.; Fr. Nov.

Melochia, L.

1. *M. CORCHORIFOLIA*, L. sp. pl. 944; Roxb. Fl. Ind. III. 139; Hf. Ind. Fl. I. 374.

HAB. Common as well in cultivated lands, waste places around villages, long-grassed pastures, etc., as in the leaf-shedding forests, all over Burma and adjacent provinces. Fl. Fr. Sept. to Octob.

Visenia, Houtt.

1. *V. INDICA*, Houtt. Syst. Linn. VI. 287. t. 46; Miq. Fl. Ind. Bat. 1/2. 189. (*V. umbellata*, Bl. Bydr. 88; Wight Ic. t. 509; *Riedleia velutina*, DC. Prod. I. 491; *Melochia velutina*, Bedd. Fl. Sylv. t. 5; Hf. Ind. Fl. I. 374).

HAB. Rather rare in the tropical forests of Pegu, Martaban and Tenasserim (Brandis). Fl. R. S.

Waltheria, L.

1. *W. AMERICANA*, L. sp. pl. 941; DC. Prod. I. 492. (*W. Indica*, L. l. c. 941; Hf. Ind. Fl. I. 374).

HAB. Not uncommon on the lower hills of the Irrawaddi valley from Ava (Segain) to Prome. Fl. Sept. Oct.

Guazuma, Plum.

*1. *G. TOMENTOSA*, H. B. K. Nov. Gen. V. 320; Wight Ill. t. 31; Bedd. Fl. Sylv. Madr. t. 107; Hf. Ind. Fl. I. 375.

HAB. An American tree sometimes seen planted as an avenue-tree. Fl. R. S.; Fr. C. S.

Leptonychia, Turcz.*Conspectus of species.*

Outer staminods 15, the inner staminods ciliate; capsule 1-celled, rugoso, ...*L. glabra*.
 Outer staminods 10, the inner not ciliate; ovary and capsule 3-5-celled and lobed, the
 latter minutely tubercled,*L. heteroclita*.

1. *L. GLABRA*, Turcz in Bull. Mosc. 1858. 222; Hf. Ind. Fl. I. 379.
 excl syn.

HAB. Tenasserim (Helf. 658); Moulmein (Lobb. teste Mast.).

2. *L. HETEROCLITA*, Kurz in Journ. As. Soc. Beng. 1870. 67. excl.
 syn. Turcz. (*Grewia heteroclita*, Roxb. Fl. Ind. II. 590; *Binnendykia*
trichostylis, Kurz in Tydsch. Nat. Ver. Ned. Ind. ser. 3. III. 164; *L.*
moacurroides, Bedd. Fl. Sylv. Madr. t. 114; Hf. Ind. Fl. I. 379; *Grewia*
acuminata, Bedd. in Linn. Trans. XXV. 210 ?; Hf. Ind. I. 393 ?).

HAB. South Andaman, in tropical forests.

Buettneria, L.*Conspectus of species.*

× Leaves cordate-oblong, entire.

Capsules large, greyish velvety, covered with strong woody prickles, ...*B. aspera*.

× × Leaves more or less lobed or angular. Capsules the size of a cherry
 More or less roughish stellate-tomentose; capsules densely covered with brown setose
 flexible bristles,*B. pilosa*.
 Glabrous or almost so; capsules covered with long stiff smooth bristles, *B. Andamanensis*.

1. *B. ASPERA*, Colebr. ap. Wall. in Roxb. Fl. Ind. ed. Car. II. 383;
 Hf. Ind. Fl. I. 377.

HAB. Not unfrequent in the tropical forests from Pegu and Martaban
 down to Tenasserim and the Andamans. Fl. Apr. May.

2. *B. PILOSA*, Roxb. Fl. Ind. I. 618; Hf. Ind. Fl. I. 377.

HAB. Frequent in tropical and mixed forests all over Burma and adjacent
 provinces. Fr. C. S.

3. *B. ANDAMANENSIS*, Kurz in Andam. Rep. App. B. p. 3. and
 Journ. As. Soc. Beng. 1871. 47; Hf. Ind. Fl. I. 377.

HAB. Frequent in the coast forests of South Andaman; also Upper
 Tenasserim, along the Thoungyeen and Attaran rivers (Brandis); Moul-
 mein (Lobb). Fr. H. S.

Doubtful species.

1. *B. CRENULATA*, Wall. Cat. 1150; Hf. Ind. Fl. I. 376.

HAB. Pegu (McLelland); Tenasserim, Attaran and Salween (Wall.)
 ex Masters.

Wall. Cat. 1152 is mentioned in the Lith. List as *Kleinhovia hospita*.
B. catalpifolia, as represented in the Wallichian Herb. in H. B. C., is a
 Caracas plant, cultivated and collected in H. B. C. and bears no number.

B. echinata Wall. Cat. 1149 is the only No. which I have myself seen, and consists of loose leaves and a piece of a capsule, the former differing from his *St. parviflora*, Wall. Cat. 1121 from Silhet only in size, the latter almost indistinguishable from *B. Andamanensis*. Nipal is also given as a locality but Wallich's Nos. cited are all Burmese.

TILIACEÆ.

Conspectus of genera.

A. Anthers opening by slits.

Trib. I. BROWNLOWIÆ. Sepals united into a bell-shaped 3- to 5-cleft calyx. Anthers short, usually globular or didymous, the cells ultimately confluent at the top.

* The 5 inner stamens reduced to staminoda.

1. **BROWNLOWIA.** Carpels distinct, globular, 2-valved.

2. **PENTACE.** Fruits 3-5-winged, indehiscent, by abortion 1-seeded.

* * Anthers all anther-bearing,

3. **BERRYA.** Capsule 3-4-valved, with twice as many wings. Styles 1-4, filiform.

Trib. II. GREWIEÆ. Sepals distinct. Petals with a basal scale more or less adnate, inserted round the base of a more or less raised torus bearing at the top the stamens. Anthers short, the cells parallel and distinct.

* Fruit dry, winged.

4. **COLUMBIA.** Fruit 3-5-celled, separating into as many 2-winged cocci.

* * Fruit more or less drupaceous, not winged.

O Fruit unarmed, tomentose to glabrous.

5. **GREWIA.** Drupes more or less lobed or globular.

O O Fruits prickly.

6. **TRIUMFETTA.** Drupe usually small, globular, indehiscent or separating into cocci.

Trib. III. TILIÆ. Sepals distinct. Petals without a scale at base, inserted directly round the stamens.

* Capsule opening loculicidally, almost pod-like or globular, many-seeded.

7. **CORCHORUS.** Stamens all anther-bearing. Capsules pod-like or globular, striate or muricate.

* * Fruits globular, indehiscent, usually 1-seeded.

8. **SCHOUTENIA.** Calyx enlarged under the fruit, membranous, spreading. Stamens free, all anther-bearing.

B. Anthers opening by apical pores.

Trib. IV. SLOANEÆ. Anthers linear. Staminal disk flat or cushion-like, the sepals and petals inserted directly round the stamens.

9. **ECHINOCARPUS.** Sepals 4, imbricate in 2 series. Petals 4, gashed, almost imbricate. Disk thick and broad. Capsule woody, 4-valved, ochinate setose or velvety.

Trib. V. ELÆOCARPEÆ. Anthers linear. Petals inserted round the base of a raised torus from the top of which the stamens spring.

10. **ELÆOCARPUS.** Sepals 4-5. Petals induplicate-valvate, laciniate or rarely entire, Drupes fleshy.

Brownlowia, Roxb.*Conspectus of species.*

* Leaves deeply peltate.

Leaves oblong or rotundate; calyx velvety, *B. peltata*.

* * Leaves not peltate.

Leaves cordate-oblong; calyx velvety, *B. elata*.

Leaves lanceolate; calyx scaly, *B. lanceolata*.

1. *B. PELTATA*, Bth. in Linn. Proc. V. Suppl. 56.

HAB. Tenasserim (Helf. 624).

Apparently merged by Masters into *B. elata* and possibly rightly so.

2. *B. ELATA*, Roxb. Corom. Pl. III. t. 265; Bot. Reg. t. 1472. Wall. Pl. As. rar. III. 45; Hf. Ind. Fl. I. 381. (*Humea elata*, Roxb; Fl. Ind. II. 640).

HAB. Chittagong; Tenasserim, Moulmein.

3. *B. LANCEOLATA*, Bth. in Linn. Proc. V. Suppl. 57; Hf. Ind. Fl. I. 381.

HAB. Rather frequent in the tidal forests and mangrove swamps from Arracan (Akyab) and Rangoon down to Tenasserim (Moulmein). Fl. Febr.—May.

Pentace, Hassk.

1. *P. BURMANICA*, Kurz in Journ. As. Soc. Beng. 1871. 47; Hf. Ind. Fl. I. 381.

HAB. Frequent in the tropical forests of the eastern and southern slopes of the Pegu Yomah and Martaban down to Upper Tenasserim. Fl. Jan.; Fr. Febr. March.

Berrya, Roxb.

1. *B. MOLLIS*, Wall. Cat. 1186; Kurz in Journ. As. Soc. Beng. 1873. 62. (*B. Ammonilla*, var. *mollis*, Mast. in Hf. Ind. Fl. I. 383).

HAB. Not unfrequent in the drier upper mixed and hill Eng forests of Martaban and the Pegu Yomah up to 3000 ft. elevation. Fr. March.

Columbia, Pers.*Conspectus of species.*

Leaves cordate-oblong; fruits $\frac{1}{2}$ -1 in. across, *C. floribunda*.

Leaves lanceolate; fruits $1\frac{1}{2}$ in. across, *C. Merguensis*.

1. *C. FLORIBUNDA*, Kurz in Journ. As. Soc. Beng. 1873. 63; Hf. Ind. Fl. I. 393. (*Grewia floribunda*, Wall. ap. Voigt (not Voight) Cat. Hort. Calc. 128).

HAB. Martaban, in Toukyeghat E. of Tounghoo; also Ava, on Taong dong. Fr. Nov. Jan.

2. *C. MERGUENSIS*, Planch. in Hf. Ind. Fl. I. 394.

HAB. Tenasserim, Mergui (Griff.)

Grewia, L.

Subg. 1. *Microcos*. Stigma shortly toothed. Flowers forming terminal panicles, involucrated while in bud.

* Endocarp of drupes fibrous-woody.

Leaves entire, almost coriaceous, quite glabrous; ovary and torus velvety-tomentose,
... *G. calophylla*.

× × Endocarp of drupes crustaceous or bony.

Leaves thin chartaceous, glabrous or beneath puberulous, not sinuate; ovary and torus
glabrous, *G. microcos*.

As preceding but flowers and leaves much smaller, the latter sinuate-lobed, ... *G. sinuata*.

Leaves thick chartaceous and rugose, tomentose beneath; ovary and torus villous,
... *G. paniculata*.

Subg. 2. *Grewia vera*. Stigmas dilated and fringed, radiating. Flowers in axillary
or leaf-opposed cymes or clusters.

O Cymes or clusters axillary.

× Leaves at base 3-nerved, rarely with an additional lateral one.

† Drupes deeply 2-1-lobed from the top, by abortion sometimes
1-lobed.

Cymes and sepals shortly rusty tomentose; leaves on both surfaces very scabrous from
minute stellate hairs; drupes deeply 4-lobed, *G. scabrida*.

Cymes sprinkled with stiff hairs, glabrescent; sepals greyish or tawny velvety; leaves
glabrous, or sprinkled with simple short hairs, rarely puberulous beneath; drupes
didymous, *G. larigata*.

† † Drupes entire or only slightly and obtusely lobed at the top.

Leaves beneath and young parts greyish velvety; drupes globular, grey-pubescent,
... *G. excelsa*.

Leaves at base 3- or 4-nerved; cymes rather long peduncled; drupes obsoletely 4-lobed
red, sparingly hirsute, *G. hirsuta*.

As preceding, but more densely pubescent or tomentose; drupes obsoletely 2-lobed, red
sparingly hirsute, *G. humilis*.

Leaves at base 3- or 4-nerved, scabrous; flowers in short dense sessile clusters; stamens 16,
... *G. microstemma*.

× × Leaves usually broad, at base 5-7-nerved, the upper ones often
only 3-nerved or 3- and 5-nerved ones mixed.

† Peduncles slender, much longer than the petioles.

Leaves obliquely lanceolate, especially while young greyish or whitish tomentose beneath,
... *G. elastica*.

Leaves broadly obovate or almost rotundate, on both sides sprinkled with stellate hairs,
or pubescent beneath, often scabrous, *G. Asiatica*.

† † Peduncles very short or almost reduced and the flowers ap-
pearing clustered.

Leaves very variable in shape, tomentose to pubescent; drupes from the top deeply 4- or
only by abortion fewer-lobed, *G. abutilifolia*.

Leaves very scabrous and harsh; drupes the size of a cherry, almost globular,
... *G. sclerophylla*.

O O Cymes opposite the leaves, *G. oppositifolia*.

1. *G. CALOPHYLLA*, Kurz in And. Rep. App. B. 3; and in Flora 1872
398; Hf. Ind. Fl. 1, 392.

HAB. Not uncommon in the tropical coast-forests of South Andaman. Fl. May, June.

2. *G. MICROCOS*, L. sp. pl. ed. 12. 602; Wight Ill. t. 33; Hf. Ind. Fl. I. 392. (*G. ulmifolia*, Roxb. Fl. Ind. II. 591; Wight Ic. t. 84).

HAB. Frequent all over Burma from Chittagong and Ava down to Tenasserim, in the mixed forests, especially the lower ones. Fl. Apr.—June.

Like a few other *Grewia* perplexingly variable in size and shape, here a well-shaped tree 40 to 50 ft. high, there a meagre shrub of only a few feet in height; the latter form growing chiefly on deep alluvium, in savannahs and similar localities.

3. *G. SINUATA*, Wall. Cat. 1108; Hf. Ind. Fl. I. 392.

HAB. Frequent in the swamp-forests of the Irrawaddi and Sittang alluvial plains in Pegu and Martaban; also Tenasserim as far down as Mergui. Fl. May.

Possibly only a marsh-form of the preceding.

4. *G. SCABRIDA*, Wall. Cat. 11, 13. p. p.; Kurz in Journ. As. Soc. Beng. 1873. 63; Hf. Ind. Fl. I. 398, excl. syn. •

HAB. Tenasserim, from Moulmein (Falconer) and Tavoy (Wall.) down to Mergui (Helf.). Fl. Sept.; Fr. Febr.

5. *G. LÆVIGATA*, Vhl. Symb. I. 34; Hf. Ind. Fl. I. 389. (*G. didy-ma*, Roxb. Fl. Ind. III. 591).

Var. *α. GLABRA*, leaves glabrous, or tufted-hairy in the nerve-axils beneath.

Var. *β. PUBESCENS*, leaves beneath minutely puberulous or densely downy.

HAB. Var. *β.* not uncommon in the upper mixed forests all over Pegu and adjacent provinces down to Tenasserim; var. *α.* in Arracan. Fl. Sept. Oct.; Fr. March Apr.

6. *G. EXCELSA*, Vhl. Symb. III. 35; Roxb. Fl. Ind. II. 586?; Hf. Ind. Fl. I. 385. (*G. salvifolia*, Roxb. l. c. 587).

HAB. Chittagong (teste Masters).

I have not seen specimens; the occurrence of such a xeroclimatic form in Chittagong is exceptional.

7. *G. HIRUTA*, Vhl. Symb. I. 34; DC. Prod. I. 509; Roxb. Fl. Ind. II. 587; Wight Ic. t. 76; Hf. Ind. Fl. I. 391. (*G. pilosa*, Roxb. Fl. Ind. II. 588).

Var. *α. GENUINA*, leaves green, 3-nerved, more or less sprinkled with short stiff hairs.

Var. *β. VIMINEA*, (*G. viminea*, Wall. Cat. IV), as the preceding, but the leaves longer and narrower, very long acuminate.

Var. *γ. HELICTERIFOLIA* (*G. helicterifolia*, Wall. MS.), leaves acuminate, at base 3- or almost 4-nerved, thinly hirsute or tomentose above, beneath clothed with a whitish velvety tomentum.

HAB. Var. α . and β . frequent all over Burmah in the mixed forests, especially in the upper ones; var. γ . not yet found. Fl. H. and R. S.; Fr. C. S.

8. *G. HUMILIS*, Wall. ap. Voigt Cat. Hort. Beng. 128; Hf. Ind. Fl. I. 390.

Var. α . WALLICHII, tomentum more villous, leaves acute.

Var. β . RETUSIFOLIA, (*G. retusifolia*, Kurz in Journ. As. Soc. Beng. 1872. 294), tomentum velvety; leaves deeply retuse and broader.

HAB. Var. α . Ava, Seguin hills (Wall.); var. β . not unfrequent in savannahs, especially along the borders of swamp forests of the Irrawaddi alluvium in Pegu. Fr. C. S.

The drupes are normally 4-lobed, but by abortion usually 2- rarely 1- or 3-lobed. The species is hardly more than an extreme form of *G. hirsuta*, Vhl.

9. *G. MICROSTEMMA*, Wall. ap. Voigt Cat. Hort. Calc. 128; Kurz in Journ. As. Soc. Beng. 1873. 63; Hf. Ind. Fl. I. 390.

HAB. Ava; Prome hills (Wall.) Fl. Sept. Oct.

10. *G. ELASTICA*, Royle Ill. Him. Pl. 104. t. 22; Walp. Rep. I. 361. (*G. asiatica*, var. *vestita*, Mast. in Hf. Ind. Fl. I. 387.)

HAB. Frequent in the upper mixed forests of the Pegu Yomah and Martaban; also Chittagong. Fl. Nov. Decb.

11. *G. ASIATICA*, L. Mant. 122; Roxb. Fl. Ind. II. 586; Hf. Ind. Fl. I. 386.

Var. β . NANA, (*G. nana*, Wall. Cat. 1102), stunted and low, possibly the result of jungle fires.

HAB. Only the stunted variety appears to grow in Burma (Griff. 656) probably Ava?

12. *G. TILIAEFOLIA*, Vhl. Symb. I. 35; Roxb. Fl. Ind. II. 587; Bedd. Fl. Syl. Madr. t. 108; Hf. Ind. Fl. I. 386.

HAB. Birma (teste Masters).

13. *G. ABUTILIFOLIA*, Juss. Ann. II. 92; DC. Prod. I. 511; WA. Prod. I. 79? Miq. Fl. Ind. Bat. I/2. 201; Hf. Ind. Fl. I. 390. (*G. aspera*, Roxb. Fl. Ind. II. 591).

Var. α . ASPERA, (*G. aspera*, Roxb. l. c.) leaves all rotundate and often somewhat lobed towards the summit; sepals only $2\frac{1}{2}$ lin. long or a little longer, pubescent from stiff appressed hairs; petals $\frac{1}{2}$ lin. long; bracteoles short, oblong, acute. A low shrub, 2 to 3, often only $\frac{1}{2}$ foot high, the tomentum usually short.

Var. β . VIRIDESCENS, as the preceding, but the leaves of a very thin chartaceous texture and very large, green, acuminate, above hirsute from simple, beneath from stellate, tawny hairs; flowers usually larger; sepals tawny pubescent; petals as in the preceding variety, but the lamina more acute; ripe drupes glabrous. Low shrub, 2-3 ft. high.

Var. γ . *sclerophylloides*, a low shrub, 3-4 ft. high, more or less branched, the younger parts densely rusty-coloured villous; leaves very variable in shape on the same branch, the lower ones usually ovate-oblong, up to nearly one foot long, the upper and uppermost ones gradually smaller and narrower, from ovate to lanceolate, doubly and sometimes bristly serrate, acuminate, scabrous or thinly pubescent above, beneath more or less stellate-pubescent or almost tomentose; bracteoles linear-lanceolate, acuminate, pubescent externally, longer or as long as the flower-buds; petals a line long, the lamina acuminate, pubescent outside; drupes deeply 4-lobed, often remaining sparingly hirsute during ripeness. A laterite form.

HAB. Var. α . Pegu (Col. Eyre); var. β . not unfrequent in the upper mixed forests of the Pegu Yomah; var. γ . frequent in the open, especially the low and Eng forests of Pegu, Prome and Martaban. Fl. May.

A very variable plant of which I entertained some hope of being able to separate var γ . (which is also a common Assam plant) specifically. It resembles in size of flowers *G. sclerophylla*, but the deeply 4-lobed drupes at once separate it.

14. *G. SCLEROPHYLLA*, Wall. Cat. 1095; Wight Ic. t. 89. (*G. scabrophylla*, Roxb. Fl. Ind. II. 584 [nomen latino-græcum]; Hf. Ind. Fl. I. 387).

HAB. Ava and Chittagong (teste Masters).

Doubtful species.

1. *G. lanceolata*, Roxb. Fl. Ind. II. 586.

HAB. Chittagong (Roxb.)

Possibly the same as *G. viminea*, Wall.

Triumfetta, L.

Conspectus of species.

Sect. 1. Lappula. Capsules indehiscent or nearly so, globular, echinate, the cells usually 1-seeded.

Leaves rotundate, not lobed, blunt, beneath greyish-tomentose like the sepals,

... *T. rotundifolia*.

Leaves rotundate, acuminate, often lobed; the sepals stellate-hairy, ... *T. rhomboidea*.

Sect. 2. Bartramia. Capsules when ripe separating into 3-4 cocci, densely covered by long bristles, the cells usually 2-seeded. •

Leaves slightly hirsute; capsules and bristles glabrous, ... *T. annua*.

Leaves at least beneath densely tomentose or pubescent; capsules tomentose, the bristles more or less pilose, straight or curved, ... *T. pilosa*.

1. *T. RHOMBOIDEA*, Jacq. Am. 147. t. 90; Mast. Fl. Trop. Afr. I. 257 and Hf. Ind. Fl. I. 395. (*T. angulata*, Lamk. Dict. III. 41; Wight Ic. t. 320; *T. Bartramia*, Roxb. Fl. Ind. II. 463; *T. cana*, Bl. Bydr. 116, non Mast.).

HAB. A common weed not only in cultivated lands but also in all leaf-shedding forests all over Burma and adjacent provinces. Fl. R. and C. §; Fr. C. S.

2. *T. semitriloba*, L. Mant. 73; Hf. Ind. Fl. I. 396.

HAB. Tenasserim, Tavoy (teste Masters).

3. *T. ROTUNDIFOLIA*, Lamk. Dict III. 421; Hf. Ind. Fl. I. 395.

HAB. Ava (Wall.)

4. *T. ANNUA*, L. Mant. 73; Bot. Mag. t. 2296; Hf. Ind. Fl. I. 396

HAB. Not unfrequent in the upper-mixed and dry forests all over Pegu, also frequent in deserted hill-toungyas; Ava. Fr. Nov.—Febr.

5. * *T. PILOSA*, Roth Nov. sp. 223; Hf. Ind. Fl. I. 394.

Var. *β. OBLONGA*, (*T. oblonga*, Wall. in Don I. Prod. Rep. 227; *T. tomentosa*, Mast. in Hf. Ind. Fl. I. 394, non Boj.; *T. octandra*, Griff. Nat. Dicot. 512?) the bristles of the carpels somewhat shorter and straight or nearly so.

HAB. Var. *β.* common all over Burma and adjacent provinces, in the mixed forests and deserted toungyas. Fr. Nov. Jan.

Masters, in Fl. trop. Afr. and Fl. Ind., identifies var. *β.* of this species with *T. tomentosa*, Boj. The Mauritian plant, which for a long time was cultivated in H.B.C. but is now apparently lost, has a velvety tomentum and small globular fruits not larger than those of *T. rhomboides*, while Masters describes them as being as large as a cherry.

Doubtful species.

1. *T. CANA*, Masters in Hf. Ind. Fl. I. 396, non Bl.

HAB. Chittagong (teste Masters).

Corchorus, L.

Conspectus of species.

§ 1. Capsules globular or nearly so, more or less muricate.

Lower pairs of serratures of leaves produced into five bristles: capsules 10-sulcate, truncate, *C. capsularis*.

§ 2. Capsules more or less elongate or linear, cylindrical or angular, but not winged.

* Capsules 1 to 2 in. long or longer. Stamens very numerous.

O Lower pair of serratures of leaves produced into long bristles.

Capsules 2 in. long, 5-celled and 5-ribbed, longitudinally pitted, the partitions within very distinct, *C. olitorius*.

O O Leaves without basal bristles, usually small and blunt.

Capsules about 2 in. long, sparingly and minutely tubercled, glabrous, simply beaked, *C. 3-locularis*.

As preceding, but capsules only about 1 in. long, thinly pilose, *C. urticifolius*.

Capsules 1-1½ in. long, almost terete, not wrinkled, 3-4-celled, 3-4-toothed at apex, without partitions inside, *C. tridens*.

* * Capsules about ½ in. long. Stamens 5 to 10.

Capsules almost terete, tomentose, 8-celled, without partitions inside, ... *C. fascicularis*.

§ 3. Capsules elongate, thick, truncate, 6-angled, the alternate angles winged. Stamens 15 to 20. Leaves without bristles. Capsules $\frac{1}{2}$ —1 in. long, terminating in 3 simple or 2-cleft spreading points, *C. acutangulus*.

1. *C. CAPSULARIS*, L. sp. pl. 746; Roxb. Fl. Ind. II. 581; Wight Ic. t. 311; Hook. Journ. Bot. II. 92. t. 3, Hf. Ind. Fl. I. 397.

HAB. Cultivated all over Burma, and frequently seen in deserted toungyas, along the borders of forests, around villages, etc. Fl. C. S.; Fr. H. S.

2. *C. OLITORIUS*, L. sp. pl. 746; Roxb. Fl. Ind. II. 581; Bot. Mag. t. 2810; Griff. Not. Dicot. 512; Hf. Ind. Fl. I. 397. (*C. decemangularis*, Roxb. l. c. 582).

HAB. Ava, Pegu, cultivated and wild in rubbishy places and agrarian lands. Fl. R. S.; Fr. C. S.

3. *C. TRILOCULARIS*, L. Mant. 77; Roxb. Fl. Ind. II. 582; Hf. Ind. Fl. I. 397.

HAB. Burma (according to Dr. Mason).

4. *C. URTICÆFOLIUS*, WA. Prod. I. 73; Hf. Ind. Fl. I. 397.

HAB. Ava (Wall)

5. *C. TRIDENS*, L. Mant. 566; Hf. Ind. Fl. I. 398. (*C. trilocularis*, Burm. Fl. Ind. t. 37. f. 2).

HAB. Prome District (Wall.).

6. *C. FASCICULARIS*, Lamk. Diet. II. 104; Roxb. Fl. Ind. II. 582; Hf. Ind. Fl. I. 398.

HAB. Not unfrequent in dried up river-beds in the swamp forests and savannahs between the Lheiu and Irrawaddi rivers in Pegu. Fr. C. S.

7. *C. ACUTANGULUS*, Lamk. Diet. II. 104; Wight Ic. t. 739; Hf. Ind. Fl. I. 398. (*C. fuscus*, Roxb. Fl. Ind. II. 582).

HAB. Very frequent only in rubbishy places, deserted toungyas, etc., but also in the leaf-shedding forests, all over Burma up to 3000 feet elevation. Fl. R. S.; Fr. C. S.

Echinocarpus, Bl.

Conspectus of species.

Leaves entire, tufted-hairy in the nerve-axils beneath; prickles of fruit strong, usually thickened at base, *E. Sigun*.

Leaves crenate-serrate or toothed, at least when young puberulous beneath, the prickles longer, all thin and subulate, *E. sterculiaceus*.

1. *E. SIGUN*, Bl. Bydr. 56; Miq. Fl. Ind. Bat. I/2. 109. (*E. murex*, Bth. in Linn. Proc. V. Suppl. 72; Hf. Ind. Fl. I. 399).

HAB. Tenasserim, Thoungyeen, Ta-oo-road (Brandis). Fr. Apr.

Masters states that the prickles of *E. murex* are dilated at the base; the Khasya specimens No. 5. Hb. or. Hf. and Th., however, exhibit not a vestige of dilatation being simply incrassate at base just as those of the Javanese plant. The sigún is a common tree in the hill-forests of western Java and there well-known to Dutch botanists.

2. *E. STERCULIACEUS*, Bth. in Linn. Proc. V. Suppl. 72; Hf. Ind. Fl. I. 400.

HAB. Not unfrequent in the drier hill-forests of Mártaban; Tenasserim, Moulmein District (Falconer); Birma (Griff. 675).

Elæocarpus, L.

Conspectus of species.

Subg. 1. Monoceras. Anthers cuspidate or aristate. Flowers usually rather large, the petals silky-luiry, fringed or very rarely entire.

* Petals entire with a few short teeth at apex or simply fringed, not cut or cleft. Petioles continuous, not geniculate-incrassate.

O Inflorescence and sepals outside almost glabrous.

All parts glabrous, *...E. petiolatus.*

O O Inflorescence and sepals outside silky-pubescent.

Glabrous; petals entire, acuminate; pedicels $\frac{2}{3}$ - $\frac{3}{4}$ in. long, ... *...E. Griffithii.*

Glabrous; petals deeply but simply fringed; pedicels 3-4 lin. long, *...E. Varunna.*

* * Petals 2-3-cleft, the lobes jagged or fringed; anthers glabrous or puberulous.

O Petiole geniculate-thickened at apex.

† Inflorescence with long-persistent leafy bracts.

All parts also sepals and inflorescence glabrous, *...E. bracteatus.*

† † Bracts of inflorescence small, very deciduous.

× Racemes and sepals glabrous or nearly so, *...E. simplex.*

× × Racemes and sepals more or less tomentose or pubescent.

Leaves 1-1½ ft. long, cuneate-acuminate at base, acute; anthers shorter than the bristle; drupe puberulous, the putamen slightly compressed, ... *...E. grandifolius.*

Leaves ½-1 ft. long, rounded at the narrowed base; leaves glabrous or nearly so; putamen terete, *...E. rugosus.*

O O Petiole continuous, not geniculate-thickened at apex.

Glabrous. Putamen long recurved-aculate, *...E. grandiflorus.*

Putamen lacunose-tubercled; leaves blunt, very thick coriaceous, glabrous, *E. littoralis.*

Subg. 2. Elæocarpi veri. Anthers blunt, or the longer valve sharply produced; flowers small; petals glabrous.

† Putamen even and usually slightly rimose, or obsoletely wrinkled.

Calyx and pedicels glabrous.

Leaves glabrous, blistered-speckled and opaque; petioles long, thickened at the summit; anthers bearded, *...E. floribundus.*

Leaves glabrous, opaque, acuminate; petiole not geniculate-thickened, *...E. lanceafolius.*

Leaves glabrous, blunt or rounded at apex; petioles short but slender, not thickened;

anthers naked; drupes unknown, *...E. hygrophilus.*

† † Putamen wrinkled or tubercled. Calyx and pedicels puberulous.

× Petioles not geniculate-thickened at apex.

Leaves and petioles glabrous; style long, exserted; the longer anther-cell acute; drupes globular, *E. ganitrus*.

Leaves beneath along the nerves and the short petioles densely puberulous; style short; anther-cells equal, blunt; drupes oblong, *E. lacunosus*.

× × Petioles thickened at summit.

Leaves beneath and the rather short petioles densely puberulous, ... *E. Wallichii*.

Leaves and the long petioles glabrous; drupes oblong, ... *E. robustus*.

All parts densely and shortly pubescent; drupe globular, ... *E. stipularis*.

1. *E. GRIFFITHII*, Kurz in Journ. As. Soc. Beng. 1870. 68; Hf. Ind. Fl. I. 408. (*Monoceras trichanthera*, Griff. Not. Dicot. 518 t. 619. f. 2).

HAB. Tenasserim, Mergui, in shrubberies (Griff.). Fl. Dec. Jan.

2. *E. PETIOLATUS*, (*Monocera petiolata*, Jack. Mal. Misc. in Hook. Bot. Misc. II. 86; *E. integra*, Wall. Cat. 2668; Hf. Ind. Fl. I. 408; *E. ovalis*, Miq. in Suppl. Fl. Sum. 406).

HAB. Tenasserim (Hf. teste Masters).

3. *E. BRACTEATUS*, Kurz in Journ. As. Soc. 1871. 48; Hf. Ind. Fl. I. 406).

HAB. Tenasserim, in tropical forests of Thoungyeen (Brandis); Moulmein (Falconer). Fl. March, Apr.

4. *E. simp^{lex}*, Kurz MS.

HAB. Tenasserim (Griff. 701).

Evidently nearly allied to *E. aristatus*, Roxb. but differing in the shape of the leaves and the glabrous racemes. The flowers conform to those of the preceding species. Griffith's specimens from E. Bengal (No. 702) differ only by a puberulous inflorescence and may also belong here.

5. *E. GRANDIFLORUS*, Smith in Rees Cycl. No. 5. (*Monoceras lanceolatum*, Hassk. Cat. Bog. 208; Miq. Fl. Ind. Bat. I/2. 212; *Monocera grandiflora*, Hook. Bot. Mag. t. 4680; *E. lanceolatus*, Bl. Bydr. 129).

HAB. Martaban, not rare along the banks of rivers in Toukyeghat District E. of Tounghoo.

6. *E. GRANDIFOLIUS*, Kurz in Journ. As. Soc. Beng. 1872. 294.

HAB. Frequent in the tropical forests of the eastern slopes of the Pegu Yomah and Martaban down to Tenasserim. Fr. Febr. March.

7. *E. RUGOSA*, Roxb. Fl. Ind. II. 596; Wall. Cat. 2658. A. C.; Hf. Ind. Fl. I. 405. (*Monocera rugosa*, Wight Ill. I. 83 and Ic. t. 61).

HAB. Frequent in the tropical forests, especially along choungs, of the eastern slopes of the Pegu Yomah and Martaban. Fl. March, Apr.

Masters refers Wallich's *E. rugosus* to *E. tuberculatus*, Roxb. without giving his reasons for so doing.

8. *E. LITTORALIS*. T. and B. MS.

HAB. Tenasserim, Moulmein (Falconer). Fr. Febr.

N. B.—What I have from the Botanical Gardens, Buitenzorg, under

the name of *Monoceras obtusum*, Hassk. belongs to *E. rugosus*. The Tenasserim plant (with which Griffith's No. 700 is identical) has very thick and obtuse leaves, and is in my opinion a distinct species. I have therefore retained the MS. name of Teyam. and Binnend. for the plant.

9. *E. VARUNUA*, Ham. ap. Hf. Ind. Fl. I. 407.

HAB. Chittagong (teste Masters).

Differs from *E. prunifolius*, Wall. solely by the silvery silk-hairy inflorescence and larger flowers.

10. *E. FLORIBUNDUS*, Bl. Bydr. 420; Miq. Fl. Ind. Bat. 1/2. 210; Hf. Ind. Fl. I. 401. (*E. serratus*, Roxb. Fl. Ind. II. 596).

HAB. Frequent in the tropical forests, along choungs, of the Martaban hills E. of Tounghoo down to Tenasserim; also Chittagong. Fl. Apr.

The species is easily recognised in a dried state by its peculiar blistered opaque leaves.

11. *E. HYGROPHILUS*, Kurz, MS.

HAB. Frequent in the swamp forests of the alluvial plains of Pegu and Martaban; also Upper Tenasserim (Falc.) Fl. Jan. March.

I looked for some time upon this species as a variety of *E. photinifolius*, but the habitat as well as the structure of the leaves are inconsistent with such a view. It is nearest to *E. lanceæfolius*, Roxb., but differs by obtuse or rounded leaves and beardless anthers.

12. *E. LANCEÆFOLIUS*, Roxb. Fl. Ind. II. 598; Hf. Ind. Fl. I. 402.

HAB. Tenasserim (teste Masters.)

13. *E. GANITRUS*, Roxb. Fl. Ind. II. 592; Hf. Ind. Fl. I. 400. (*Ganitrus sphaericus*, Gærtn. fruct. II. 271. t. 139; Wight Ic. t. 66; *E. cyanocarpus*, Mast. in Hf. Ind. Fl. I. 406).

HAB. Chittagong.

14. *E. LACUNOSUS*, Wall. Cat. 6858.

HAB. Not unfrequent in the tropical forests and along choungs in the moister upper mixed forests of Pegu and Martaban down to Tenasserim. Fl. May, July; Fr. March, Apr.

15. *E. WALLICHII*, (*E. longifolius*, Wall. Cat. 6682; Hf. Ind. Fl. I. 409. non Bl.)

HAB. Not unfrequent in the Eng and low forests from Martaban (Toukyeghat) down to Upper Tenasserim; also base of Pegu Yomah; Ava (Wall.)

I have often met with the tree, but always without flowers or fruit. The leaves generally resemble *E. Ganitrus* but are puberulous all over or, in very old ones, only beneath along the nerves, and so are the petioles and branchlets. It appears to be a distinct species.

16. *E. ROBUSTUS*, Roxb. Fl. Ind. II. 597; Wight Ic. t. 64; Hf. Ind. Fl. I. 402. (*E. Helferii*, Kurz And. Rep. ed. 2. 32. and Mast. in. Hf.

Ind. Fl. I. 402 E. sp. Griff. Not. Disot. 517. t. 592. f. 2).

HAB. Frequent in the tropical forests of Martaban and Tenasserim; also Andamans; and Chittagong (teste Mast.) Fl. Apr. May; Fr. Aug.

N. B.—*E. cuneatus*, Wight, is noted by Masters as growing in Chittagong, Birma, and Tenasserim. I do not know the species. Possibly the Burmese localities refer to *E. lacunosus*, Wall.

17. *E. STIPULARIS*, Bl. Bydr. 121; Miq. Fl. Ind. Bat. I/2 210; Hf. Ind. Fl. I. 404.

HAB. In tropical forests of Martaban and Tenasserim, up to 3000 feet elevation; also Rangoon District (Brandis). Fl. May.

Doubtful species.

1. *E. LEPTOSTACHYA*, Wall. Cat. 2672; Hf. Ind. Fl. I. 403.

HAB. Tenasserim (Hf. teste Mast.).

Masters states that the species is very like *E. robustus* but that the anthers are bearded, while in *E. robustus* itself he tells us that the anthers are both bearded and beardless.

2. *E. LUCIDUS*, Mast. in. Hf. Ind. Fl. I. 403, non Roxb.

HAB. Chittagong (Griff. teste Mast.).

Masters identifies his specimens with Roxburgh's plant, which the late Dr. Anderson had already recognised as an *Euphorbiacea* and which is *Cleidion Javanicum*, Bl. I doubt the correctness of the habitat given for the reason that Griffith had never visited Chittagong.

I have not seen *E. oblongus*, Gaertn. from Moulmein.

LINEÆ.

Conspectus of species.

Trib. I. EULINÆ. Petals twisted. Perfect stamens as many as petals. Capsule opening septicidally. Herbs or small shrubs.

1. **REINWARDTIA.** Calyx glabrous. Styles 3 or 4. Capsule 3-4-celled.

2. **LINUM.** Calyx glabrous or pubescent. Styles 5. Capsule 5-celled.

Trib. II. ERITHROXYLÆ. Petals usually imbricate, rarely twisted, with a basal scale inside. Perfect stamens twice as many as petals. Fruit a drupe. Shrubs or trees.

3. **ERITHROXYLON.** Petals with a double basal scale inside. Pedicels 1-flowered, axillary.

Reinwardtia, Dum.

1. **R. INDICA**, Dum. Comm. Bot. 1322, 19. (*R. trigyna*, Planch. in Hook. Journ. of Bot. VII. 522; Hf. Ind. Fl. I. 412.; *Linum trigynum*, Roxb. Fl. Ind. II. 1832. 110; Bot. Mag. t. 1100; Sm. Exot. Bot. 31. t. 17; *Linum repens*, Don. Prod. Nep. 1826. 217).

HAB. Martaban, Karen country (Riley); Chittagong.

Erythroxylon, L.
Conspectus of species.

§ 1. *Erythroxylon*. Styles free from the base.

Leaves oblong lanceolate, shortly acuminate glaucescent beneath; pedicels about $\frac{1}{2}$ in. long. ... *E. Kunthianum*.

§ 2. *Sethia*. Styles united for about $\frac{1}{2}$ of their length.

Leaves obovate or oblong, blunt; pedicels usually 3 lin. long, rarely longer, ... *E. monogynum*.
 Leaves broadly obovate or oblong, retuse; pedicels short, ... *E. cuneatum*.

1. *E. KUNTHIANUM*, Kurz in Journ. As. Soc. Beng. 1872. 294; Hf. Ind. Fl. I. 414. (*Sethia*? *Kunthiana*, Wall. Cat. 6849, nomen chartaceum).

HAB. Not unfrequent in the drier hill-forests, especially the stunted ones, on the Martaban hills E. of Tounghoo, at 5000 to 7200 ft. elevation; also Tenasserim, top of Thoungyeen hills, (Parish). Fl. March.

2. *E. MONOGYNUM*, Roxb. Corom. Pl. I. t. 88. and Fl. Ind. II. 449; Hf. Ind. Fl. I. 414. (*E. Indicum*, Bedd. Fl. Sylv. Madr. t. 81; *Sethia Indica*, DC. Prod. I. 576; Wight Ill. t. 48).

HAB. Pegu (accord. Dr. Mason).

3. *E. CUNEATUM*, (*Urostigma*? *cuneatum*, Miq. in Hook. Lond. Journ. VI. 585; *E. Burmannicum*, Griff. Not. Dicot. 468. t. 581. f. 3.; Hf. Ind. Fl. I. 414).

HAB. Tenasserim, from Moulmein (Falconer, Wall.) down to Mergui, along the coast of Madamaca (Griff.). Fl. Apr.

MALPIGHIACEÆ.

Conspectus of genera.

Trib. I. MALPIGHIÆ. Carpels never winged, free or united into a fleshy or drupaceous 1- to 3-celled fruit.* Usually erect shrubs, with usually opposite leaves and conduplicate stipules.

1. *MALPIGHIA*. Calyx 6-10-glandular. Filaments at base glabrous. Ovary entire, 2-3-celled, styles terminal and free. Drupes containing 3 or fewer crested nuts.

Trib. II. HIRPÆ. Samaras 1-3, obliquely accumbent to a short pyramidal torus, or the carpels united into a winged indehiscent capsule. Woody climber or rarely erect shrubs or trees, the stipules minute or wanting.

* Stamens definite, usually 10, all perfect.

O Style 1, rarely 2.

2. *HIRTAGE*. Calyx with a single large gland adnate to the pedicel. Carpels 3-winged. Trees or woody climbers.

O O Styles 3. Calyx without glands.

3. *ASPIDOPTERYS*. Petals not clawed. Stigmas capitate. Samaras broadly winged all round. Woody climbers.

* * Stamens numerous. Styles 3, consolidated. Calyx minute, without glands.

4. *PLAGIOPTERON*. Capsules indehiscent, 3-4-winged as in *Hirtage*. Petals reflexed. Woody climbers.

Malpighia, L.

* *1. *M. COCCIGERA*, L. sp. pl. 611. (*M. coccifera*, L. sp. pl. ed. Rehb. II. 371; DC. Prod. I. 578; Walp. Rep. V. 152; Bot. Reg. t. 588. *M. heteranthera*, Wight Ill. 138. t. 49).

HAB. Frequently cultivated, and sometimes domesticated in rubbishy places round villages in Chittagong. Fl. H. and R. S.; Fr. R. S.

Hiptage, Gærtn.*Conspectus of species.*

Scandent diffuse shrub, branched almost from the base; leaves larger, more acute and greyish green; bark grey, *H. Benghalensis*.

A lofty climber, the stem simple, cable-like, up to 100 ft. long; leaves smaller and broader, often bluntish apiculate, glabrous and glossy, dark-green; bark dark-brown, *H. obtusifolia*.

A small tree; flowers often pale pink with the usual yellow basal blotch; capsule not ridged on top, the wings shorter and broader, obliquely truncate; bark dark-brown, *H. candicans*.

1. *H. BENGHALENSIS*, (*Danisteria Benghalensis*, L. sp. pl. 356; *H. Madablota*, Gærtn. Fr. II. 169. t. 116. f. 4; Wight Ill. t. 50; Hf. Ind. Fl. I. 418; *Gærtnera racemosa*, Roxb. Corom. Pl. I. t. 18 and Fl. Ind. II. 368).

HAB. Not unfrequent in the dry and open, especially the Eng. forests of Prome and Martaban; also Tenasserim, Moulmein. Fl. March, Apr; Fr. Apr May.

2. *H. obtusifolia*, DC. Prod. I. 583. (*Gærtnera obtusifolia*, Roxb. Fl. Ind. II. 369).

HAB. Rather rare in the tropical forests in the deep ravines of the Pegu Yomah. Also Ava, Khakyen hills (J. Anderson) Fl. March.

It is difficult to give good characters for this species, but it is in my opinion certainly distinct.

3. *H. CANDICANS*, Hf. Ind. Fl. I. 419. (*H. arborea*, Kurz in Pegu Rep. and in Journ. As. Soc. Beng. 1873. 228).

HAB. Frequent in the dry and eng forests of the Prome District and there forming the upper dry forests. Fl. March; Fr. March, Apr.

Aspidopterys, A. Juss.*Conspectus of species.*

* Gynobase persistent after the fall of the samaras, conical, acuto, exserted, surrounded by 3 smooth acute disk-lobes.

Leaves tomentose beneath, acuminate; ovary hirsute; nucleus of samara with or without a crest, *A. nutans*.

Leaves tomentose beneath, more or less glabrescent, apiculate; ovary quite glabrous; nucleus of samara with a crest, *A. tomentosa*.

- * * Gynobase absent after the fall of the samaras or minute and shorter than the disk-lobes, the thick 3-lobed often cup-shaped disk usually wrinkled.

✕ Samara nearly as broad as long, with a vertical crest between the wings.

All parts, also the ovary, quite glabrous; disk in fruit about 1 lin. broad, ... *A. concava*.
Leaves more or less puberulous along the nerves beneath; disk doubly smaller, hardly wrinkled, *A. Helferi*.

✕ ✕ Samara more than twice as long as broad, not crested.

All parts glabrous; ovary hirsute, *A. Roxburghii*.
All parts hirsute; ovary glabrous, *A. hirsuta*.

1. *A. NUTANS*, Hf Ind. Fl. I. 421, non Juss. (*A. lanuginosa*, A. Juss. in Arch. Mus. Nat. Hist. III. 512; *Hiræa nutans*, Roxb. Fl. Ind. II. 447, non Wall.).

HAB. Chittagong (Wall. 1057); Ava, Bhamo (J. Anderson). Fr. Jan.

2. *A. TOMENTOSA*, A. Juss. in Arch. Mus. Hist. Nat. III. 514; Walp. Rep. V. 299. (*Hiræa tomentosa*, Bl. Bydr. 225).

HAB. Not unfrequent in the tropical forests of Martaban E. of Tounghoo; Ava, Khakyen hills (J. Anderson). Fl. March; Fr. May.

3. *A. CONCAVA*, A. Juss. in Arch. Mus. Hist. Nat. III. 509; Hf. Ind. Fl. I. 420.

HAB. Tenasserim, from Moulmein to Mergui. Fl. Fr. Apr.

4. *A. HELFERIANA*, Kurz MS.

HAB. Tenasserim, Moulmein district (Falc., Helf. No. 923.) Phanoe (Wall. No. 1057 not in Cat.) Fl. Febr.

Nearest to *A. concava*, from which it is distinguished by the different leaves and structure of the retuse-narrowed samara-wings, the smaller almost not wrinkled disk-lobes, etc.

5. *A. ROXBURGHIANA*, A. Juss. in Arch. Hist. Nat. III. 511; Hf. Ind. Fl. I. 420. (*Triopteris Indica*, Willd.; Roxb. Corom. Pl. II. 32. t. 160; *Hiræa Indica*, Roxb. Fl. Ind. II. 247).

HAB. Ava; (Tenasserim, Salween river, teste Hf.).

6. *A. HIRSUTA*, A. Juss. in Arch. Mus. Hist. Nat. III. 512. t. 17; Hf. Ind. Fl. I. 421. (*Hiræa hirsuta*, Wall. Pl. As. rar. I. 13. t. 13).

HAB. Ava, Taong-dong; Prome hills. (Wall.) Fl. Fr. Aug. Nov.

Doubtful species.

1. *A. ROTUNDIFOLIA*, A. Juss. in Arch. Mus. Hist. Nat. III. 514; Walp. Rep. V. 299. (*Hiræa rotundifolia*, Roxb. Fl. Ind. II. 448).

HAB. Chittagong (Roxb.) Fl. March, Apr.

Hooker refers this species to his *A. nutans*, but the description agrees better with *A. tomentosa*.

Plagiopteron, Griff.

1. *P. SUAVEOLENS*, Griff. in Mael. Cal. Journ. IV. 244. t. 13; Hf. Ind. Fl. I. 399.

HAB. Tenasserim, Mergui (Griff. 679).

ZYGOPHYLLÆ.*Conspectus of genera.*

1. *TRIBULUS*. Stamens 10. Fruits dry, composed of 5-12 cocci usually winged or spiny. Herbs with pinnate leaves.

Tribulus, L.*Conspectus of species.*

Flowers 1-2 in. in diameter, the peduncles as long or longer than the leaves, *T. cistoides*.
Flowers $\frac{1}{2}$ - $\frac{3}{4}$ in. in diameter, the peduncles shorter than the leaves, ... *T. lanuginosus*.

1. *T. cistoides*, L. sp. pl. 551; Jacq. Hort. Schænb. I. t. 103; Bot. Reg. t. 791; Hf. Ind. Fl. I. 423.

HAB. Tenasserim, Mergui (teste Edgew. and Hf.).

2. *T. LANUGINOSUS*, L. sp. pl. 553; Roxb. Fl. Ind. II. 401; Wight Ic. t. 98. (*T. terrestris*, L. sp. pl. 551; Sibth. Fl. Græc. t. 372; Rehb. Fl. Germ. V. t. 161; Hf. Ind. Fl. 423).

HAB. Ava, apparently frequent in the Irrawaddi valley; Prome District. Fl. March, Apr.

N. B.—I am not sure whether *T. terrestris*, L. and *T. lanuginosus* are not really different species.

GERANIACEÆ.*Conspectus of genera.*

Trib. I. GERANIÆ. Flowers regular or nearly so. Sepals imbricate. Glands alternating with the petals. Fertile stamens as many or 2 or 3 times as many as petals. Capsules dry, the valves elastically rolled upwards, or rarely indehiscent.

1. *GERANIUM*. Perfect stamens 10, or rarely fewer. Ovary-cells 2-ovuled. Capsule dehiscent, beaked.

Trib. II. OXALIDÆ. Flowers regular. Sepals imbricate. Glands none. Stigmas capitate. Ovary-cells with 2 or more ovules.

* Capsule dry or nearly so, dehiscent. Herbs.

2. *OXALIS*. Stamens 10. Capsule dehiscent loculicidally, the valves cohering with the axis. Leaves usually digitately compound.

3. *BIOPHYTUM*. Stamens 10. Capsule dehiscent loculicidally, the valves usually separating from the axis to the base. Leaves pinnate.

* * Berry fleshy, indehiscent. Shrubs or trees.

4. *ATERRHOA*. Stamens 10, of which 5 often reduced to staminodes. Styles distinct. Ovary-cells many-ovuled. Seeds arillate or without arillus. Trees with pinnate leaves.

Trib. III. BALSAMINÆ. Flowers regular. Sepals usually coloured, the posticous spurred. Anthers almost connate.

5. **IMPATIENS.** The lateral petals connate in pairs. Capsule elastically dehiscent.
 6. **HYDROCEBA.** All petals free. Drupes sappy, indehiscent.

Oxalis, L.

1. **O. CORNICULATA**, L. sp. pl. 624; Roxb. Fl. Ind. II. 457; Wight Ic. t. 18; Jacq. Oxal. t. 5; Fl. Dan. Y. t. 873 and X. t. 1753; Engl. Bot. XXIV. t. 1726; Sibth. Fl. Græc. t. 451; Sturm. Germ. Fl. I. t. 1; Rehb. Fl. Germ. V. t. 199; Hf. Ind. Fl. I. 436. (*O. pusilla*, Salisb. in Linn. Trans. II. 248; Roxb. Fl. Ind. II. 457).

HAB. Frequent in rubbishy places, tounggyas, garden-lands, along roadsides, etc., all over Burmah up to 3500 ft. elevation Fl. Fr. ∞.

Biophytum, DC.

Conspectus of species.

Leaflets nearly straight, in 10-14 pairs; flowers larger; capsule usually much shorter than the calyx; seeds obliquely transverse-furrowed, *B. sensitivum*.

Leaflets very unequal at base, in 12-25 pairs; peduncles with a clubbed mass of bracts at apex, *B. adiantoides*.

Leaflets equal, in 10-20 pairs; flowers smaller; capsule almost as long as or a little longer than the sepals, small; slender herb, *B. Reinwardtii*.

1. **B. SENSITIVUM**, DC. Prod. I. 690; Wight Ill. t. 62. f. 9; Hf. Ind. Fl. 436. (*Oxalis sensitiva*, L. sp. pl. 622; Roxb. Fl. Ind. II. 457; Bot. Reg. XXXI. t. 68; Jacq. Oxal. t. 78; *B. Candolleianum*, Wight Ill. t. 62).

HAB. Frequent in rubbishy places, on brick-laid paths, fields and tounggyas, etc., all over Burma. Fl. May, June; Fr. R. S.

2. **B. ADIANTOIDES**, Wight ap. Hf. Ind. Fl. I. 437.

HAB. Tenasserim, Mergui (Griff.).

3. **B. REINWARDTII**, Walp. Rep. I. 476; Hf. Ind. Fl. I. 437.

HAB. Not unfrequent on poor and rocky soil in shrubberies and in the dry and open, especially the Eng. forests all over Burma from Chittagong and Ava down to Tenasserim. Fl. Apr. May.

Averrhoa, L.

Conspectus of species.

Fruits sharply angled; seed arillate, *A. Carambola*.

Fruits bluntish angular; seeds without arillus, *A. Bilimbi*.

*1. **A. CARAMBOLA**, L. sp. pl. 613; Roxb. Fl. Ind. II. 450; Griff. Not. Dicot. 455. t. 540. f. 4; Bedd. Fl. Sylv. Madr. t. 39; Hf. Ind. Fl. I. 439.

HAB. Much cultivated in gardens all over the country. Fl. H. S. and R. S.; Fr. C. S.

*2. **A. BILIMBI**, L. sp. pl. 613; Roxb. Fl. Ind. II. 451; Bedd. Fl. Sylv. t. 117; Hf. Ind. Fl. I. 439.

HAB. Rarely cultivated in Pegu and Tenasserim. Fl. H. S.; Fr. R. S.

The differences between *A. Carambola* and *A. Bilimbi* appear to me to be of generic value.

Impatiens, L.

Conspectus of species.

* Leaves all opposite or occasionally ternately-whorled.

Leaves almost sessile; flowers rather large, wings obtuse, the spur long and slender, inflexed, *J. Chinensis.*
Exactly as the preceding, but the spur short and inflexed, *J. reticulata.*
Leaves on long petioles; flowers rather small, the wings acuminate, the spur short, incurved, *J. circæoides.*

* * Leaves all alternate.

O Flowers shortly racemose, umbellate or corymbose at the ends of the long peduncles.

Leaves petioled; flowers small with a long straight or curved spur, ... *J. Tavoyana.*

O O Peduncles 1- or rarely 2- or 3-flowered, shorter than the leaves.

× Spur usually much shorter than the corolla.

† Flowers 1-2 in. long.

Stem succulent, the thickness of a goose-quill; leaves narrow, pubescent or glabrescent, shortly petioled. (Spur often very long and slender), *J. Balsamina.*

Stem the thickness of the finger, short; leaves elliptic or ovate, glabrous, long-petioled, *J. Parishii.*

† † Flowers small.

Glabrous, slender; leaves long-petioled, narrow, *J. capillipes.*

× × Spur longer than the corolla.

Very slender, glabrous; capsule puberulous; flowers rather large, ... *J. violæflora.*

1. *J. CHINENSIS*, L. sp. pl. 1328; Hf. and Th. in Linn. Proc. IV. 119; Hf. Ind. Fl. I. 444. (*J. fasciculata*, Lamk. Enc. Méth. I. 359; Wight Ic. t. 748; Hook. Bot. Mag. t. 4631; *J. heterophylla*, Wall. in Roxb. Fl. Ind. ed. Car. II. 458; *J. setacea*, Coleb. in Hook. Exot. Fl. t. 137).

HAB. Birma (Wall.) Tenasserim (Helf.)

2. *J. RETICULATA*, Wall. Pl. As. rar. I. 19. t. 19; Hf. Ind. Fl. I. 448.

HAB. Common in the open especially the low forests and in cultivated lands all over Burma from Ava and Martaban down to Tenasserim. Fl. Nov. Decb.

Hardly more than a form of the preceding. *J. tomentosa*, Heyne, is stated by Hf. and Thoms. in Linn. Proc. to grow in Pegu, but the habitat is omitted in Hf. Fl. Ind. It seems to be the above species, at any rate the Wallichian specimens cited belong here. *

3. *J. circæoides*, Wall. ap. Hf. and Th. in Linn. Proc. IV. 130; Hf. Ind. Fl. I. 453.

HAB. Rare in shady places in the moister upper mixed forests of the southern parts of the Pegu Yomah ; Tenasserim, Tavoy (Wall.) Fl. Jan.

4. J. TAVOYANA, Bth. ap. Hf. and Th. in Linn. Proc. IV. 146.

HAB. Tenasserim, Moulmein District (Zwakabin ; Thoungyeen, etc.,) down to Tavoy. Fl. Octob.

*5. J. BALSAMINA, L. sp. pl. 1328 ; Roxb. Fl. Ind. I. 651 ; Hf. and Th. in Linn. Proc. IV. 131 ; Hf. Ind. Fl. I. 453. (*J. Malayensis*, Griff. Not. Dicot. 457. t. 576. f. 2 ?).

Var. α . VULGARIS, Hf. and Th. l. c.

Var. β . COCCINEA, Hf. and Th. l. c. (*J. coccinea*, Sims. Bot. Mag. t. 1256).

HAB. Much cultivated by all natives and often as wild in toungyas and in rubbishy places around villages. Fl. H. S.

6. J. PARISHII, Hf. Ind. Fl. I. 456.

HAB. Tenasserim, on limestone rocks near Moulmein (Parish).

7. J. CAPILLIFES, Hf. and Th. in Linn. Proc. IV. 135 ; Hf. Ind. Fl. I. 456.

HAB. Tenasserim, Moulmein District on limestone rocks.

8. J. VIOLEEFLOEA, Hf. Ind. Fl. I. 457.

HAB. Tenasserim, Moulmein (Lobb.)

Hydrocera, Bl.

1. H. TRIFLORA, WA. Prod. I. 140 ; Miq. Fl. Ind. Bat. I/2. 132. (*Impatiens natans*, Willd. sp. pl. I. 1175 ; Roxb. Fl. Ind. I. 652).

HAB. Not unfrequent along borders of ditches, watercourses and rice-fields of the Pegu plains. Fl. R. S.

ON THE ASIATIC SPECIES OF *MOLOSSI*.
By G. E. DOBSON, B. A., M. B., F. L. S.

(Read May 7th, 1873.)

The *Molossi* are found in all the warmer regions of the earth, but apparently exist in greatest abundance in the tropical and sub-tropical parts of America. They have been divided into several genera of which two only have hitherto been discovered in Asia; of these *Nyctinomus* is alone represented in the Peninsula of India; the other genus *Chiromeles*, containing a single species *C. torquatus*, inhabits the Malay Peninsula, Java, Sumatra, Borneo, and probably other islands of the Malay Archipelago.

Although *Nyctinomus* has a distribution equalled only by *Vespertilio*, extending through the warmer parts of the five great continents, a single species only, *Nyctinomus plicatus*, has been known to exist in the Indian Peninsula.

• Another species of *Nyctinomus* has been reported from China by Mr. Swinhoe, most probably *N. Cestonii*, Savi, also from Southern Europe.

The total number of Asiatic species of *Molossi* known previous to 1873 was therefore three, and to these I added in January 1873 a new and most remarkable species, *N. Johorensis*, which Mr. Wood-Mason's private collector* obtained at Johore in the Malay Peninsula, and in this paper I shall describe another new species from India (preserved in the collection in the Indian Museum) which had been confounded with *N. plicatus*.

Genus *NYCTINOMUS*, Geoff. *Ears connivent*.

Dentition:—in. $\frac{2}{4}$; c. $\frac{1-1}{1-1}$; p. m. $\frac{2-2}{2-2}$, m. $\frac{3-3}{3-3}$.

a. *Ears close together in front, their inner margins having a common point of origin on the forehead; tragus expanded and rounded off above.* (Subgenus, *Dinops*).

NYCTINOMUS CESTONII.

Dinops Cestonii, Savi, Bull. de Sc. Nat., VIII, p. 286.

Dysops Cestonii, Wagner, Suppl. Sœuferth., V, p. 702.

Nyctinomus insignis, Blyth, Cat. Mamm. Mus. Asiat. Soc. Beng.

? *Dysops (Molossus) Rüppelii*, Swinhoe, Proc. Zool. Soc. Lond., 1870, p. 619.

A specimen in the Indian Museum labelled by Blyth "*Nyctinomus insignis*, Blyth" sent by Mr. Swinhoe from Amoy, undoubtedly belongs to this species. It is an adult male agreeing in every respect with specimens from Southern Europe, having also the peculiar throat pore concealed by the long hair of the neck. I have no doubt that the specimen obtained also at

* I have since ascertained that the specimen alluded to by the author was captured by my valued correspondent Mr. James Meldrum of Johore. J. W.-M. [Editor].

Amoy by Mr. Swinhoe and referred to by him under the name of *Dysopes Rüppelii* belongs to this species also.

This adds another species to the large number of *Chiroptera* known to be common to Europe and Asia.

NYCTINOMUS TRAGATUS, n. sp.

The shape of the tragus is similar to that of *N. Cestonii*, and has the same relative size; ears like those of *N. plicatus* but not connected by a band in front; wing-membrane from the ankles; calcaneum distinct, terminating in a lobe; free portion of the tail shorter than in *N. plicatus*.

This species, though so very well distinguished from *N. plicatus* by the above-mentioned characters, resembles that species very closely in general aspect, and the measurements of the different parts correspond so closely that on a superficial examination it may be confounded with it.

I found, in a bottle in the Indian Museum which had been labelled *N. plicatus* by Blyth, two specimens, of which one only was referable to that species, the other presented the characters enumerated above and so has formed the type for my new species. The Indian Museum has since received other specimens of *N. tragatus* from Rajanpur on the north-western frontier of India, and from Jashpur near Chutia Nagpur.

b. Ears conjoined at the base of their inner margins; tragus very small, quadrate. (Subgenus, *Dysopes*).

NYCTINOMUS PLICATUS.

Vespertilio plicatus, Buchanan, Trans. Linn. Soc., 1800, Vol. V, p. 261.

Nyctinomus Bengalensis, Geoff., Desc. de l'Égypte, II, p. 130.

Nyctinomus tenuis, Horsf., Zool. Researches in Java.

Mops Indicus, F. Cuvier, Dents des Mammif., p. 49.

Dysopes plicatus, Temm., Monog. de Mammal., Vol. 1, p. 223.

I have examined Buchanan's type of this species from General Hardwicke's collection in the British Museum, also specimens of *N. tenuis*, Horsf. from Java. The only perceptible difference consists in the attachment of the wing-membrane. In *N. plicatus* although a strong raphé passes from the ankle along the tibia to the margin of the wing-membrane yet the latter can only be said to commence from a point nearly midway between the ankle and the knee joints, while in *N. tenuis* the wing has its origin from the ankle joint or very close to it. It would be necessary before separating the Indian and Javanese forms into distinct species to examine a large series of specimens as it is probable that intermediate examples exist.

To this section, distinguished by the very small tragus, and by the connection of the ears in front by a low band, belongs also *N. Aegyptiacus* from Africa.

c. *Ears connected in front by a deep band produced upwards, and posteriorly by a second band enclosing a hollow naked space between, on the crown of the head; tragus small quadrate.* (Subgenus, *Chœrephon**).

NYCTINOMUS JOHORENSIS.

Nyctinomus Johorensis, Dobson, Proc. As. Soc. Beng., January 1873.

I have nothing to add to my description of this very interesting species. The type specimen preserved in the Indian Museum, an adult male, is the only representative of the species. It would be very desirable to obtain other specimens, especially females, as the peculiar cavity on the head between the ears may be a secondary sexual character analogous to the frontal sac of some species of *Phyllorhina*.

Genus *CHIROMELES*, Horsf. *Ears separate, distinct.*

Dentition:—in. $\frac{2}{2}$; c. $\frac{1-1}{1-1}$; p. m. $\frac{1-1}{2-2}$; m. $\frac{3-3}{3-3}$.

CHIROMELES TORQUATUS.

Chiromeles torquatus, Horsf., Zool. Researches in Java.

Chiromeles torquatus et caudatus, Temm., Monog. de Mammal., I, p. 218 and II, p. 348.

The upper incisors are stout and placed close together; the upper premolar is large and tricuspidate; the 1st lower premolar is minute and wedged in the space between the canine and second premolar, which are close together; the last upper molar is less than half the size of the second molar.

* *Χαιρέφων*, Aristophanes, *Aves*, 1296, 1564.

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JOURNAL OF THE ASIATIC SOCIETY

Part II.—PHYSICAL SCIENCE, &c.

No. III.—1874.

DESCRIPTIONS OF NINE SPECIES OF ALYCEINÆ FROM ASSAM AND THE
NAGA HILLS.—By Major H. H. GODWIN-AUSTEN, F. R. G. S., F.
Z. S., &c., Deputy Superintendent Topographical Survey of India.

(With Plate III).

(Read August 6th, 1874). •

Another season of research in the N. E. frontier has added largely to its terrestrial molluscan fauna, and I was particularly fortunate among the smaller forms of the Cyclostomacea. The *Alycæi* particularly seem to be inexhaustible; the different species are very local but very persistent in character over comparatively small areas, and as they are generally abundant where they occur, the idea that they are accidental varieties is not supported. Very few have a wide vertical distribution and several common forms of the Khási Hills, at a distance of 120 miles east, in the Naga country, are absent or become very rare indeed. The whole section is a most interesting one and illustrates admirably the many changes that nature will ring on any particular form of life, when confined to particular habitats suited for their development and again subjected to all the slow alternations in climate, soil, &c. that time produces.

I give at the end of the paper a few additional notes as to the range of some species of the group previously described and again met with. Several species of *Alycæi* when taken in a fresh state are found covered with a coating of earthy matter rendering them very indistinct and difficult to find, especially as they are to be generally found below the surface and under the dead leaves and decaying bark and sticks that cover the ground so thickly in old

forest. Dead shells may be sometimes seen in hundreds in the clearings after the cut jungle has been fired, when all the surface vegetable mould is burnt and the ground deeply heated; in this way many local forms of landshells are destroyed off large areas as the country becomes cleared, and many of the more local species no doubt have thus died out.

ALYCÆUS INFLATUS, n. sp., Plate III, Fig. 1.

Shell depressedly turbinate, solid, pale ochreous horny, moderately umbilicated, smooth, finely sculptured on the swollen portion of the last whorl adjacent to the sutural tube. Spire conoid, apex blunt; suture impressed. Whorls $4\frac{1}{2}$, the last very much swollen for the size of the shell. Constriction smooth, very short. Sutural tube moderate. Aperture oblique, circular; peristome double, solid, united, and reflected. Operculum concave, black, its position far forward at the very edge of the aperture.

Dimensions, major diam. 0.28"—0.16," minor diam. 0.19"—0.13," alt. 0.15"—0.11," diam. ap. 0.07."

Habitat.—I first noticed this shell in the collection of Mr. F. Stoliczka, who kindly allowed me to take it for figuring; it had been found in Assam, but its exact locality was unknown. In the winter of 1872-73 I was fortunate to find it myself in the Naga Hills under Japvo Peak and again at Yémi, Phúnggum, and Gaziphimi at the head of the Lanier River on the main water-shed.

This shell in many respects assimilates to *A. conicus*, mihi, but is more openly umbilicated; in another direction it has the character of the sub-genus *Dioryx* viz. in form of mouth, the short constriction, and position of operculum close to the edge of the aperture.

ALYCÆUS STRIGATUS, n. sp., Plate III, Fig. 2.

Shell pale corneous or amber, finely and evenly costulated throughout. Spire depressed, apex blunt and darker coloured. Suture moderate. Whorls $3\frac{1}{2}$, the last very little swollen, slightly constricted, with a single low ridge close behind the aperture, the constriction smooth and very finely striated. Sutural tube very short. Aperture slightly oblique, circular; peristome single, simple, continuous, moderately thickened. Operculum.....?

Habitat.—Assam in collection Ferd. Stoliczka.

Major diam. 0.15," minor diam. 0.11," alt. 0.08," diam. ap. 0.05,".

This is another species of the short-sutural-tubed section of *Alycæus*, of which *A. khasiacus* (vide Pl. III, Fig. 4, J. A. S. Bengal, Vol. XL, Pt. II, 1871) is a good type. The general and distinct costulation from constriction to apex, particularly the form of constriction and mouth, mark it as a good species. It is more openly umbilicated than *A. khasiacus*.

I have an *Alyceus* from Darjeeling, found by Mr. F. Stoliczka, but as I possess but a single much worn specimen, I hesitate to describe it more fully: it is very similar to *A. Theobaldi*, Bs. from the Khási Hills, but is smaller with a more expanded aperture; peristome less thickened, and the sculpture appears to have been very fine; I name it *A. lenticulus*, and trust some day to get other specimens. Dimensions, major diam. 0.14," minor diam. 0.11," alt. 0.08".

ALYCEUS STOLICZKII, n. sp., Pl. III. Fig. 3.

Shell globosely turbate, thick, pale horny, finely and closely ribbed from the swell of the first whorl as far back as the end of the sutural tube, thence to the apex distantly and finely costulated; narrowly umbilicated, spire conoid; apex blunt; suture well impressed. Whorls $4\frac{1}{2}$, rounded, the last swollen, then sharply constricted close to the origin of the sutural tube, again swelling and expanding to the mouth. Constriction smooth with a few distant lines of costulation. The sutural tube peculiarly long. Aperture oblique, circular; peristome double, outer lip small, the inner much produced and expanded into 2 broad shallow channels on the inside of the outer margin separated by a V-shaped thickening of the same (see Fig. 3^b). Operculum black, concave, of the usual multi-spiral form.

Major diam. 0.31"—0.28," minor diam. 0.24"—0.20," alt. 0.17"—0.15," diam. ap. 0.12," sutural tube 0.15."

Habitat.—Two specimens were obtained for me by Mr. Belletty on Angaoluo Peak, Naga Hills at 7,000 feet, during field season of 1872-73. I found it again further to the east at Kezakenomih, and at the head of the Lanier River at about 5,000 feet where the specimens were much larger. It comes near to the forms of *A. Ingrami*, W. Blf. var. (Pl. IV and V, J. A. S. Bengal, Vol. XL, Pt. II, 1871) from the same range of mountains, but its tumid shape, and particularly the very produced aperture, render it a very distinct and well marked species. I have named it after that very accomplished conchologist F. Stoliczka* of the Geological Survey of India.

ALYCEUS GLOBULUS, n. sp., Pl. III. Fig. 4.

Shell moderately umbilicated, globosely turbate, white, finely costulated on the swell of the first whorl, becoming gradually smooth thence to the apex. Spire conoid, apex flat and rounded. Whorls $4\frac{1}{2}$, flat, the last mo-

* Since this paper was written, the sad news has reached us that this highly gifted naturalist—to whom all readers of this Journal and I personally owe so deep a debt of gratitude, and who to many of us was a dear and cherished friend—had succumbed to the exposure when in Yarkund and on his return journey to Leh. It may be truly said of Stoliczka that he gave his life to the very last, and died nobly in the pursuit of Science.

derately swollen, then sharply constricted and again enlarged by a ridge, from which emanate four minor longitudinal ridges on the expanded portion of the peristome. Constriction narrow, close to sutural tube, this is moderate in length and about equal to the distance of its base to lip. Aperture much expanded, oblique, round, angulate above, waved on outer margin and channelled within; the outer lip of peristome thin, slightly recurved on the inner lower margin. Operculum black, multi-spiral, concave.

Major diam. 0.20," minor diam. 0.16," alt. 0.13,"

Habitat.—Phunggum, a Naga village at head of the Lanier valley, at 5,000 feet, where it is abundant.

It is near the *crispatus* form described in my last paper. Its larger globose form, long sutural tube, and more open umbilicus, mark it as distinct.

ALYCÆUS BICHENATUS, n. sp., Pl. III, Fig. 5.

Shell moderately umbilicated, sub-turbinate, pale corneous or nearly white, fine close ribbing on swell of last whorl, extending to behind the termination of the sutural tube and thence to apex very finely and evenly costulated. Spire depressedly conoid, suture impressed, apex blunt. Whorls 4, the last moderately swollen, constriction rather wide, followed by a single well defined high ridge close behind the expanded portion of the aperture where it is defined by a sharp narrow costulate rib. The expanded portion anterior to this is longitudinally waved on surface, produced by two deep triangular grooves situated well within the aperture and on outer margin. Sutural tube short. Aperture oblique; peristome round, slightly angular above. Operculum, pale horny, concave.

Major diam. 0.14," minor diam. 0.10," alt. 0.09," sutural tube 0.42."

Habitat.—Kopamedza Peak Naga Hill, 8—9,000 feet, in forest.

This shell belongs to the same group as the last and is very close to *A. crenatus*, mihi (vide plate III, fig. 5, J. A. S. B., Pt. II, 1871), but the longer sutural tube and the strongly crenated peristome of *crenatus* mark the distinction.

ALYCÆUS SERRATUS, n. sp., Pl. III, Fig. 6.

Shell very closely umbilicated, turbinate, rather thin, pale corneous or dark brown, finely costulated on tumid portion of last whorl, rest of shell smooth with shining surface, suture moderately impressed. Spire conoid, apex pointed. Whorls 4, rounded, the last very slightly tumid, constricted and enlarged into a low recurved ridge. Sutural tube moderate. Aperture sub-vertical; circular, very finely notched on lower and outer margin; peristome double, thick, the outer reflected on the inner margin. Operculum thin, pale horny, flat in front.

Major diam. 0.10," minor diam. 0.09," alt. 0.09," sutural tube 0.75."

Habitat.—Laisen Trigl. station, Muni- Hills; rare, some eight specimens only having been found.

In the thickened rounded form of the peristome this species assimilates to *A. conicus*, but the minute notches on the inner margin are peculiar and unlike what is seen in any form I am acquainted with. It seems intermediate between the above and *A. diagonius*.

ALYCÆUS MULTIRUGOSUS, n. sp., Pl. III, Fig. 7.

Shell depressedly sub-turbinate, rather openly umbilicated, translucent, pale corneous, smooth glistening surface, very minute ribbing near sutural tube. Spire flatly conoid; whorls 4, flat, the last very little swollen, constricted and enlarged again towards the aperture into a zigzag-shaped ridge or what might be described as three parallel and connected ridges. Sutural tube short. Aperture oblique, circular; peristome double, both continuous and the outer slightly reflected. Operculum.....?

Major diam. 0.12," minor diam. 0.08," alt. 0.08," sutural tube 0.037."

Habitat.—Hills at head of the Lanier River, Naga Hills, about 5—6,000 feet, rare.

A close ally of *A. Khasiacus*, mihi, but a much smaller shell; the many ridged area near constriction, however, is a wide departure from that form. A large var. of *A. Khasiacus* occurred at Gaziphima and, as an instance of local variability in this genus, a few of the specimens have a slight tendency to a fimbriated peristome as in *A. crenatus*, mihi.

ALYCÆUS (DIORYX) GRAPHICUS, W. Blf., var. MINOR, Pl. III, Fig. 8.

This shell is much smaller than *graphicus* from the Khasi Hills, &c., and is longer in spire with close costulation throughout.

The differences though persistent in Naga Hill specimens are not sufficient to make the form distinct.

Major diam. 0.10," alt. 0.12."

ALYCÆUS BURTII, n. sp., Plate III, Fig. 9.

Shell turbinate, openly umbilicated, thick, pale ochreous; shallow but well marked ribbing on swell of last whorl and finely costulated on the apex. Spire conoid, apex sharp, suture well impressed. Whorls 5, the last moderately swollen, constriction very slight, short, and smooth up to the peristome, sutural tube moderate, rather large at base. Aperture oblique, laterally oval, angular on inner upper margin, with 4 well marked notches on the outer margin; peristome thickened, double, well reflected, inner lip continuous.

Major diam. 0.22," minor diam. 0.19," alt. 0.15."

Habitat.—Foot of the Bhutan Himalaya at the debouchement of the Barowli River, Assam; collected by Mr. J. Burt, to whom my thanks are due for this and some other interesting shells.

It is close to *A. polygonoma*, but the form of constriction is slightly different, the peristome is well crenulated, and the sculpture stronger. At Kamakia hill near Gowhatty, I obtained specimens of an *Alycæus* still nearer in form to *polygonoma*, only that the sutural tube is but about half the length, ending abruptly, while in *polygonoma* it is long and thread-like. I shall describe it in my next paper.

A. crenatus was found as far east as Shiroifurar, also at Kezakenomih and Yémai.

A. Ingrami, var. is the commonest form in the Naga Hills and has a great range in altitude, being found at Dimapur in the Dunsiri valley under 300 feet and as high as 7,000 feet at Khúnho Peak on the Burrail range, also at Laisen Hill and Sikhāmi, and on the east side of the Manipur valley on the slopes of Nongmaiching and Múngching.

A. Nagaensis I have from Kezakenomih, Kopamedza, Prowi, Laisen, and Nongmaiching.

A. Khasiacus occurred as far east as Kopamedza Peak, where it was associated with the nearly allied form above described, *A. multirugosus*.

A. urnula, Bens. is a very abundant shell all along the Burrail range, it retains the type form more persistently than any species of the genus known to me. Very fine large specimens were collected at Kezakenomih, Naga Hills; dimensions, alt. 0.20," diam. 0.20".

A. diagonius and *A. crispatus*, I found again in the Dunsiri valley, Dimapur, and lower spurs of the eastern Burrail.

A. prosectus, Bens., so common in the Khasi Hills, is very rare in the eastern Naga Hills and I procured 2 or 3 specimens only; these shew a transition, for they are not quite identical with the type form from Teria Ghat.

Explanation of Plate III.

- Fig. 1, 1a, 1b, 1c, 1d, *Alycæus inflatus*.
 Fig. 2, 2a, 2b, " *strigatus*.
 Fig. 3, 3a, 3b, " *Stoliczkii*.
 Fig. 4, 4a, 4b, " *globulus*.
 Fig. 5, 5a, 5b, " *bicrenatus*.
 Fig. 6, 6a, 6b, " *serratus*.
 Fig. 7, 7a, " *multirugosus*.
 Fig. 8, 8a, " (*Dioryx*) *graphicus*, var. *minor*.
 Fig. 9, 9a, " *Burtii*.

FOURTH LIST OF BIRDS PRINCIPALLY FROM THE NAGA HILLS AND MUNIPUR,
INCLUDING OTHERS FROM THE KHASI, GARO, AND TIPPERAH HILLS.—
*By Major H. H. GODWIN-AUSTEN, F. R. G. S., F. Z. S., &c., Deputy
Superintendent, Topographical Survey of India.*

(With Plates IV—X).

(Read May 6th, 1874).

In adverting to the hope expressed in my former papers, that the lists of birds from the N. E. frontier might be added to by members of the Survey Party; I have to thank several members of it for the aid they afforded, and especially are my thanks due to Mr. Wm. Robert, who was working during the field season of 1872-73 in the Garo Hills.

I must remind all connected with these survey operations that as they penetrate to the eastward, no finer field for ornithological research can be now found in India, as is shewn by the many beautiful new forms, that I was fortunate enough to obtain during my visit to the Naga Hills and Munipur in the winter of 1872-73. Ten of these have been described by me in the P. Z. S., one in the 'Annals and Magazine of Natural History,' and Mr. Gould has described one in the 'Birds of Asia.' I have introduced these descriptions again to render the paper of more use to ornithologists in India, into whose hands it is likely to fall.

This fourth list contains 112 species, which with 380 before recorded brings the number collected up to 492.

I have adhered to my former resolve not to bring into the list any bird which has not been actually bagged, the record of species seen on the wing, especially of the smaller duller birds, not being of any real value. Thus some very common forms are still absent. A few corrections have to be made in my former lists and some further detail is necessary regarding two or three birds that were brought into List No. 3, which was prepared somewhat hastily. I supply figures of seven of the new species, which will go some way, I trust, towards counterbalancing the imperfections which the paper may contain.

In the determination of the species, I have received very cordial assistance from Lord Walden, whose fine collection from British India and Malayana aided most materially. In expressing thanks for assistance afforded, I must also include the name of Mr. R. B. Sharpe, in charge of the ornithological branch at the British Museum, who was always ready to place his time and the collection at my disposal.

20.* *HIERAX EUTOLMOS*, Hodg.

Garó Hills. Appears never to be a common bird anywhere. I received two skins from the above hills, where it was obtained by Mr. Wm. Robert. I never saw it on the east of the Khasi Hills, where it appears to be replaced by *H. melanoleucos*, Blyth. Their habits are Shrike-like; they sit on isolated dead trees in the forest clearings and sally off from time to time to seize some insect.

37. *LIMNAETUS KIENLERII*, De Sparre.

This rare and handsome Hawk Eagle was obtained for me by Mr. W. Robert of the Topographical Survey in the Naga Hills during the cold season.

Length of wing 15.75," tail 10," tarsus 3.95," bill from gape 1.5." There is a fine specimen set up in the British Museum. Rare everywhere it appears to have a great range.

56a. *MILVUS MELANOTIS*, Tem. and Schl.

I obtained this species in February in the Manipur valley; but it was not numerous.

80. *GLAUCIDIUM BRODLERI*, Burton.

Naga Hills. This bird is not common in these hills; its monotonous call at night is not so often heard as about Mussoorie in the N. W. Provinces.

82a. *HIRUNDO CAHIRICA*, Sav. = *HIRUNDO TYTLERI*, Jerdon.

My specimens from Manipur are evidently identical with Jerdon's bird observed at Dacca in June, it was the only form in Manipur in February and March, and very numerous at Imphal the capital; it was then commencing to breed. Darjeeling specimens in the collection of Lord Walden are still more like *Cahirica* from Egypt.

†W. 4.6," T. 3.4, t". 0.4," Bf. 0.3."

Hirundo gutturalis, Scop. is the form I obtained in the Naga Hills at about 5000 feet in January and February, and recorded from the Khasi Hills as *H. rustica* in my first list. Specimen from Naga Hills measures, W. 4.5," T. 4.3," t. 0.45," Bf. 0.3." At Shillong I did not notice them in any number until about July.

* The numbers refer to those in "Jerdon's Birds of India."

† Throughout this paper L. stands for Length, W. Wing, T. tail, t. tarsus, Bf. bill at front, lg. bill at gape.

100a. *CYPSELUS SUBFURCATUS*, Blyth.

This is, I think, the first record of the occurrence of this species within the Indian area. I observed a few pairs in June breeding in the cliffs that overhang the falls of the "Umkrau" at Shillong. They were not easy to obtain, and the first I shot fell into grass so far down that it was never found; however, a day or two after I secured one, and after this they soon left the place. I could not get at the nests. My specimen agrees with those from Amoy and Malacca in Lord Walden's collection.

Wing, 5.1," t. 0.5," bf. 0.23." It will probably be found in all similar deep valleys with precipitous sides that occur in the Khási hills.

108a. *CAPRIMULGUS JOTAKA*, ♀, Schlegel.

I shot this bird near the Umshirpi falls on the 29th May. It got up off the path and immediately settled again about 10 yards off on the open path, on again putting it up it did the same. Captain Badgley, who was walking behind me, called out that he had found the eggs. I then put the bird up a third time and brought her down. The eggs were laid close in under the rock on side of the path lying on the bare ground with no signs of any thing in the way of preparation for them or the young. The two eggs are of a dull white, blotched with three shades of umber and one shade of ashy brown: in the one they are distributed pretty evenly throughout and this is symmetrical in form, the minor axis being in the centre of the length: in the other the markings are mostly confined to the larger end and the shape is rounder:

1st.	major axis	1.22,	minor axis	0.88."
2nd.	"	1.19,"	"	0.91."

Another ♀ was obtained by me near the village of Sopvumah in the Naga Hills, in January, at an elevation of 5000 feet, which, Lord Walden tells me, is identical with Japanese and Burmese individuals.

Caprimulgus is a common bird at Shillong during May and part of June, after which I did not hear their chukking noise so often, and at the time I started for Calcutta in August, they had apparently left the vicinity of the station owing probably to the increased rain-fall.

114. *CAPRIMULGUS MONTICOLUS*, Franklin.

From the Garo Hills.

W. 7.55," T. 4.85," t. 0.83."

122. *NYCTORNIS ATHERTONI*, Jard. and Selby.

Garo and Naga Hills.

black particularly so on former. A black band from base of lower mandible, down side of neck, fading into the streaks of the upper breast. Occiput and side of neck crimson extending round behind ear-coverts and crossing the black line from the gape forming a gorget in front. Under tail-coverts pale crimson.

It is called "Khupi wo ru" by the Anghami Nágas.

161. *HYPOPICUS HYPERYTHRUS*, Vigors.

Naga Hills.

Wing black, the primary coverts tipped white and the primaries spotted on outer-web. Tail black, two outer feathers barred black at tip, the antepenultimate tipped brown and with a single white spot. Bill pale yellow beneath.

168. *MULLERPICUS PULVERULENTUS*, Temm.

Mr. Wm. Robert sent me this large form from the Garo Hills. Bill greenish grey, lower mandible pale at tip.

176. *VENILLA PYRRIOTIS*, Hodgs.

Naga Hills.

177. *GEONULUS GRANTIA*, McClelland.

♂ and ♀ from Garo Hills.

The female wants the dull crimson on fore part of head and there is less yellow in the dull green of head and neck, the former in front is dull ochraceous.

201. *CICULUS POLIOCEPHALUS*, Latham.

This bird was very abundant at Shillong in the early summer months, and I obtained it in every phase of coloration from the intense rufous to the pure ashy. The peculiar loud call is heard all over the Pine forests and I observed that sometimes the bird when perching sat along the branch, after the manner of *Caprimulgus*.

205. *HEROCOCCYX VARIUS*, Vahl.

Garo Hills.

211a. *CHRYSOCOCCYX XANTHORHYNCHOS*, Horsfd.

This lovely bird from Hill Tipperah was obtained there by Mr. Ross Mangles, by whom it was given to me.

212. *COCYSTES MELANOLEUCOS*, Gmel.

Was rather a common bird at Shillong in June. I have often witnessed the noisy way in which the males chase the female and Blyth's description is very true; a female measured—

L. 12.6," W. 5.9," T. 7.25," *t.* 1.15," Bf. 0.8," irides very dark brown, legs pale plumbeous. The contents of the stomach of this bird were 8 of the large hairy caterpillars ($3\frac{1}{4}$ inches long) so common on the grass-lands in the Khasi Hills. This female had at least 10 eggs in ovary, which presented no very great difference of gradation in size. The cæca were 0.95" in length, intestine 11.5."

213. COCCYSTES COROMANDUS, Lin.

I have received this bird from the Garo Hills and from Hill Tipperah.

227. ÆTHIOPYGA GOULDIÆ, Vigors.

♂ obtained at Meziunih, Naga Hills, at head of the Lanier River, at 6000 feet. L. 5.8," W. 2.08," T. 3.18, *t.* 0.55," Bf. 0.58." It has a steel blue spot below the ear-coverts not noticed by Jerdon. The crimson extends over the eye as a supercilium and the lores are black.

228. ÆTHIOPYGA IGNICAUDA, Hodg.

This was rather a common bird in the Naga Hills at 5000 feet in January; generally seen in vicinity of the villages, in its winter dress. In my specimen the breast is not dashed with red at all, being quite plain orange yellow towards abdomen, and the female has no red about her at all. My female specimen has a slight trace of red just appearing on the feathers of the nape and back of neck. I fancy they ascend to breed about 9000 feet. *Saturata* was common at that altitude in April.

237. DICÆUM CHEYSORHÆUM, Temm.

On the Samaguting ridge, *Nectarinidæ* were very common in the winter months, and I obtained this comparatively rare bird near the station in December. The irides are bright red, legs black.

L. 3.9," W. 2.3," T. 1.1," *t.* 0.52," Bf. 0.4."

233a. LEPTOCOMA HASSELTII, Temminck.

From Hill Tipperah; added to my collection by Mr. Ross Mangles, B. C. S.

242. PACHYGLOSSA MELANOXANTHA, Hodgson.

Shot at Sopvumah, Naga Hills, in December.

I was fortunate in discovering this curious form so far to the eastward in a new locality, it having been hitherto only known from Nipal and, I think, Ceylon. Jerdon says that the upper tail-coverts are green, in my specimen they are concolorous with the back. The irides are red and the dark plumbeous. Bill black.

Bf. blu. 2.9," T. 1.8," *t.* 0.6," Bf. 0.3."

Description. Above, all dull dusky grey, tail darker and brighter. Wing black, the secondaries spina-brown. Sides of head same as the back. A white streak extends from base of bill down the centre of throat, some white about the sides of breast. Lower breast, abdomen, and under tail-coverts bright yellow. The two outer tail-feathers with a white spot on inner web close to the tip. Inside wing white. '

244. *CERTHIA NIPALENSIS*, Hodgs.

A single specimen from the Naga Hills.

248a. *SITTA NAGAENSIS*, Godwin-Austen, Plate IV.

Was first noticed at Sopvomah in the Nágá Hills last winter and I obtained several specimens on the watershed at about 6000 feet. It has been described by me in the P. Z. S., 1874. I give a drawing and description.

Description. Above slaty blue, wings and centre tail feathers same colour but paler. Quills dull pale black. A black streak through lores extending to ear-coverts and down side of neck. Beneath dull dirty white, purer on chin and throat, with a few white feathers bounding the ear-coverts. Flanks thighs and under tail-coverts dark rusty chestnut, all the latter with a terminal white spot. Outer tail feathers black, a white patch on inner web of the three outer, which are tipped grey and terminally black on outer web, white on middle portion of the outer web of the outermost tail feather.

Bill black above, grey below. Irides dark brown; legs green black.

L. 4.9," W. 3.0," T. 1.75," t. 0.68," Bf. 0.58." spread of foot 1.2."

260a. *LANIUS COLLURIODES*, Lesson = *HYPOLEUCOS*, Blyth.

Found in the Iril valley, Manipur, in February and March, rare; this and *L. tephronotus* were the only Shrikes seen in Manipur. L. 7.5," W. 3.5," T. 3.8," t. 1.0," Bf. 0.58."

286. *CHIBIA NOTTENTOTA*, Lin.

Garo and Khasi Hills.

289. *TCHITREA AFFINIS*, A. Hay.

Samaguting, April. ♂ in full plumage.

L. 8.5," W. 3.6," T. 11.25," t. 0.58," Bf. 0.65."

310. *MUSCICAPULA SUPERCILIARIS*, Jerdon.

Young agrees with a drawing by Dr. Jerdon of the above in immature plumage; my specimen is from the Naga Hills.

331. *MUSCICAPULA CESTIGMA*, Hodgs.

Dr. Jerdon had told me that he obtained this rare Fly-catcher in such isolated dense patches of forest, on the north side of Shillong Peak. ^{such is} ^{as} ^{is}

Khasi Hills; on my return to Shillong I looked for and found it tolerably numerous, getting some 8 specimens in May and June.

♂ Description. Above, side of neck, and upper breast cyaneous blue; wings and tail are black edged with same. A narrowish white line from base of lower bill to breast, which, with abdomen and under tail-coverts, is pure white; legs dark brown; bill black.

L. 4.5," W. 2.1," T. 1.78," t. 0.6," Bf. 0.42."

I did not obtain a female, but it would appear, from a drawing by Dr. Jerdon, to be dull olivaceous above with white throat and breast.

323a. *ERYTHROSTERNA SORDIDA*, n. sp.

Three specimens of this bird were shot under Japvo Peak in January; having failed to identify it, I believe it to be undescribed.

Description. Above dull olivaceous brown, ochraceous on rump and upper tail-feathers. Tail umber-brown slightly tinged with ochre on outer web. Quills same as tail and pale-edged. The primary and secondary coverts very slightly tipped pale so as to form an inconspicuous bar on the wing. A pale ring round eye. Lores and ear-coverts dull grey with a rufous tinge. Beneath dull lutescent, darker on flanks. Centre of abdomen and under tail-coverts white.

L. 5.25," W. 2.6," T. 2.1," t. 0.5," Bf. 0.23." It is somewhat similar to *E. leucura* but the white basal half of the tail feathers in this last-named bird distinguishes it at once.

322. *SIPHIA ERYTHRACA*, Blyth and Jerdon.

This rare bird occurred under Japvo Peak, Naga Hills, at 6000 feet.

L. 5.0," W. 2.85," T. 2.2," t. 0.6," Bf. 0.35." A single specimen was procured by Jerdon at Darjeeling.

325. *ERYTHROSTERNA ACORNAUS*, Hodg.

I have this sombre coloured grey Fly-catcher from the Jhang valley in Manipur, and from Shillong in the Khasi Hills; the specimen from the former locality measures, L. 4.0," W. 2.2," T. 1.6," t. 0.58," Bf. 0.33."

326. *ERYTHROSTERNA MACULATA*, Tickell.

Obtained in the Naga Hills by Mr. Wm. Robert, extending its range considerably to the eastward.

346. *PITTA CUCULLATA*, Hartlaub.

Given to me among other specimens from the Tipperah Hills by Mr. Ross Mangles. It is worthy of remark that now after 3 years of collecting I have not seen a *Pitta* on or near the northern range of hills south of the Brahmaputra (commencing with the Garos, and thence to the eastward) save the

large dull coloured form of Ground Thrush, *Hydrornis Nipalensis* of Hodgson, which occurs on the Burrail range.

346a. *PITTA CYANEA*, Blyth.

Given to me by Mr. Chennell of the Topographical Survey, who obtained it in Hill Tipperah. It is one of the most beautiful of these richly coloured Ground Thrushes.

366. *PLANESTICUS FUSCATUS*, Pall. °

This bird, which agrees well with Jerdon's description, I shot on the Peak of Japvo, the highest point of the Burrail range just under 10,000 feet, during some hard weather in the early part of January; only one specimen was secured.

Description. Above umber-brown darker on the head, the feathers dark centered; rump ferruginous. Wing and tail dusky brown, coverts and secondaries edged pale rufous; a well-marked supercilium white, becoming broader behind the eye. Lores dark brown, ear-coverts the same but lighter. A rufous tinge on lower side of the neck; chin and throat sullied white, with an indistinct stripe, commencing as spots, extending from base of bill, down side of neck, and round to the ear-coverts. A gorget on breast grey brown, with rufous tinge near shoulder of wing and spotted with dark umber. Lower breast and belly pure white; under tail-coverts pinky ferruginous and pale tipped. Flanks and thighs tinged, rufous the former spotted brown. Under wing-coverts rich ferruginous. The inside of quills grey.

Length 8.5," Tail 3.4," *l.* 1.3," *Bf.* 0.62." Irides dark brown; bill black above, dull yellow below; legs dull brown.

This bird much resembles *G. unicolor*, but is not so plainly coloured on the back.

373a. *PARADOXORNIS AUSTENI*, n. sp., Gould.

At Kuchai in the Naga Hills, at about 6000 feet elevation, in April, I obtained two specimens of this bird; I afterwards procured three at Shillong in the summer. They differed so much from my original specimens of *P. flavirostris* shot in the low marshy country at the base of the hills that I was inclined to consider them distinct. Mr. Gould, to whom I shewed these specimens and who had figured *P. flavirostris* from the original specimens sent home, pronounced them to be new to him, and has described and figured the species in the 'Birds of Asia,' under the above title. Not having his description, I will only mention that the chief points of difference lie in the pale nearly white colour of the under parts, the paler brown of the back, and a markedly different distribution of the black on side of head and breast.

My specimens measured—

L. 7·8," W. 3·3," T. 4·1," t. 1·05," Bf. 0·67," ~~Bg. 0·4,"~~ which dimensions are smaller than those of *P. flavirostris*.

Legs plumbeous with a slight tinge of green; bill yellow.

385. *PYCTORIUS SINENSIS*, Gmel.

This Babbler is very common in Manipur; dimensions of a specimen were:

L. 7·0," W. 2·6," T. 3·9" t. 1·05," Bf. 0·48."

390b. *TURDINUS GAROENSIS*, n. sp., Plate VIII.

Above pale rufescent brown, rather richer on head, wings, and tail; feathers of head pale-shafted. Beneath, all pale fulvous, and whitish on abdomen.

L. 4·5;" W. 2·4;" T. 2·1;" t. 1·0;" Bf. 0·5."

Bill is brown above, pale ochre below, legs pale corneous. Tarsus and claws strong, the hind toe and claw long. It was among the birds collected by Mr. Wm. Robert in the Garo Hills, to whom is due the credit of its discovery.

This bird is very similar in coloration to *T. Abbotti*; but the bill differs much in the form of the nostrils, which have, as in *Pnoepyga*, a lunular cover. This and *Turdinus brevicaudatus* would be, perhaps, better placed after *Pnoepyga*, with which they are closely linked through *Pnoepyga longicaudata*.

400. *POMATORHINUS RUFICOLLIS*, Hodg.

This is the most abundant form of the genus in the Naga Hills, loving the damp shady sides of the forest-clad hills. It is called by the Anghami Nagas "Moh mera." In coloration it is very close to *P. leucogaster*, Gould, but is much smaller. I give a description with measurements.

Above, olive green rather rusty on back of neck, head darker, tail uniform with back and distinctly barred. A white supercilium, 1·6 inches in length, extends from base of bill to far back on neck. Lores and ear-coverts black, a rufous patch on side of neck behind the latter. Wings coloured like back and tail. Throat pure white sullied on breast with a few pale brown streaks. Flanks, abdomen, and under tail-coverts pale olivaceous; inside of wing grey. Bill yellow; irides red-brown; legs yellowish grey.

L. 7·25," W. 3·0," T. 3·4," t. 1·09," Bf. 0·8."

408. *GARRULAX CERULATUS*, Hodg.

This would appear to be a rather common Laughing Thrush in the Naga Hills; and I saw specimens that had been caught by bird-lime, the natives then still further spoil them by pulling out the quills and tail-feathers. Jerdon does not mention the grey on lower part of the ear-covert

Bf. 0·81

which forms a pale spot; nude space round the eye dark grey, and a rufous patch from base of bill to under the eye.

L. 10.5," W. 4.0," T. 4.75," t. 1.6," Bf. 0.90."

409c. *GARRULAX ALBOSUPERCILIARIS*, Godwin-Austen, Plate VI.

Described in the P. Z. S. for 1874 as follows: "Above head and forehead reddish umber-brown paling on back of neck into dull olivaceous brown of the rump and whole of the wing; tail pale red brown; lores, a patch below eye, under ear-coverts, and supercilium which extends backwards for 1½ inches from the lores, white; upper portion of ear-coverts dark brown; chin and throat ruddy brown, paling on the breast into very pale dingy olivaceous, and into pale earthy ochre on abdomen and flanks; under tail-coverts rufous."

Bill black; legs fleshy brown; irides dull red.

Length 9.0," W. 3.8," T. 4.2," t. 1.38," bill at front 0.7."

One specimen obtained in the Munipur valley, near Kaibi.

This dull coloured *Garrulax* is very similar in coloration to *G. rufifrons*, Sw. from Java, which is a larger bird and has no white supercilium nor white lower ear-coverts. Another similar form is *P. cinereifrons*, Blyth, from Ceylon.

409b. *GARRULAX GALBANUS*, Godwin-Austen.

Figured and described in P. Z. S. for 1874 as follows: "Above pale pure olivaceous on head, with a brown tinge on the back; tail pale ashy-brown, the four central feathers tipped umber brown and barred, the four outer of the same colour in middle and broadly tipped with white; wing concolorous with back; quills pale umber brown edged grey. Very narrow frontal band, base of lower mandible, lores through eyes and ear-coverts rich black; beneath dull yellow, purer on the throat passing into the olivaceous on the flanks; under tail-coverts white. Bill black; legs ash grey; irides red brown."

L. 9.0," W. 3.65," T. 4.1," t. 1.35," Bf. 0.8."

I first obtained this very handsome bird in the Munipur valley under the Koupru range, in February 1873. It associates in large flocks of from fifty to eighty or more, very noisy, following each other in a long string through the high grass, which they seem to frequent and prefer to the denser forest. When on the flight the white of their tail-feathers and under-coverts makes them very conspicuous. I observed it, also, on the banks of the Barak and other streams that flow into the M. north-east. The nearest allied species is *G. gularis*, which is also yellow on the breast; but is dark slate on the under tail-coverts, flanks, abdomen, and vent.

413a. GARRULAX MERULINUS, Blyth.

This fine dull plumaged bird was obtained at the head of the Thobal valley in March; it presents a good deal the character of *Trichastoma Abbotti* in its coloration, and approaches *Turdus* in the spotted breast. No description being included in Jerdon's 'Birds of India' I give one here. It was described by Blyth (J. A. S. B., Vol. XX., p. 521 for 1851) from Cherrápoonjee.

Above umber with a rufescent tinge, head darker brown; wings and tail dark brown, both plain, the former having no pale edges. Forehead pale grey, a very narrow short white streak above the ear-coverts, commencing just behind the eye. Beneath dull pale rufescent ochre, the throat and upper breast spotted dull black, each feather having the black spot at the central extremity. Under tail-coverts rusty. Inside of wing and underside of tail feathers grey. Tarsus very strong. Bill thick and blunt, grey horny. Legs dull fleshy purple. Irides pale reddish brown, nude skin round the eye grey.

In Anghami Naga "Moh méph."

418a. TROCHALOPTERON CINERACEUM, Godwin-Austen.

Described in the P. Z. S. for 1874, with plate.

Above pale ashy olivaceous, greyer on the tail which is black for 0·7 inches at the terminal end, then tipped broadly white. Quills pale black, edged hoary grey; the secondaries tipped black, and their square tips edged white in keeping with the tail. Primary coverts near the bastard wing black forming a wing spot. Top of head black, extending in a narrow line down back of neck; lores and a broad band over eyes and ear-coverts dingy white; a few pure white feathers below eyes merging into ear-coverts; a narrow black line extends from posterior corner of eye over the ear-coverts and a moustachial streak of the same colour merges into indistinct spots. Chin white with a few black streaks; breast and under parts sullied white with a slight vinous tinge on the former and a dash of ruddy rufous on side of the neck, ochraceous on belly and under tail-coverts.

Bill pale yellow shaded dark above; legs fleshy brown; irides pale ruddy ochre.

Length 8·75", W. 3·22", T. 4·0", t. 1·25", Bf. 0·68".

In general style of coloration this bird approaches *T. variegatum*, Vigors. Its yellow bill and much smaller, weaker legs and feet, make it a very marked form of this genus.

Anghami Nagas call it "Lêhú."

426a. TROCHALOPTERON VIRGATUM, Godwin-Austen.

Bf. ~~described~~ in P. Z. S., for 1874, as follows:

Head dark rufous brown, olivaceous on back, paler and greyer on rump; tail olive brown, with a slight tinge of rusty on basal half, finely and indistinctly barred; wing, three first quills grey on outer web, the rest and secondaries pale ferruginous, merging into rich chesnut at their base; coverts of the latter colour, narrowly tipped ochre, feathers of the winglet conspicuously white centred. Lores chesnut, a white supercilium; ear coverts pale rusty; chin and throat rich dark chesnut; breast and abdomen bright ochraceous; under tail-coverts darker brown. As viewed from below, the tail is grey brown, each feather faintly tipped with white.

All the feathers of the head, upper back flanks, and breast are centred white or pale ochre, and those of head and neck are rigid.

Bill black; legs pinky grey; irides pale brown.

L. 9.0", W. 3.5", T. 4.85", t. 1.3", Bf. 0.6".

I obtained a single specimen near the village of Rázámi under the Kopamedza ridge at 5,000 feet in Naga Hills in the month of January. Starting just after sunrise for the peak above the village, I observed first one and then another bird, not familiar to me, cross the path in front into some thick scrub. In this we could only perceive their whereabouts now and then by the moving twigs. Followed about, they became separated and the specimen in my collection got into a low tree where it uttered a very sweet call of a few notes, which was answered by its mate; my Shikari then managed to get sight of it and shot it. I never saw the species again.

This strikingly plumaged bird is very close to *T. setafer*, Hodgson, with which I have compared it, but it differs materially. *T. lineatum*, Vigors, is another allied form which extends to the N. W. Himalayah while *setafer* is from Nipal and Bhutan.

427a. *ACMINODURA WALDENTI*, Godwin-Austen.

Described P. Z. S. for 1874, with figure by Smit., it is thus described.

Head full crested, extending back for more than an inch, hairy grey edged pale; back rich brown, with a greenish hue, becoming more rufous on the rump and upper tail-coverts; base of tail feathers chesnut, for half their length narrowly barred with black, then black for terminal inch, the three outer tipped white; quills black, outer web chesnut at base, then barred with black, and the narrow terminal portion grey; primary coverts black, the winglet feathers grey, barred black; ear coverts hoary; side of head hair grey; chin, breast, and abdomen rufous brown, paler on chin and throat, the whole having a streaky appearance, the feathers being centered with a darker shade.

Bill grey; legs and feet fleshy brown; irides pale grey.

L. 8.0", W. 3.48", T. 3.45", t. 1.2", Bf. 0.62".

I first shot this bird on the peak of Japvo at about 9000 Burrair range, Naga Hills. It keeps to the tops of the forest.

This is a small form of *A. Egertoni*, Gould, which occurs in the same locality; every character is repeated in the two forms, modified yet each distinct; no better example of gradual change in size and coloration could well be found.

430*b*. *SIBIA PULCHRELLA*, Godwin-Austen, Pl. VII.

I shot two specimens only of this new and beautiful subdued coloured *Sibia* in April 1873, when making the ascent of the Peak of Khunho, Eastern Burraill range, Naga Hills, at about 8000 feet. In companies of about half a dozen, they haunted the tops of the Rhododendron trees, busily searching for insects in the flowers, and covering their foreheads and throats with the pollen.

I described it in the 'Annals and Mag. of Nat. History,' February, 1874, as follows.

Description. Above ashy grey, bluer on the head, the two centre tail feathers umber-brown terminating (each colour $\frac{3}{4}$ inch) in rich black, followed sharply by dark grey. The outer tail feathers are tipped in like manner with grey, but the black increases on each feather outwards, and on the last extends to its base. Shoulders of wing blue grey, with a bar of pale chocolate-brown coming in at the base of the black primary and secondary coverts. Quills grey-black, the primaries edged pale hoary blue; the secondaries blue grey, the last three are umber brown and the two last are edged narrowly on outer web with black. A narrow frontal band and lores black extending both over and below the eye to base of the ear-coverts. Beneath ashy blue with a vinous brown tinge upon the lower breast and abdomen. Bill black; legs horny brown; irides?

Length 9.5", W. 4.1", T. 4.85", t. 1.3", Bf. 0.75".

In the general distribution of the coloration and in form it resembles *S. gracilis*, which is extremely common in the same hills, but seldom met with above 6000 feet.

437*a*. *MALACOCIRCUS (LATARDIA) ROBINOSUS*, Godwin-Austen, Pl. V.

I have described this in P. Z. S. for 1874: "Above rich rusty brown, darker on the head, with black shafts to the feathers; wings and tail of same colour, the latter distinctly barred; lores white, beneath pale rufescent, nearly white under chin, and pale on centre of abdomen.

Bill black, well curved; legs pale corneous or dull grey brown; irides nearly white.

L. 9.5", W. 3.0", T. 4.8", t. 1.6", Bf. 0.62".

The first two specimens of this bird I shot in long grass near the Log-Bh. lake, Manipur, and again obtained specimens near Kaibi in the same place. It is essentially a grass-bird, with all the habits of *M. terricolor*, associates about a dozen together, flying through the grass,

one after the other, in a scattered line, never abiding long in one place. A near ally of this bird, *M. subrufus* from Malabar, is not so intensely rufous, has no white on the throat, is greyish on the head, and has a yellow lower mandible.

538a. *PRINIA RUFULA*, Godwin-Austen, Pl. IX, Fig. 1.

Described in P. Z. S. for 1874. I copy the original description from that Journal. Above, head ashy brown, becoming more russet on back and pale rufous on rump and upper tail coverts; tail brown indistinctly barred, tipped white on the outer tail-feathers with a subterminal dark spot; wing dark brown, with pale rusty brown edgings to primaries and secondaries; lores, round eye and ear-coverts pale ash, below chin sullied white, greyer white on breast; ochraceous on abdomen; flanks and thighs pale brown.

Bill black, both above and below; legs pale corneous, with darker claws; irides ruddy ochre.

L. 4.75", W. 1.82", T. 2.1", t. 0.75", Bf. 0.4".

This species was common in the Naga Hills and Manipur, and replaces *Hodgsoni*, Blyth, on the Khasi Hills side. It is quite distinct from *P. gracilis*, Franklin, which has a marked pale rufous forehead, and can be distinguished at a glance from the former bird, which is remarkably ashy with dark ear-coverts.

539a. *CISTICOLA MELANOCEPHALA*, And.=*RUFICOLLIS* Walden, Pl. X, Fig. 1.

I obtained several specimens of this form in the Manipur Hills, where it appeared common in the grassy valleys at head of the Barak; some specimens do not shew the rufous on the neck so much as others. My specimens are identical with Lord Walden's from Assam, named by him *ruficollis*, but Dr. Anderson's title has priority.

539b. *CISTICOLA MUNIPURENSIS*, Godwin-Austen, Pl. IX, Fig. 2.

Described in P. Z. S. 1874; the original description follows.

"Above dark umber brown, feathers margined pale ochre on head, broader and more rufous on back; upper tail-coverts plain rufous brown, the feathers on nape are paler rufous and dark shafting is subdued; tail dark umber, the two centre feathers margined rufous brown, viewed from below tipped whitish, with subterminal dark spots; white on chin, throat, and centre of abdomen, rufescent on breast and flanks. Pale round eye.

Bill black above, pale beneath; legs fleshy brown.

L. 4.25", W. 2.0", T. 1.65", t. 0.76", Bf. 0.40".

I obtained four specimens of this species on the reedy sides of the Logtak Lake, Manipur valley. It differs on comparison with *C. schach* (Pl. X, fig. 2) and *melanocephala*, which I also obtained, be-
mediate in coloration, and may be known at once by the dark

the shafts of the centre tail-feathers, which in *melanocephala* are wholly dark, and in *schœnicola* are banded broadly rufous, terminating in black and white. It is very near *Cis. russica*, Wall., from the Island of Bouroo, Malay Archipelago, which is more rufous on the head and breast.

471a. *ORIOLUS TENUIROSTRIS*, Blyth.

Two specimens were shot by my collector in a thick wood near Lumlangtong or Bishuppur, Manipur, on the 18th February.

♂ L. 10·0", W. 5·8", T. 3·65", t. 1·0", Bf. 1·2".

481. *PRATINCOLA CAPRATA*, Lin.

♀ In open grass of Manipur valley, in February; may be known at once from *Indica* and *leucura* by its rufous upper tail-coverts.

500. *RUTICILLA AUROREA*, Pallas.

This Redstart was numerous in the stubble of the rice-fields bordering the Barak valley near its sources in the Naga Hills, during the month of January.

531a. *ORTHOTOMUS FLAVOVRIDIS*, Moore, = *EDELA* apud Blyth.

The common Malaccan Tailor-bird, I met with in the forest of the Dunsiri near Dimapur, and it agrees well with Malayan specimens. The bill alone being rather shorter and more slender.

The discovery of this bird in Assam extends its range considerably.

W. 1·85", T. 1·70", t. 0·70", Bf. 0·60".

I also got it at the base of the Garo Hills near Shushang, so that it, no doubt, extends all through Tipperah, Arracan, &c.

538. *PRINIA HODUSONI*, Blyth.

This little Wren-warbler is common enough in the hills about Shillong.

Jerdon's description being short, I give that of the Khasi form in more detail.

Description. Above ashy brown, greyer on head, tail pale brown indistinctly barred, with black subterminal spots and white tipped. Wings pale brown edged pale rufescent. Pure white on chin, grey on throat and breast and white on abdomen and under tail-coverts. Some specimens have a faint tinge of ochre on the flanks and thighs. Orbits brown, irides orange ochre. Bill black above and below, legs yellow brown.

L. 4·35", W. 18·2, T 2·15", t. 0·68", Bf. 0·4".

538b. *PRINIA RUFESCENS*, Blyth.

This bird agrees with specimens of *P. rufescens* from upper Burmah noted by Dr. Anderson when on the Yunan Mission, but it is somewhat more intensely rufous.

Bf. 0·4", T. 2·55, t. 0·8", Bf. 0·4".

542. *GRAMINICOLA BENGALENSIS*, Jerdon.

This bird is not easy to bag, it shifts about through the grass seldom rising, and if once scared gets low down near the ground and hides. I obtained one specimen at the head of the Barak valley, Munipur.

548. *SUYA FULIGINOSA*, Hodgson.

Is quite distinct from *S. atrogularis*, and I obtained several specimens at Shillong.

Bill above black, beneath palish, legs pale flesh, feet brown. Lores and supercilium pale. Irides ochre, tarsus stout.

L. 6.4", W. 2.0", T. 3.27 to 4.4, t. 0.8", Bf. 0.42.

Suya atrogularis, Moore, its nearest ally, has the bill black above, dark horny below, legs orange fleshy, irides pale ochre, white on upper margin of eye and a few of the dark ashy feathers of the supercilium tipped white.

552a. *NEORNIS ASSIMILIS*, Hodgson.

I shot this bird both in the Naga Hills and at Shillong; it is Blyth's *Drymæca brevicauda*. As it is a bird little known, a description here may be useful.

Above brownish olivaceous, tail umber brown and rather more rusty brown on wing, pale line through lores over eye. Below dusky whity brown, paler on chin. A pale ring round eye, and a slight-tinge of yellow on inside of shoulder of wing.

L. 4.75", W. 2.1", T. 2.3", t. 0.8", Bf. 0.38".

568. *REGULOIDES EROCHROA*, Hodgson.

Naga Hills. February.

568a. *REGULOIDES FULVOVENTER*, n. sp.

Above centre of head, light yellow green bounded on either side by broad dusky bands; and nape pale greenish ash. Pure ash on back, upper tail-coverts grass green as well as the two central tail feathers and outer edge of all the others. The two outermost as viewed from below have a narrow pale yellow edging on outer web. Shoulder of wing ash grey, coverts ash brown with a narrow white bar. Quills dusky brown, the secondaries well marked with grass green. A pale yellow supercilium. Ear-coverts pale, chin very pale yellow; throat, breast, and abdomen pale pearly white, under tail-coverts bright yellow.

L. about 3.75", W. 2.0", T. 1.4, t. 0.70", Bf. 0.4".

Bill above dark brown, below orange; legs and feet grey. This Warbler is so distinct from any I have been able to look over, that I think it is a distinct species. I obtained it when in the low country of the Assam.

566. *REGULOIDES CHLORONOTUS*, var. Hodgson.

This form was very common in the opener forests on the slopes of the Burraill range.

W. 1·85", T. 1·35", t. 0·7", Bf. 0·25".

It is very similar to *chloronotus*, but the band on rump in my three skins is nearly white.

574. *ABRORNIS FLAVIVENTRIS*, Jerdon.

From the Garo Hills; one specimen only.

578. *ABRORNIS CASTANEOCEPS*, Hodgson.

This pretty little *Abrornis* I saw several times in the Naga Hills when the forest was pretty open, and I shot a specimen at the head of the Iril valley in Manipur; I believe it has only been previously procured in Nipal and Sikkim.

Description. Crown of head dark chestnut with some darker feathers towards nape, which is dark ash. Back grassy green, upper tail-coverts pale yellow; centre tail feathers pale dusky brown, the two outer white with a dusky edging on the terminal $\frac{3}{4}$ ds. of their length. Wing grass green, the coverts tipped yellow forming one distinct and lower band and one indistinct upper one. Beneath, chin and breast bluish white. Flanks, inside shoulder of wing, belly and under tail-coverts canary-yellow. Bill above dark brown, below orange; legs olive brown.

L. 3·6", W. 1·95", T. 1·6", t. 0·66", Bf. 0·29".

588a. *ENICURUS LECHENAULTII*, Temm. = *CHINENSIS*, Gould.

This bird was given to me by Capt. Badgley of the Topographical Survey, who shot it in the Lushai Hills in company with *E. immaculatus*. Obtaining this species in this locality so far west is very interesting, and marks its extreme limit on the Indian side.

Length about 10", W. 4·2", T. 5·8", t. 1·28", *Bf. 0·9".

The measurements of the Hill Tipperah *E. immaculatus*, Hodgson, are—Length about 8", W. 3·6", T. 4·9", t. 1·1", Bf. 0·61".

589. *MOTACILLA MADERASPATANA*, Briss.

On the upper Barak river, in February, a pair were shot.

595. *NEMORICOLA INDICA*, Gmel.

Bf. 0·6", Aug, Khasi Hills.

614. *LEIOTHRIX LUTEUS*, Scopoli.

Shillong, Khasi Hills.

It is not so common on these hills as *L. argentauris*, and I seldom came across it.

618. *MINLA IGNOTINCTA*, Hodgson.

Was very numerous in the woods about Sikhanih, Naga Hills, in January.

622. *PROPAREUS VINIPECTUS*, Hodg.

This "Plain brown hill Tit" was only seen on the highest part of the Burrail range on Japvo Peak, about 9,000 feet.

Bill black, irides pale ochre, legs and feet pale umber-grey.

L. 4.5", W. 2.2", T. 2.1", t. 0.9", Bf. 0.3".

624. *IXULUS CASTANICEPS*, Horsfield.

This is not an uncommon bird in the Naga Hills east of the Burrail at 5—6,000 feet, and as there is no description of it in Jerdon I give one here. Above dark olivaceous, tail brown, forehead rufous merging into the olivaceous brown of the top of head. Wing umber-brown. A white supercilium from above eye extending to the neck, fading into some streaky buff and black feathers behind the ear-coverts. A black band borders the white above. Lores and ear-coverts sooty. Chin, throat, and upper breast buffy white, sullied white on abdomen, flanks olivaceous. Irides dark red-brown; legs and feet pale fleshy. Bill grey-brown, feathers of head scale-like.

L. 5.58", W. 2.2", T. 2.5", t. 0.95", Bf. 0.45".

628. *YUINA NIGRIMENTUM*, Hodg.

Sent to me by Mr. Robert from the Naga Hills.

632. *SYLVIPARUS MODESTUS*, Burton.

This very small form of Tit was numerous, in April, on the high parts of the Eastern Burrail range, just under the peaks of Japvo and Khunho, in small parties together. It moves rapidly and actively about the upper branches, and round and up perpendicular branches like *Sasia*, which its long hind-toe enables it to do. It was busy feeding about the Rhododendrons then in bloom.

The tips of the secondary coverts are pale, forming an inconspicuous band on wing; feathers of the head rather stiff, broad, and long, nearly hiding the bright yellow supercilium.

L. 3.5", W. 2.3", T. 1.5", t. 0.58".

634. *EGITHALISCUS ERYTHROCEPHALUS*, Vigors.

Legs orange, irides yellow-ochre or yellow.

W. 1.87", T. 2.05", t. 0.6", Bf. 0.2".

Naga Hills, several specimens obtained near Kohimah.

644. *PARUS MONTICOLUS*, Vigors.

Common enough in the Naga Hills.

The outer web of the outer tail-feather is white.

660. *CORVUS CULMINATUS*, Sykes.

Shot in the Naga Hills, the only Crow seen there, and at Sopvohmah was extremely numerous in January, associating together in large flocks.

672a. *UROCISSA MAGNIROSTRIS*, Blyth.

Shot at Sikhami, Naga Hills, at 5,000 feet, in February.

L. 26", W. 7.4", T. 17", t. 2.15", Bf. 1.46".

Irides dark brown, bill and legs orange red. Primaries dull cobalt-blue.

691. *SARAGLOSSA SPILOPTERA*, Vigors.

Both ♂ and ♀ received from Garo Hills from Mr. W. Robert.

699a. *MUNIA SUBUNDULATA*, Godwin-Austen.

Described in P. Z. S. for 1874.

"♂. Above pale umber-brown, darker on the head, pale grey on rump, a few feathers edged paler; the upper tail-coverts dull yellow; tail-feathers olivaceous umber-brown, faintly edged with same yellow tint; quills pale chestnut on outer web, umber-brown on the inner, and indistinctly barred. Sides of head umber-brown becoming dark chestnut on chin and throat; breast and flanks white, feathers very narrowly barred or margined rufous-brown; abdomen and under tail-coverts dull white, the latter sparingly streaked with brown; feathers of the back finely pale-shafted."

Bill dark grey; feet plumbeous; irides red.

L. 4.8", W. 2.10", T. 1.70", t. 0.55", Bf. 0.45".

♀ is a duller brown above, with no white shafts to the feathers, a distinct green tinge upon the tail feathers, otherwise as in *M. undulata*.

Change of coloration in young males commences on the centre of the throat, extending towards the base of bill into the dark chestnut, and towards the breast into the undulated colouring of those parts.

Obtained in the Manipur valley, both on the Logtak Lake and head of the Barak river. It is a very close to, but distinct from *M. undulata*, Latham, in which the undulations are broad, the general coloration is more rufous, and the tail more pointed. It is also close and intermediate to *nisoria* from Java and Malacca; but in that bird the tail-coverts are grey, no trace of the fulvescent tinge common to the two continental forms.

Mr. Alden was the first to notice it as distinct, in specimens in his collection. It was received from Burmah which are identical with my own from Bf. b. I have kindly allowed me to describe it.

708. *MUNIA MALABARICA*, Lin.

Specimens were obtained at Kooshtia, in November.

708. *PASSER CINNAMOMEUS*, Gould.

Under Burrell range, Naga Hills; not often seen. At Shillong it is commoner.

L. 5.2", W. 2.63", T. 1.98", t. 0.68, Bf. 0.42".

710. *PASSER MONTANUS*, Lin.

Garo and Khasi Hills.

719. *EMBERIZA FUCATA*, Pallas.

This bird from head of the Barak valley differs from Jerdon's description in colour of legs and feet, which have no tinge of yellow, being a dull flesh-colour. The outer tail-feather is white on basal end, extending as a diagonal bar through inner to the outer web; the penultimate is tipped white on inner web. Centre tail-feathers rufous with black centre, and the rump is rufescent with small black streaks.

L. 6.45, W. 2.9", T. 2.62", t. 0.85", Bf. 0.42".

724. *MELOPHUS MELANICTERUS*, Gmelin.

During February and March, this handsome Bunting was very numerous in the high grass skirting the river Iril, Manipur valley, particularly about Kaibi.

♂ L. 6.5", W. 3.35", T. 2.85", t. 0.75", Bf. 0.48".

762. *ALAUDALA RAYTAL*, Buch. Hamilton.

Occurs abundantly on the sandy churs of the Brahmaputra, and I shot it near Gwalpara, in November.

L. 5.25", W. 3.35", T. 2.0", t. 0.75", Bf. 0.40".

On the same churs, among low bushes, *Pratincola leucura* was very common; *Cotyle sinensis* and *Prinia flaviventris* were also procured.

771. * *TREBON NIPALENSIS*, Hodgson.

I have compared my specimens with the above from Sumatra and Malacca, and they are identical. It was not uncommon in the Dunsiri forest between Dinapur and Golaghat, and I shot it again on the road to Shillong near Gowhatti. It does not appear to range above 1,000 feet.

♂ measures L. 10", W. 5.55", T. 3.86", t. 0.83", Bf. 0.56".

782. *ALSOCOMUS PUNICEUS*, Tickell.

This beautiful Wood-pigeon was shot at the hot springs of the Dunsiri river in April. These springs are saline and attract numbers of *Carpophagæ* (*insignis* and *sylvatica*) to their

and when the above bird was picked up, a quantity of the saline water poured out of its mouth.

797. *TURTUR HUMILIS*, Temminck.

Garó Hills.

806a. *CERIORNIS BLYTHII*, Jerdon.

♂ described in the J. A. S. B. 1870, p. 60.

This bird is very difficult to obtain, and I failed to get the female, which has never yet been seen by any European. I heard them in the forest on the ascent to Khunho, but although I offered 20 Rs. for a bird, the Nagas only once succeeded in getting one; this, a male, was snared near the village of Viswénah, but thinking that I wanted the feathers only, the natives had, to my utter disgust, picked and eaten it. Another male was brought to Captain Butler, the Political Agent of the Naga Hills, when passing through the village of Jotsomah (also under the Burrail range), but it had been skinned so badly that it was falling all to pieces and the most we could do was to save a few of the better pieces of the skin for the sake of the feathers. The Burrail range is the extreme western limit of this bird, and it has not been got even there, west of the peak of Paona, where the specimen in my collection was obtained by Mr. Wm. Robert, a most assiduous collector, whom I have to thank for very many good birds. Its haunts are in the dense forest from 6000 to 10,000 feet, and this renders it such a difficult bird to bag, and the only chance of shooting a specimen would be by coming upon it suddenly along a more open bit of ridge, or in one of the higher clearings. It was unknown to the Nagas of Asalu. It probably extends some distance to the eastward until it meets its near ally *C. Caboti*. Jerdon was the first to notice it in the 'Ibis' (1870, p. 147) from the Suddya Hills.

823a. *BAMBUSICOLA HOPKINSONI*, nov. sp., Godwin-Austen.

♂ Description. Above head plain dull brown, becoming rufous on back of neck, back dull olivaceous grey. The feathers of upper back and scapulars centered with dark chesnut, the secondary coverts more broadly so and terminated in black. The feathers of the back have one or more small white spots on the outer margin, giving the back a well-speckled appearance. The rump feathers are indistinctly barred white with a single black spot and increase in size to the upper tail-coverts where the spots are conspicuous, heart-shaped with chesnut centres. Quills ruddy chesnut, the secondaries and primaries mottled with dark brown. Tail ruddy-brown, feathers narrowly with pale ochre having dark mottled edgings. Lores pale buff except a superciliun; ear-coverts, chin, and upper throat pale ferruginous; dark extends from posterior margin of the eye down side of neck; from
 Bf. B. for a short distance the feathers are centred rufous with

pale spots on outer margin, rest of breast buff, lighter on abdomen and sides ; barred on centre of breast and flanks with black, the barring not shewn but each feather has a terminal black heart-shaped spot, which is a conspicuous character.

Legs pale grey with green tinge ; bill pale horny-black, pale beneath, irides dark brown.

L. 14.5," W. 6.25," T. 5.0," t. 1.2," Bf. 0.9."

Through the kindness of Dr. J. Anderson, I have examined a specimen of *B. Fytchii* ♀ from the Yunan Hills, and with this the Khasi bird is evidently very closely allied, if indeed it should not turn out to be identical ; but between my bird and *B. Fytchii* there are differences which, though perhaps small ; separate them, and until birds of the same sex are placed side by side, we cannot well decide whether they are two good species or not. To begin the enumeration of the points of difference, the Yunan bird (A) is much smaller than the Khasi one (B) :

(A) *B. Fytchii*, t. 1.7," mid-toe 1.7".

(B) *B. Hopkinsoni*, t. 2.1," „ 2.1".

Other dimensions of (B.) L. 14.5," W. 6.25" T. 5" Bf. 0.9".

In (B) the feathers on the flanks have the black terminal spot invariably heart-shaped, whereas in (A ♀) the corresponding feather is a diamond form (*vide* also the figure of ♂ in P. Z. S., 1871, Pl. XI).

In (A) the whole of the lower back is plain olivaceous with a few of the longest upper tail-coverts having a black triangular (isosceles-shaped) terminal spot followed by a white base.

In (B) these spots are much larger and broader and extend up over the rump, and the feathers are more distinctly barred with brown and have a rufous tinge at the base.

In (B), and I think this is the most important difference, all the feathers of the upper back are spotted with white, and this feature extends to the wing coverts and shoulder of wing. In (A) there is no tendency to this coloration nor is there any trace of it in the plate in the P. Z. S.

(A.) is dark brown on chin, (B.) very pale.

(A.) tail not distinctly barred, (B.) tail well-barred and the pale bars edged with black.

(A.) tail beneath dull brown, (B.) tail ruddy brown.

However, whether they be separable or not, and a larger series will decide this, one important point is finding this bird so far to the westward within Indian limits ; it has never before been recorded. My specimen was shot at Shillong on grassy slopes at 5000 feet. Before I had seen bird in hand, I had twice seen it running on the pathway and noticed different flight from that of the Black Partridge, which at first it was. Now that attention is called to it, other specimens turn up.

825b. *ARBORICOLA INTERMEDIA*, Blyth.

In my 2nd list I recorded *A. rufogularis*, Blyth, from N. Cachar ; this I now find, on obtaining another specimen in the Naga Hills, to be *intermedia*, originally described as probably from Arakan (J. A. S. B., XXIV, p. 377). But *A. rufogularis* will still remain on the list with a new locality, the Naga Hills, where Captain Butler obtained a ♀, which at the time I could not make out from never having met with it before. *Intermedia* may be known at once by the plain, unbarred back and by the absence of the black separating the rufous of the neck from the grey of the breast ; it is in front spotless, but has large round black spots on the side of neck. Dimensions of *intermedia*, Blyth, from Naga Hills :

W. 5·75," T. 2·6," t. 1·7," Bf. 0·7, mid-toe and -claw, 1·82."

Legs red. Bill black.

A. rufogularis, ♀, from Naga Hills, legs pale fleshy violet, measures—

W. 5·32," T. 2·5," t. 1·58," Bf. 0·5," mid-toe and -claw, 1·75."

I found the nest of *Arboricola* in the forest at the head of the Jhiri River, N. Cachar, constructed close in under the large root of a tree near the base ; it was lined with dry leaves which then (March) strewed the ground and contained three eggs of a light brown colour.

833. *TURNIX OCELLATUS*, Scop.

Shillong, Khasi Hills.

834. *TURNIX DUSSUMIERII*, Temm.

Naga Hills.

835. *TURNIX SYKESII*, A. Smith.

Khasi Hills.

895. *TOTANUS STAGNATILIS*, Bechstein.

Munipur, in March.

908a. *PORZANA BICOLOR*, Walden.

The original specimen, from which the description was made by Lord Walden, came from Darjiling. It was very interesting to find it again occurring in the Khasi Hills (June). I got it in a small piece of marshy ground in the station of Shillong, together with the species of *Porzana* that follow. Bill glaucous green with slight tinge of red near base of mandibles and tipped grey ; irides crimson-red, orbits red ; legs pale dullish green.

8·75," W. 4·4," T. 2·4," t. 1·5," Bf. 0·9,"

mid-toe and -claw, 1·45," hind-toe and -claw, 0·65."

Two specimens were brought to me alive by a Khasia with one egg, that of this bird ; it measures 1·4" in major diameter,

1.0" in minor diameter, is of a creamy white colour, unspotted on the smaller end, distantly so on the lower $\frac{1}{3}$ ds., closely on the larger end, the spots all pale grey, with light and dark shades of sepia. The birds did not live long in confinement, although they ate greedily of earth-worms.

Captain Elwes tells me that he procured this bird in the interior of Sik-kim, at Choongtam, at an elevation of 5000 feet, in September 1870; to him therefore belongs the credit of being the first to discover it. This specimen, with others, was lent by him to Mr. A. O. Hume for description, but the box containing them appears to have been lost on its way to Agra. Captain Elwes found this Rail in rice-fields which are the highest in Sikkim; my bird was found in similar ground, and at the same elevation.

911. *PORZANA FUSCA*, Linnæus.

Obtained at Shillong in June.

L. 7.5," W. 4.0," T. 2.2," t. 1.35, Bf. 0.75."

Mid-toe and -claw 1.6". Bill dull dark green, orbits vermillion, irides orange, legs pale vermillion. The under tail-coverts are dark umber-grey in my specimen (not olivaceous as stated in Jerdon), and closely barred with white.

913. *RAILUS STRIATUS*, Linnæus.

Dimensions are smaller than those given in Jerdon, but the bird does not differ in coloration from specimens from the rest of India.

L. 9.5," W. 4.75," T. 2.0," t. 1.65," Bf. 1.4."

Mid-toe and-claw 1.8," hind-toe and-claw 0.62," irides sienna-brown, legs and feet ash-grey. Bill pink at base, pale grey-brown at tip, brown above.

The bill is much lengthened, and in the presence of a shield-like expansion at base above, approaches nearer to the Water Hens (*Gallinula*) than other Rails. The tarsus is very stout and the feet are shorter and stouter than in *Porzana*.

It occurred in the same swamp with the two preceding forms.

917. *MYCTERIA AUSTRALIS*, Shaw.

Bisnath, Assam; in December.

920. *CICONIA LEUCOCEPHALA*, Gmelin.

On Brahmaputra.

949. *ANSER INDICUS*, Gmelin.

In large flocks on the Logtak Lake, in February; they like to feed in the stubble of the rice-fields in the morning and

955. *CASARCA LEUCOPTERA*, Blyth.

I got this bird at Dimapur on the Dunsiri River; it appears to prefer sluggish streams like this flowing through forest, for I once flushed this bird in such a haunt in the interior of the Garo Hills. I am informed by Mr. James of the Police at Samaguting that it breeds on the Dunsiri, and that he had shot the young birds. It is called the "Deo Hans" in Assam. Mr. J. Burt of Tezpur informs me that the white-winged Sheldrake perches on trees, and that one was killed thus sitting by Mr. J. Martin of Paniputa Tea plantation near Tezpur.

The habits and haunts of this species are as completely the reverse of its congeners *rutila* &c., as they well can be.

962. *DAFILA ACUTA*, Lin.

Tolerably abundant on the Beels in Manipur, in February.

963. *MARECA PENELOPE*, Linn.

Very numerous in Manipur, in February.

971. *FULIGULA CRISTATA*, Ray.

Manipur, on the Lamphel.

975. *PODICEPS PHILIPPENSIS*, Gmelin.

Beels, Manipur.

Anas pecilorhyncha, Pennant was a very common duck on the Logtak Lake, in February. I have nowhere seen it so numerous.

General notes on other species.

The specimens of *Ephialtes* that I have hitherto procured in the Naga Hills and Asalu, are undoubtedly *lempigi*, Horsfield; like birds from Java, &c., of which the very rufous one mentioned in my first list is in that particular phase of plumage.

Micropternus phaiiceps, Blyth.

I have two specimens in my possession, one of which is from the Tipperah Hills, the other from Dimapur, Assam; both are much darker and much more distinctly barred on back than others, and have at the same time stronger bills; and both are smeared all over the head, tail, and feet with some dark gummy substance that they are evidently fond of getting into.

Cyanops Asiatica, Lath.

notice that the specimens in my collection from these Eastern species in "The Marshalls" monograph of the Barbets, a small triangular patch of scarlet (0.3" wide) at the gape, noticed in any description I can find, nor is it shewn in

Pl. 26. I pointed this out to Lord Walden, and having looked at his specimens from the N. W. Provinces and Nipal, found in them the slightest trace of a few very minute red feathers near the gape; these are so small that in a stuffed specimen they might be easily overlooked; in birds from Assam and Manipur this red spot is so well developed that it could not escape attention.

Eumyias melanops, Vigors.

Breeds in the Khasi Hills, on the Shillong or northern side, in April. Young birds well-fledged were brought in to me in the middle of May.

Harpactes Hodgsoni.

Two specimens of this species, from the Garo Hills, have the crown of the head whitish-grey mixed with pink and whitish towards the nape, in other respects they are identical with the above species. Are they in immature plumage?

Pomatorhinus McClellandi.

Birds from the Naga Hills, I notice, have a longer bill, and the spottings on the breast are darker and occasionally form a demi-collar.

I have received a specimen of *Arachnechthra Asiatica*, Latham (= *carrucaria*, Lin.) from Hill Tipperah, which I considered at first to be *intermedia*, Hume. However, on comparing it carefully with specimens from Candeish Gwalior, Manbhoom, Umbala, Lower Bengal, Garo Hills, and Tonghú, I can detect no difference whatever in coloration, and their bills run so close in size that I do not consider it a species that will stand,—certainly not on the very small and sole difference of a slightly longer bill. If such single characters are to be allowed weight, we should have species multiplied *ad infinitum*, and if the Tipperah form of *A. Asiatica* should be larger, it is sufficient to notice the peculiarity as a large variety, but why encumber nomenclature, when no other differences exist, with another name and create a new species.

A female *Niltava* in young plumage shot under the peak of Japvo, Naga Hills, in January, when it would nearly have arrived at maturity, differs so much from the dimensions of *N. grandis* (to which it is nearest in size) and *N. sundara* that I am inclined to consider it an intermediate new form. Females of *grandis* and *sundara*, irrespective of size, have a very similar coloration; the species I have before me, differs slightly from both, a difference it is not easy to explain in writing, and so often to be noticed in allied forms. The inside of the wing is, nearly grey, the tail is not so ruddy dark a brown as in *grandis*. A young *gra* in my collection, with the head still well spotted with, closely equals in size birds in full plumage, with the greyer. My bird has no sign of the blue shoulder-spot, and

is proportionably much smaller and shorter than in undoubted young *grandis*. I give a full description so that the next collector visiting the Naga Hills may be on the look out for an intermediate form of *Niltava*, and if such there be, obtain the male.

Description. *Niltava* ? ♀ of first year. Above olivaceous with an ochre tinge. Ashy on head, more rufous on upper tail-coverts. Tail ruddy dark brown. A pale ring round eyes, less conspicuous above than below, wing feathers closed, umber brown. Lores tinged pale rufous. Beneath chin pale rufous, with a few pale grey bars, breast to abdomen rufescent ashy, thighs pale ash-brown, a pale dull streak extends from chin to upper breast, ending suddenly, abdomen sordid white, under tail coverts pale ochre brown, darker centered and tipped pale, inside shoulder of wing dull ochre. Quills inside pearly-grey. Shot in underwood on ascent to Japvo peak January 1873, three were seen together. The bill is black, shorter and stouter than in *grandis*. Irides dark brown.

N. grandis. = L. —, W. 3.95", T. 3.9", t. 0.92", Bf. 0.52'.

N. ♀ = L. 7.4" W. 3.9", T. 3.5", t. 0.78", Bf. 0.44".

N. sundara. = L. — W. 3.1", T. 2.5", t. .80", Bf. 0.42".

Pnoepyga longicaudata, Moore.

Is very numerous in August in the large woods below the peak of Shil-long, and I got several in that locality. There can be no doubt that the bird in Griffith's collection came from the north-east frontier, and not from Afghanistan. It is a shy bird keeping to the dense underwood. The irides are dark crimson.

358a. *Turdulus pallens*, Pallas.

Was frequently noticed in the Naga Hills, and I obtained a specimen on Japvo Peak, close under 10,000 feet, in January. They agree well with specimens in Lord Walden's collection.

Above pale umber-brown, a white supercilium extends to over the ear-coverts. Lores and ear-coverts dark umber. A white patch under eye, and white on chin extending down centre of throat to upper breast, very narrowly defined in some birds; side of throat first mottled with umber passing into two indistinct streaks on either side. Breast pale rufous-brown above, white below to abdomen. Under tail-coverts pure white. Flanks rusty; no rufous inside wing, which is all grey.

L. 9.0", W. 5.0", T. 3.6", t. 1.2", Bf. 0.7".

nest of *Pycnonotus pygæus*, Hodg., brought in by my shikari at

June, contained 8 eggs of a pale madder ground, spotted with darker madder-brown, pale neutral grey, and a few dark Bf. D. pretty evenly distributed.

The nest is 4 inches across, neatly made with a foundation of dry old leaves and broad blades of grass; the sides of thin stalks of a thistle and thin sticks, and lined within with very fine grass; taken in a low tree.

Spizixos canifrons breeds in the neighbourhood of Shillong, in May. Young birds are seen in June.

Enicurus nigrifrons of 1st List, Vol. XXXIX., Pt. II., p. 107, is *E. maculatus*, Vigors, in immature plumage.

584 of same list is, I find, *guttatus*, Gould, in which the white markings on the back are all circular, this would appear to replace *maculatus* in all these Eastern Hills, for I have never yet shot a specimen, like this last north-west form.

Up to March, when we left Manipur, I did not observe any Parrots or Hornbills in any part of the valley, or hills bounding it. The natives say that later in the season parrots are very numerous and do considerable injury to the crops. Of Swifts I saw only one, a large species, which I failed to secure. *Cypselus infumatus*, Selater, occurred in the Naga villages, and was very numerous in the large one of Padhang. *Pnoepyga* must be rare, for I did not get a single skin anywhere in N. E. Manipur. The country gets much drier on that side and the forest less dense, with a good deal of grass. Buntings were very plentiful and *Emberiza pusilla* appeared everywhere to be the commonest bird in the Naga Hills, at 3—5,000 feet.

In the pine forest that covers the slopes of the hills descending into the Umiam valley, one of my men marked a nest on June 25th; I proceeded to the spot soon after I had heard of it, and on coming up to the tree, a pine, saw the female fly off out of the head of it. But the nest was so well hidden by the boughs of the fir, that it was quite invisible from below. The bird after a short time came back, and I then saw it was *Sibia gracilis*, but was very shy and seeing us went off again, and hung about the trees at a distance of some 50 yards; while thus waiting, some 4 or 5 others were also

The female, however, would not venture back, and I sent one of my men up, to cut off the head of the fir, nest and all, first taking out

It contained three of a pale sea-green, with ash-brown streakings

of dry grass, moss, and rootlets, and the green
it, fixing it most firmly in its place
as much forked.

as they hang at

there is again

for

nostril is very different. I have heard *gracilis* rather noisy in the spring, uttering a loud single note, repeated three or four times in succession.

453a. *Phyllornis Cochinchinensis.*

Of 2nd List is *P. chlorocephalus*, Walden; I obtained another pair at Dimapur, on the Dunsiri River, in December.

It was described by Lord Walden from Burmah; its extreme known western range is, therefore, now the Garo Hills.

Trochalopteron Austeni, Jerdon.

Was bagged again near the eastern extension of the main water-shed, on Kopamedza Peak, at the same altitude as before. It has been beautifully figured by Gould in the 'Birds of Asia,' Plate 187.

Explanation of the Plates.

Pl. IV. *Sitta Nagaensis*, Godwin-Austen, p. 157.

Pl. V. *Malacocircus (Layardia) robiginosus*, Godwin-Austen, p. 164.

Pl. VI. *Garrulax albosuperciliaris*, Godwin-Austen, p. 161.

Pl. VII. *Sibia pulchella*, Godwin-Austen, p. 164.

Pl. VIII. *Turdinus Garoensis*, n. sp., p. 160.

Pl. IX. Fig. 1. *Cisticola Munipurensis*, Godwin-Austen, p. 167.

—— Fig. 2. *Prinia rufula*, Godwin-Austen, p. 167.

Pl. X. Fig. 1. *Cisticola melanocephala*.

—— Fig. 2. *Cisticola schæferi*.

